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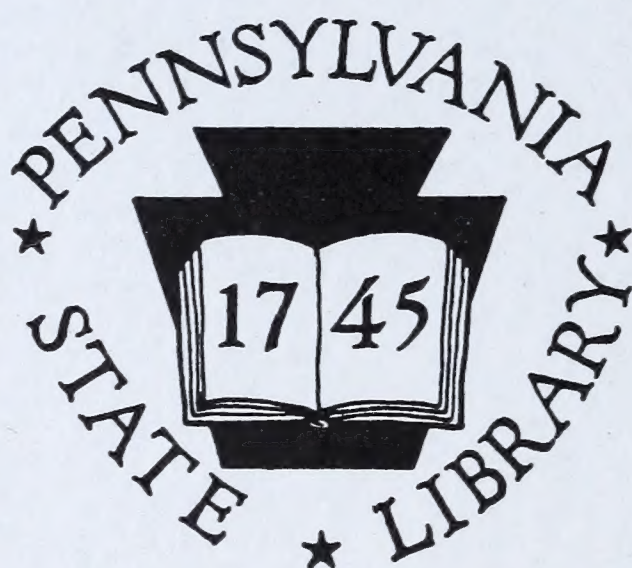
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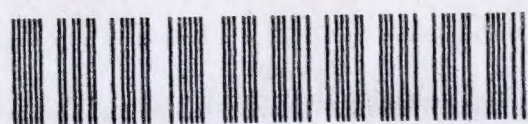


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THE
LUTHERAN QUARTERLY

CONDUCTED BY

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THE LUTHERAN QUARTERLY.

JANUARY, 1908.

ARTICLE I.

THE NEW PSYCHOLOGY.

BY PROFESSOR C. F. SANDERS, A.M., B.D.

We hear much nowadays about the "new". In every department of thought the "new" is being spoken of with a significant emphasis. We are even offered books of the comprehensive bird's-eye-view type on "Our New Knowledge." It is not strange therefore that we should have a "new" Psychology. The fact however that the air is surcharged with the notion of the "new" is not new. Ever since the beginning of reflective thought each succeeding age has, just as a mother would speak of her child caressingly, characterised its own contributions with the term which expresses curious interest and a degree of self-conscious satisfaction,—*the new*. The appellation is commonplace, but it has frequently made the impression of a novelty to be suspected, to the great confusion of unreflective minds. As a term applied to the thought world it comprehends the results of the efforts toward progress. Its significance is vitality. Nothing more. The character of the "new" may be either beneficial, pernicious, or a thing indifferent, but the quality which gives character and produces results must not be confused with its newness. Thoughts and things are to be resisted or fostered in proportion as they are beneficial or pernicious. Newness *per se* does not furnish the basis for a value-judgment.

In undertaking to write of The New Psychology our main purpose is neither apologetic nor critical. We purpose rather

to set forth what is comprehended under the qualifying term "new" as applied to psychology. Even this is no small matter. We may have occasion to clear away misunderstandings and per consequence appear apologetic at times; on the other hand we may have to pass judgments which will appear critical; but apology and criticism are not our purpose. We shall indulge them only so far as clear presentation may require—never to approve or condemn the new *per se*. . .

The quantity of discussion devoted to a given subject only registers the attention which for the time being is given it by the thought world. Attention however rests upon two anterior facts, namely, personal interest and the force with which the subject presses its claim. Personal interest in questions pertaining to the soul is older than philosophy. It rises and falls with the promise of answer to the questions which the persistent curiosity of the mind ever and anon propounds concerning the essence behind the mysterious phenomena of mind. The force with which the new psychology has been pressing its claim is due, largely at least if not wholly, to the revolution which has taken place in this branch of investigation during the past thirty or forty years. The apparent getting hold of psychical facts which have forever been eluding the scientific mind has seemed to promise solutions of problems formerly enshrouded in profoundest mystery. As a matter of fact the real advance has been only the getting hold of functions in scientific fashion, the essence behind them is as mysterious as ever. But to have reduced the study of the functions of the mind to a scientific basis is perhaps the most colossal achievement of human genius in all time.

As Kepler (1) and Galileo transformed the science of Astronomy, so Fechner and Wundt are transforming the science of psychology. Had these psychologists performed their labors under like conditions they would no doubt have met a similar fate. The native restlessness of the human mind impels it ever to persist in its attempt to comprehend the universe. This accounts for its incessant activity, its ingeniousness, its daring, and its undaunted perseverance in spite of seeming impossibilities. The

(1) Kepler published his *Nova Astronomia* in 1609, the same year in which Galileo made his first telescope. The mathematical formulas and the observational instrument made the new science secure.

fact that what previous generations have regarded impossible has been achieved, has given stimulus to the support of a boundless hope. Bright hope, by the very force of its allurements, arrayed against seeming insuperable difficulties, is maddening. Its force frequently inspires attempts to leap the barriers and capture the prize which is apparently so near. Suppression of this natural rage is subserved by the correlative mental element known as conservatism. This function, sometimes regarded as dogged foggyism, has recently been dignified by the appellation, "the governor of the engine of progress." The impulse insures the progress, the governor guarantees the safety. Man were in a bad state without either. Neither can say to the other "I have no need of thee." What has sometimes been forgotten, however, is the fact that the thought world is a sphere all its own. Error can be refuted only by truth, and *truth is essentially thought*. The only measures which can avail against thought, scientific, philosophic, or religious, are facts and inferences which are better authenticated and more carefully guarded. The invocation of any other power is a remnant of savagery, which substitutes blows when argument fails. The rack and the stake missed the mark. The Fuggers could not by purchase stay the march of the new learning, so neither is the thought tendency of to-day a purchasable commodity. We are confronted by the stern fact, that thought can be met only by thought,—error demands refutation.

From Socrates until now certain classes of men have made it a practice to condemn theories by the simple assertion that they are in conflict with the idea of God. The practice has wrought much harm. Belief in God is practically universal. Hence a judgment, cast in generalities, that a given theory is erroneous because it conflicts with the idea of God has the effect of prejudicing the public mind against the theory. This seriously hampers calm, unbiased investigation, as well as the balance which would be afforded by intelligent judgment from all sides. But the catastrophe comes, as has so frequently been the case, when the condemned theory is vindicated by undeniable facts. Disillusioned by the force of persistent facts the mind reverses its judgment and concludes, God has been used to prejudice facts.

The outcome is a mind prejudiced against God. It is thus that what was intended is lost by an indolent *petitio principii*.

It is serious business, this living and thinking. Save a few insignificant pessimists, men believe themselves engaged in bringing to pass the Golden Age of Humanity's Ideal. Whatever God may contribute towards the consummation is not our first concern. It is ours to follow with scrupulous consistency the thread of law which pervades God's universe. (2) The law is as unchangeable as its Author. Upon him who would substitute the *use* of God for strenuous investigation there must eventually come shameful defeat. If this seeming digression requires apology, it is given in the fact that to me the most deplorable practice of man has been the attempt to suppress by force on the one hand and to foster by purchase on the other. Andrew Carnegie's endowment for the support of superannuated educators of institutions which are anchored to no religious theory is a subtle bid for the purchase of a conviction attested by 2000 years of history.

This, I submit, is the condition under which human beings perform their allotted task; namely, the world-theory must take account of the sum-total of the problems submitted by science, philosophy, and religion, and these must be worked into a consistent unity according to the laws of mind.

A new thing is always conspicuous. This makes it attractive and opens it at once to the serious student and the flippant shallow brain. The former finds in it stimulus to quicken his thinking powers, the latter a mark for his shafts of cheap irony. When it so happens that one reads only the satire or cheap wit of the shallow, he may be relieved of much hard thinking, but he has a poor chance of getting any correct knowledge.

(2) I like the words of Abraham Davenport before the Connecticut legislature in 1780, when it became so dark that men moved to adjourn because they believed the day of judgment at hand;

"This well may be
The day of judgment which the world awaits;
But be it so or not, I only know
My present duty and my Lord's command
To occupy till He come.

So at the post where He hath set me in His Providence
I choose for one to meet Him face to face.
Let God do His work. We will see to ours."

The following clipping from a recent periodical is typical of the length to which some people can go in their smart judgment on matters which are occupying the minds of the world's foremost thinkers:

"RECEIPT FOR EXPERIMENTAL PSYCHOLOGY.

To one grain of disputed truth, add two pounds of theories and one quart of sheer nonsense. Borrow a little real fact from the natural sciences, sprinkling thoroughly with absurd imaginative powers. This addition will seemingly increase the grain of disputed truth. Mix together with an intelligible mass of tommyrot, and an unintelligible mass of ideas. Add a pretty picture or two, publish in book form, and sell for \$2.00 per. Moral: Where ignorance is bliss 'tis folly to be wise,—unless you can make money on it."

Another which Prof. James quotes in his *Talks to Teachers* attempts its satire on the terminology which a profounder investigation has created (3)

"Such an advertisement," says Prof. James, "is, in sober earnest, a disgrace to all concerned." (4)

I have indulged the above quotations in order to show the capabilities of such as are "too wise" to examine into the merits of the progress of science, and, to them, that's the end on't. We shall now endeavor to indicate the specific features of the *New Psychology*.

(3) "What is Apperception? For an explanation of Apperception see Blank's *PSYCHOLOGY*, Vol.—— of the Education series, just published.

The difference between Perception and Apperception is explained for the teacher in the preface to Blank's *Psychology*.

Many teachers are inquiring, "What is the meaning of Apperception in educational psychology?" Just the book for them is Blank's *PSYCHOLOGY* in which the idea was first expounded.

The most important idea in educational psychology is Apperception. The teacher may find this expounded in Blank's *PSYCHOLOGY*. The idea of Apperception is making a revolution in educational methods in Germany. It is explained in Blank's *PSYCHOLOGY*, Vol. —— of the Education series, just published.

Blank's *PSYCHOLOGY* will be mailed to any address on receipt of \$1.00."

(4) *Talks*, p. 155.

I. ITS ORIGIN.

Even the most casual student of philosophy knows how Cartesian Dualism severed mind from the possibility of interaction with the physical world by its definitions. Between the *substantia finita cogitans sive mens*, and the *substantia extensa sive corpus* there is an unbridged chasm. (5) Occasionalism offered but a poor method of reconciling the dilemma which so completely rent the universe asunder. The French materialists took Descartes' conclusion of the impossible interaction between mind and matter at its face value. It refused to accept, however, a denial of their concomitant action. Hence all that was left was the conclusion that the mind must be accounted for as a material phenomenon. Soul, however, was not to be ruled out of the thinking of mankind by forced theory which rested upon divisive definitions grounded in speculative philosophy. This served to turn the current of philosophy from metaphysics to epistemology—from, what is? to how do we know? This was done by Locke. Berkeley and Hume carried Locke's theory of sensation into a theory whose outcome is scepticism. Just as Socrates came to the rescue of philosophy when it had fallen into disrepute through sophistry, so Kant undertook to find a solid foundation in the ruins of Hume's scepticism. His method was that of criticism. The path to certainty is through criticism of the given. The Kantian result is transcendentalism. Then followed Herbart with the principle, *the real is the given*. In order to prevent knowledge escaping us he raised the demand: *Psychology must be reduced to an exact science*. (6) His method was to reduce all mental forms to the simple element of presentation. The mental processes were conceived in terms of a sort of calculus expressing the manner in which ideas, presentations, were apperceived. His method was foredoomed to failure because of the impossibility of defining the values of his presentations. (7) His demand for a scientific psychology how-

(5) Falckenberg; Hist. Mod. Phil. p. 95. See also Kuno Fischer, Descartes. 381. Weber; Hist. Phil. 319; Calkins Persistent Problems of Philosophy. 54f. Prof. Calkins says: "But even Descartes' defective arguments have at least the merit of stating clearly inevitable problems." 55.

(6) Herbart's Psychology as Science appeared 1825.

(7) Uberweg's History of Philosophy gives a pretty good account of his method. Vol. II, p. 276. Also, Ribot, German Psychology of To-day, 24-67.

ever was the prophecy of a new science. His failure had defined the course which must be taken. A method of determination of psychical facts must be worked out. *The first demand of science is a standard of exact measurement.*

The supply of (scientific) facts presently became possible through the labors of men in widely different fields of research. Lazarus and Steinthal strike out into Ethnic Psychology and bring together the facts of the psychical development of the peoples. As touching the validity of their facts, their method is similar to that of history. From a wide range of careful observation they seek to secure the real psychic elements by a process of abstraction. (8) Ernst Heinrich Weber, a specialist in physiology, discovered a standard for the measurement of sensation. (9) Weber's most noted disciple was Gustav Theodore Fechner who developed Weber's law into a universal law of psychophysics. (10) Almost contemporary with Fechner was Lotze who, as specialist in medicine and philosophy, made valuable research into problems specifically psychological. His *Medizinische Psychologie* (11) "is intended to be a physiology of the spiritual life as distinguished from the physiology of the bodily life." Stratton says of Lotze: "The main current of the experimental stream came less directly through him than through Weber and Fechner; but he was a man incomparably larger than either of them, and must certainly be acknowledged as one of the great forces in developing the work." (12) Such was the line of preparation upon which Wilhelm Wundt followed. He founded his laboratory at Leipzig in 1879, which marks the birth of Experimental Psychology. "To-day there certainly are more than thirty psychological laboratories in the United States

(8) Lazarus published his first edition of *The Life of the Soul*, in Monographs concerning its Phenomena and Laws in 1857

(9) Weber, *On Sense of Touch and Organic Feeling*. 1849.

(10) Fechner, *Elemente der Psychophysik*...1860. Villa says: "Fechner may truly be called the founder of scientific psychology." *Contem. Psyc.* 35, see also p. 137 f. This judgment commits its author to Fechner's psychophysical parallelism according to which the psychical and physical are not different in substance, but only in aspect. We prefer to regard Fechner as the last step in the forecourt of scientific psychology. See Calkins *Intro. to Psyc.* p. 443. Jerusalem says: "Fechner and Wundt are to be named together as the founders of modern psychology." *Einleit. in d. Phil.* 21.

(11) Appeared 1852. See Erdmann *Hist. Phil.* III. 307.

(12) *Exper. Psyc.* 15.

alone." (13) We have dwelt upon the line of the development of Experimental Psychology because of its distinctive importance. We have to-day, Ethnic Psychology, with the methods of the science of history; Comparative Psychology, with the methods of observation of the natural sciences; and Experimental Psychology, with the methods of the Laboratory. And, inasmuch as the results of observation are all brought to the test of the results of the laboratory, the following is justified: "What is, however, generally regarded as the characteristic and distinctive feature of the new psychology is the use of experimental methods analogous to those of physics and physiology." (14)

Before the method of experiment all empirical psychology had to depend on introspection. With the introduction of experiment there has come a controversy between the introspectionists and the experimentalists. Introspection is essentially speculative in its presuppositions and is a true child of the period when psychology was regarded a department of metaphysics. Villa observes: "if we examine the results achieved in recent times through the exclusive application of that method, we find that scarcely anything has been added to the psychology of the time of Wolff." (15) "By their fruits ye shall know them."

However, even though introspection alone is incompetent, it is the indispensable correlate of experiment. It is by the co-ordination of the two methods that positive results are obtained. They are supplemental and reciprocally corrective. It is in their mutual recognition that the path of progress is found. (16) Ladd, for example, says: "Experiment has become in these modern times a most valuable and even indispensable means for constituting and improving the science of psychology. ——— Experiment belongs to truly psychological method only so far as it is constantly accompanied by introspective examination of the phenomena of consciousness." (17) It may indeed be said, the

(13) Calkins; *Intro.* 445. See also Scripture: *New Psychology.* 463ff. The labors of Helmholtz were also directly tributary.

(14) Baldwin; *Dict. Phil. and Psyc.* II 387.

(15) *Contem. Psyc.* 130.

(16) Jerusalem *Einl. in d. Phil.* 2 Aufl. 29 gives a nice statement of the controversy.

(17) *Descriptive Psyc.* 22f.

experiment without the introspective record is but half of one whole. There is profound truth in Jodl's remark that consciousness is a veritable transubstantiation. (18) In an article on the Dangers from Experimental Psychology (19) Prof. Munsterberg "maintains that the psychologist who discovers a measurable sensation or feeling stands on the same level with the physicist who discovers a metal which is not in space and time and subject to the law of causality." The restriction here implies the demand of a careful combination of introspection with experiment. Where this occurs Munsterberg's (20) warning is nullified.

The problem underlying the justification of the *new* psychology is the matter of its differentiation from philosophy. Wundt will have it a strictly natural science. The controversy turns on what is to be regarded as the subject matter of psychology,—whether it shall be confined to the finding of the facts and laws of psychical functions or whether it shall include definitions of psychical essence, and furthermore what attitude it shall take to preconceptions concerning soul. Wundt is emphatic for the restriction of the discipline to psychic phenomena and their laws, and indeed, throwing preconceptions aside psychophysical phenomena and laws. He says: 'Psychology not only has no use for the concept (soul-substance), but, in so far as it has been real science, it has never been used by it, and metaphysics has as little place in psychology as for example in biology or history.' (21) Similarly Titchener: "The question; Is there anything behind the mental process, any permanent mind?—is a question which has often been asked, and which it is well worth while to try to answer. But it is not a question which can be raised by psychology. Scientific psychology has freed itself entirely from the

(18) *Lehrbuch der Psychologie*. 57. For a splendid statement of the combination of introspection and experiment see Judd; *Psychology* (1907) pp. 5-11, also "Experiment never supplants but only supplements and strengthens introspection." Calkins, *Intro. to Psyc.* 11. Villa, *Contem. Psyc.* 137-172.

(19) *Atlantic Monthly*. Feb. 1898.

(20) Prof. Munsterberg has gained considerable notoriety by an article in the October number '07, of McClure's Magazine in which he proposes the psychological experiment as a 'third degree' method for the detection of criminals. He is by no means anti-experimentalist, nor has he become an experiment fanatic.

(21) *Grundzuege d. Physiologische*, 5 Aufl. III, 773 n. 1.

influence of philosophy (epistemology and metaphysics.)" (22) On the other hand Prof. James says: "When we talk of psychology as a natural science, we must not assume that that means a sort of psychology that stands at last on solid ground. It means just the reverse; it means a psychology particularly fragile, and into which the waters of metaphysical criticism leak at every joint.———The Galileo and the Lavoisier of psychology will be famous men indeed when they come, as come they some day surely will.———When they do come however, the necessities of the case will make them metaphysical." (23) It is because the phenomena of mind lie on the borderland between the sensible and the supersensible world that this peculiar situation obtains. We may analyse *things* as far as we will without having the problem of essence or ultimate reality arise. But not so with *mind*. Wundt presumes against the necessities in the case. The ultimate analysis of mind forever raises the question of the nature of ultimate reality, and the last psychologic problem can never be solved until its metaphysics is determined. This, however, does not preclude scientific methods all the way to the limits of scientific possibility. It does however mean that psychology differs from other sciences in its necessarily raising ultimate questions which the other sciences do not.

The purpose of the scientific psychologists thus appears to be to rid the subject of the hindrances of preconception and prejudice which follow inevitably upon metaphysical theory. Wundt and Titchener assume the riddance attained. James scouts it and sees a master metaphysician as the supreme demand. However James, even as Wundt and his school, would restrict the investigation to scientific fact and exclude any and every metaphysical preconception; neither would Wundt and Titchener be regarded as psychologically settling any metaphysical question by saying that psychology has nothing to do with metaphysics or soul-ontology. Wundt is at pains to clear himself of any such charge. He uses his theory of parallelism with masterful skill to this end. With Fechner psychophysical parallelism was a metaphysical principle. That is, the psychic and physical phenomena which we experience are parallel modes of the manifes-

(22) *Outlines of Psyc.* 12 & 28.

(23) *Psychology* (briefer course) 467 f.

tation of one and the same fact or process. With Wundt, however, parallelism is postulated as heuristic principle only. As such its use is wholly free from metaphysical implication. As heuristic principle he would use it in explaining all the phenomena which involve mind and body. "The principle of psychophysical parallelism in the sense here established is heuristic not only because it confines itself exclusively to the facts, for which it is immediately required, but especially also in so far as it refers fundamentally to the immediate reality of phenomena, not to the metaphysical essence of things." (24) Wundt may hold metaphysical views which others will refuse to accept, but he would clear his psychology from any prejudice which might result from the rejection of his metaphysics. Here I have nothing to say on Wundt's metaphysics. The whole purpose at present is to set forth that the new psychology is characterised by the determined effort to investigate on the basis of empirical fact,—fact scientifically measured and systematized—free from all metaphysical implications. Whether it has succeeded or can succeed, in such attempt is another problem entirely. The new psychology intends to be unmetaphysical. In this intention it is doing no more than all other particular sciences did at some time in their history. And this it does without either positing or negating anything, even as the other sciences.

II. CONSTITUTIVE ELEMENTS.

The following sentence, from the review of a book on psychology which recently came from the press, fell under our eye: "When you buy a geometry or a chemistry you know what you are going to get, but when you buy a psychology you may get anything from ghosts to logarithms." The observation is suggestive. It brings together the wide range of psychological appliances into a single sentence. The phenomena of dreams, hallucination, telepathy, hypnotism and the wide range of pathological evidences which bear on psychic life are being searched through in order to learn what they may reveal as to the nature of mind. From these onward the phenomena of normal mental life in their varied stages of development, both racial

(24) *Grundzuege* III, 773.

and individual, have been approached with careful observational methods and the respective facts turned over to the principles of higher mathematics even as in physics and chemistry..

Investigation into the phenomena of abnormal mind has produced a prodigious literature. There is no doubt much chaff. But modern psychology regards the genius, the eccentric, and the freak (whether insane or otherwise) as presenting a problem of mental differentiation by the processes of nature which show, by emphasis, the nature of certain mental facts. The genius and the degenerate are psychical extremes which under normal conditions are none the less existent even though subordinate to a different control. The investigations conducted by the societies of psychical research must proceed along the laborious path of collecting descriptive material, sift it, classify and evaluate and classify again in the hope of finding what is trustworthy in what is known as thought transference, visions, spiritualism, &c. In the investigation of pathological cases, degeneracy, &c., the problem resolves itself into biographic sketches in the place of the introspective records, and measurements of the various nervous structures of the body in order to find to what parts the divergence from the normal is due. Heredity, environment, brain size, quality of blood, nutrition, and general physical condition are all asked what light they can shed on the problem of mind. The only point which can raise an issue here is as to whether such facts can be legitimately regarded as bases for psychical deductions. The modern psychologist is certain that these physiological "ends" of psychophysical phenomena are real signs of psychical facts which manifest themselves through them.

We are perhaps less concerned about the genius and the eccentric because we have little interest in protecting society against them and no one seems to regard the attempt to grow a race of geniuses as profitable. Hence these are studied only for what they may reveal as to the possibilities of mind and the conditioning grounds. Society, however, has an immediate concern with the insane, the idiotic and the criminal. The question of responsibility must be settled on psychological grounds. Upon the degree of responsible capacity rests the relation of the individual to society. Here we are at the boundary of an almost

limitless field. It is through mind that the individual is a member of the organism of society and exerts the functions of his membership. Whatever may affect mind for the weal or woe of society is matter of immediate concern, and the psychologist regards it his duty to get all the facts and make his people wise. The results of past investigations have assured him that he is on safe ground for a large part of his problem at least in the realm of physiological psychology. He refuses to be prejudiced in his investigations by speculative preconceptions.

The psychology of religion has in a large measure become a distinct field of investigation. The importance here is of inestimable value to the Church and church workers. The material is forthcoming for a new philosophy of religion, a philosophy which promises things grand and beautiful in the real sublimity of man which the study of religion reveals. The genetic method discovers the vital periods in psychical development and enables us both to know the times and the means for religious development as well as their real value for the highest development of the person.

However, the most important distinction of the new psychology clusters around experiment. Among the experimentalists Wundt is easily chief. He it is that has created the method. Starting out on the clue given by Weber, he founded his laboratory in 1879. The subjects needed for experimentation responded to the adventurer and the project soon became a fact. For thirty years results have been flowing from that laboratory which have been the admiration of the world. It gave the impulse for the founding of laboratories in all parts of the world. (See Scripture as cited above.) With such results crowning his labors there is little wonder that the ingenious founder should place a high estimate on his method. Through all his writings he rings the changes on experiment. In his lectures he ends the discussion of every controversial point by citing his opponent to the bar of experiment. One gets the impression that he feels that all that is required to bring other psychologists up to his point of view is experiment. His enthusiasm for experiment almost parallels Bacon's enthusiasm for the empirical methods as against the rational methods of the scholastic philosophy. Of Bacon Rudolph Eucken is moved to

say: "Blind respect for the past changes suddenly into blind rejection, and appreciation of the present only." (25)

The contention for experiment rests upon the demand which science makes that we must observe the behavior of elements under investigation when under control in order that different investigators may test the results and form conclusions based on a comparison of as wide a range of observation as possible. But what do we mean by experiment. "When we merely note and record the phenomena which occur around us in the ordinary course of nature we are said *to observe*. When we change the course of nature by the intervention of our muscular powers, and thus produce unusual combinations and conditions of phenomena we are said *to experiment*. Herschel justly remarks that we might properly call these two modes of experience *passive and active* observation." "Accidental observation long ago impressed upon men's minds the phenomena of lightning, and the attractive powers of amber. Experiment only could have shown that phenomena so diverse in magnitude and character were manifestations of the same agent. To observe with accuracy and convenience we must have agents under our control, so as to raise or lower their intensity, to stop or set them in action at will." "We are said to *experiment* when we bring substances together under various conditions of temperature, pressure, electric disturbance, chemical action, &c., and then record the changes observed." (26) "What Bacon indicated as the purpose of experiment in natural science, namely, that it does not permit nature its freedom, but that it applies directive force, to the end that it answers the questions which the investigator propounds to her,—precisely this is what the psychological experiment is to accomplish for the individual consciousness: it shall not permit it its freedom, but subject it to determined and exactly regulated conditions, and the psychologist must observe, and wherever possible quantitatively define, the phenomena which appear under the conditions arbitrarily introduced by himself." (27)

(25) *Lebensanschauungen grosser Denker*...316.

(26) Jevon's *Principles of Science*, 400, 401, 416.

(27) Wundt; *Logik*. 2 Aufl. III. 174. Wundt's explanation of the importance of experiment is now accessible to English readers in the first volume of his *Physiological Psychology* which has recently appeared in Eng. Trans. pages (in the original) 3 to 6.

Experiment, therefore, as applied to psychology, implies self-observation under controlled objective conditions. Of the "so-called pure self-observation," Wundt says, "it can lay no claim whatever to *exactness*." (28) The introspectionist contends that the experiment can reach only physiological conditions and results and not the psychical fact. The experimentalist on the other hand replies, if that be true, then psychical facts must remain forever beyond our reach. For says he: The introspectionist can never get hold of them. The moment the introspectionist begins his introspection every psychical fact, save consciously active introspection, has fled. To say that the process may be observed as it is recalled in memory is already a partial surrender. In the first place it confesses to being actively engaged in observing a thing which by its own acknowledgment no longer exists. The refuge of memory is not a very safe one in the realm where pretensions to scientific accuracy are made. At the very best it is but a fading copy which the introspectionist can get under observation. But where is this copy? It is the remaining vestige of a past feeling and as such a feeling also. Now we cannot here enter upon the question of the substrate in which this feeling persists,—whether, psychical *in pure*, physical or psychophysical. However, whatever theory is held, it will scarce be denied that the original psychical process is attended by physiological processes (whether causative, resultant or parallel does not matter at present). Now if these physiological processes can be controlled, measured and tabulated in a way which will in any sense be determinative, then we will have experimental facts which express the immediate physiological processes attending the psychical processes. These records will have the advantage of permanence, and as copies they are immediate. The conditions under which they were produced can be repeated ad libitum and by any number of subjects, thus making comparison on a definite basis possible. The contention between the introspectionist and experimentalist will then be reduced to the determination of the comparative trustworthiness of the respective records. No one contends that the experimental record is a feeling. It is, however, a definite and

(28) *Grundzuege*, 1, 4. (I do not have the Eng. Trans. at hand so my references are to the original, 5 Aufl.

unfading record of physiological process corresponding to a psychical process. It is universally conceded that a feeling is not identical with a physiological process. (Here is the importance of Wundt's heuristic principle of psychophysical parallelism. According to it there is but a single fact; a psychophysical stimulus producing a psychophysical reaction of which the record is the immediate copy.) The experimentalist assumes that feeling and physiological processes respond to each other with the precision of natural law. Hence if the introspectionist would controvert the experimentalist's contention he must show that such law does not exist.

Let us then see the method by which experimental records are secured in the psychological laboratory. Prof. Ebbinghaus' experiment in memory will illustrate one phase better than we can otherwise describe it. The variability of memory has been matter of common knowledge but its description before Ebbinghaus, was always expressed in indefinite terminology. His method was to take phenomena which could be expressed in numbers. After carefully guarding against possible modification due to associations with previous experiences, he devoted himself diligently to memorising a definite quantity, and entering the quantity and the time required in his record. (29) He then noted how much he remembered after a definite time—hours, days, weeks, months. He would then get data from which to conclude to the law of forgetting. He varied the conditions,—always so he could define the variation definitely,—and carried the experiment through almost three years of the most pains-taking daily experiment. His work, "*Über das Gedächtniss*" consequently, treats of memory on a basis of definite facts, and its importance for the understanding of the doctrine of the association of ideas is at once apparent.

Ever since astronomical instruments have been developed for taking accurate observations it has been matter of common knowledge that observers differed. This increment of difference is known to astronomers as personal equation. The psychologist places the observer where he can watch a rotating drum through a small telescope. On the drum there is marked a star.

(29) In this work he uses nonsense syllables. See his *Grundzüge d. Psych.* 633-707.

The observer is instructed to release an electric key the moment the star is on the cross-line of his telescope. The drum (Kymograph) is connected with a chronoscope in such a way that the chronoscope is released just at the moment the star is on the line. The precision is that of the finest mechanical accuracy and the timepiece registers down to the thousandths of a second. The observer's release of the key stops the chronoscope. The time the chronoscope registers is the interval by which the reaction of the observer is late of the true time of the star's passage over the line. This reaction time is the astronomer's personal equation in definite units. It is the time it takes for motor activity to follow a definite stimulus. It is measurement of the readiness of psychical response.

The blush of shame, the bloodless countenance of intense fear, the veinous tension in hot anger, have likewise been matter of common observation, but before the use of the plethysmograph, sphygmograph and similar instruments these important functions were necessarily expressed but vaguely. With these the variation in volume (of the body), character of respiration, and blood circulation, are recorded on the Kymograph with a precision conditioned only by the degree of the accuracy of the mechanism of the instrument.

Attention, voluntary processes, &c., are each in turn brought under control by the ingenuous experimenter. It is from these results that the new psychologist offers the world a scientific psychology. The higher mental processes elude his methods of reduction as yet, and perhaps some of them ever will, but he feels that his achievements have given a firmer basis from which to describe even those higher processes.

At the very door of the psychological laboratory there lies one chief difficulty, namely, the training of the subject. In the physical and chemical laboratories the subjects are things immutable, but not so in the psychological. Hence the first attempts are always in danger of being vague on account of the subject's lack of self-control or the power to distinguish clearly in the complex of his conscious processes the ones desired. It is not however an insuperable difficulty. It does however require that whoever would be an investigator here must put himself under rigid self-discipline.

I advert briefly to the possibilities and adaptability of laboratory psychology in our under-graduate schools. The limited time generally given the subject precludes the subject's self-discipline which we have noted as a fundamental prerequisite to investigation. But colleges are not institutes of investigation, but rather schools which prepare for investigation. Inasmuch therefore as present day psychology rests wholly upon the results of the laboratory investigator, both for the understanding of the results, and for the preparation of those who will become investigators, the under-graduate schools need an equipment of demonstration apparatus at the very least. Correspondence with the department in a number of our leading colleges brings almost universal testimony to this effect. (30)

(Prof. Titchener puts the distinction of the psychology of to-day and that of fifty years ago so tersely that I cannot forbear quoting him: "Fifty years ago facile reference to 'experience' was permissible. Nowadays, we have to deal, not with 'experience' in the large, but with a number of special facts, which take on a different colouring and a different relative importance according to the general theory in which they find a setting.—The lesson to be learned is that if one talks of 'experience' one must have a very clear and very detailed notion of what experience means. It is no more scientific to explain a given phenomenon by referring it to an indefinite 'experience', than it is to explain it by reference to an unconditioned and indeterminate faculty of will.")

III. RESULTS.

To tell how the new psychological method has affected psychologic doctrine throughout the entire field would require a treatise. That is, of course, not expected. The general effect of the new methodology is all that can here come under consideration.

The new psychology has reduced theory to fact; speculation to exact observation. This however restricts its field as compared with philosophical psychology. It confines it wholly to

(30) Previous experience in laboratory methods is a condition of admission to Wundt's laboratory.

the facts of psychical phenomena as they appear in our world. Says Prof. James: "I have kept close to the point of view of natural science throughout the book. Every natural science assumes certain data uncritically, and declines to challenge the elements between which its own laws obtain, and from which its own deductions are carried on. Psychology, the science of finite individual minds, assumes as its data (1) *thoughts and feelings*, (2) and *a physical world* in time and space with which they co-exist and which (3) they know. Of course these data themselves are discussable; but the discussion of them (as of other elements) is called metaphysics and falls outside the province of this book.— All attempts to *explain* our phenomenally given thoughts as products of deeper-lying entities (whether the latter be named soul, transcendental Ego, ideas, or elementary units of consciousness) are metaphysical." (31)

By the introduction of experiment, not as supplanting introspection, but as a means of control whereby introspection may be strengthened, it seeks to analyze and classify psychical experiences without reference to ultimate reality. What is thus gained is precision in the observation made, and a possibility of tabulation which permits of a wide range of comparison. These are the elements in every scientific investigation which condition the correctness of generalization. And, inasmuch as science asks first, what happened? and then, working back to the cause, asks in the second place, why did it happen? we arrive at a system of psychical causation on a basis of actual occurrence. For example, I have before me the finished work of the young man with whom I was associated in the Leipzig Laboratory for two semesters, which contains some thirty thousand observations under control. His conclusions are the conclusions warranted by the facts revealed in those figures. The transsubstantiation of the nervous innervation produced by the stimulus into mentality is never considered. But the facts for the law of cause and effect within the phenomenal world are given without that transcendent speculation. From the conclusion we *know* what will happen psychically under given conditions. Once we have defined the cause of experiences we are in position to control the causes intelligently and direct them more positively towards

a fixed goal. This is the crowning promise of the new psychology. I say, promise, for the science is but in its infancy. The data are just being gathered. True the beginning has already been made in applying the results to scientific pedagogy, ethics, and sociology.

Let us note just a few examples. "Schuyten's dynamometer tests for 54,200 children, mostly between twelve and sixteen years of age, stimulated by rivalry showed an ascending curve from October to January, a sharper rise in February, and a fall in March. Psychic and physical development increased from October to January, and fell from January to March. The curves then separate and take opposite directions. While attention diminishes during the summer months, muscular power increases in a remarkable way to June or July. This is very suggestive for the order of work through the school year and for vacations."

The facts here noted you will observe were mechanically measured. The deduction made is direct and on the basis of fact.

In moral development, suggestion plays an important part. Baldwin places it on an equality with pleasure and pain as a motive force. Its power is investigated to the best advantage, perhaps in its extreme form of hypnotism. The revelations of the systematic use of hypnotism are nothing short of amazing. On the one hand Delboeuf, Forel, Voisin and others have by its means reformed vicious youths and cured melancholiacs in large numbers. Their practice reveals the remarkable fact that stability of character resists the hypnotist—e. g. "Honest men resist the hypnotist's command to pocket a silver spoon for quite awhile, but finally they yield." Prof. Barth says: "Suggestion has restored confidence in the power of education." (32) The bearing on criminology will be evident at once. The danger of irresponsible strangers being permitted to parade this power on the stage is not quite so evident. It breaks down individuality and weakens normal characters, so much so that Forel holds that its use should be controlled by legal restrictions such as apply to the use of the most deadly poisons. (33)

Prof. Stout is quite justified in saying: "the most important advantage of the new psychology lies in the convergence of mani-

(32) *Erziehungslehre*. 27.

(33) *Hypnotismus*. 243.

fold different lines of inquiry, capable of yielding each other help, guidance and verification." (34) The problem has not been simplified. The rather has it grown in its complexity because of its finding real causal relations where the older methods did not even look for any. However it is optimistic. Indeed sublimely optimistic. The craft feel that at last they are getting on a solid footing and that results henceforth will be positive. It is this that has inspired such enthusiasm in the subject.

But, I am asked, is there not the danger that this scientific method, over which the specialists are so enthusiastic, will destroy the conception of human freedom or lose the psychical in the physical? This of course looks forward to the metaphysical implications. Those who see freedom endangered quite frequently commit the fallacy of demanding for their concept of freedom an absolute caprice which is wholly beyond the reach of psychical motive. Even God could not move such a being. Wundt says: "Man is determined physiologically; psychologically free." James, scientific psychology postulates determinism in the interest of method, but scientific ethics postulates freedom and "I am convinced," says he, "that ethics has the better of the argument." Ladd regards the facts of psychology as in nowise precluding freedom. We cannot here take space to discuss the problem, but the above citations are not very indicative of danger to the concept of freedom from psychology.

With reference to the latter observation noted above, namely, losing the psychical in the physical, I take space for a brief paragraph. The older psychologies began with a definition of the soul; the new ones, if they attempt a definition at all, reserve it for the last chapter. They regard such definition as much beyond their province as chemists would the exposition of the essence of the elements with which they have to do. However, materialist attempts to account for psychic phenomena are wholly foreign to the new Psychology. Wundt's actual-soul theory is vitalistic. Some of his disciples see in Wundt's theory a necessity for the doctrine of the resurrection of the body which is lacking in spiritualistic theories. James regards the concept of a distinct soul-essence as meeting all requirements best. Pfaender says: "If there is a substantial soul it is of a nature

(34) Baldwin. Dict. 387.

altogether different from what we generally understand by substance." Jodl: "The soul does not have states, or faculties, as thoughts, ideas, feelings, hate, &c., but these states in their totality are the soul." (This however stops fatally short of a persistent entity.) Muensterberg: "This actual soul is persistent since it identifies itself in every act. It is self-conscious. It is immortal because its actual reality in temporal efficiency cannot be affected by biologico-psychological objective phenomena in time." No, scientific psychology has not lost the psychical in the physical. (35)

The important problem which divides the new psychologists is that of parallelism and interaction. The former is necessarily monistic, the latter dualistic. Wundt, Hoeffding and Jodl, are parallelists (monists). Muensterberg and Ziehen regard parallelism as a tentative postulate. James, Kuelpe, Jerusalem, Stumpf, Ladd, and Busse are interactionists. I make these references in order to show the main contention of the new psychology,—that metaphysical problems lie beyond its province. All of these men are in the front rank of scientific psychologists. (Jodl perhaps more philosophical.) Their divers metaphysical theories do not affect their attitude to psychological method.

The new psychology is here to stay. It is ever enlisting enthusiastic recruits. The exceeding ingenuity and pains-taking detail with which the investigators prosecute their work are among its most hopeful signs. Whoever would appreciate present day thought on psychologic topics must acquaint himself with its methods. For those alarmists who scent danger in every new thing, there is but little danger here,—there isn't much room for danger because of its insistence upon relegating all problems of essence to metaphysics. The errors of science find their corrective in the subject-matter. God is author of the laws which the scientist seeks to trace out "after Him." Furthermore whoever would refute the metaphysical errors which will grow out of the findings of the new psychology must know the sources of such errors.

(35) The discussion of this very interesting problem lies beyond the purpose of the present paper. We hope at some other time to present Wundt's actual-soul theory, when we will have room to show its consequences and inconsistencies.

ARTICLE II.

THE NEW ETHICS.

BY PROFESSOR LUTHER A. FOX, D.D.

Ethics is the science of the ideals of character. Its scope includes the whole of rational conduct. Every act of man, so far as it may fall under the control of will, is moral. Even reflex acts if subject to voluntary regulation are ethical. The science, therefore, is very closely related to physiology, psychology, sociology and religion. It involves an investigation of the well-being of man, of the origin and law of obligation, of all possible human relations, of the nature of conscience and the problem of free will. Such a comprehensive field has given rise to a great many questions admitting of a great variety of answers. A multitude of ethical theories determined by the different conceptions of man and of the universe was inevitable. These may be gathered into two great classes known as the Intuitive and the Hedonistic schools. The Intuitive school regards reason as the great controlling element of life, duty the supreme end, and the idea of right the supreme law. It emphasizes the dignity and worth of personality. The Hedonist regards feeling as the chief factor in man, happiness the supreme end and the idea of the good as the supreme law. The happiest man realizes best the purposes of his existence, just because he is happy, and is the ideal man. Hedonism has two distinct forms and is broken up into two subordinate schools. The one is called Egoistic Hedonism. The other is called Universalistic Hedonism, or more recently Utilitarianism. The former name for all Hedonism has become specialized. In a still earlier period and for many centuries it was known as Epicureanism. Intuitivism has had different phases but not so distinctly marked as to constitute different schools. To these two great historic classes there has been added another known sometimes as Perfectionism and sometimes Eudemonism.

That special type of ethical theory which may be called the New Ethics is a form of Hedonism. It claims to be eminently

scientific. It has its psychological basis in the New Psychology and its philosophical basis in the doctrine of Evolution. It is sometimes materialistic and sometimes pantheistic. It seeks a place among the natural sciences. It has three types: the Biological represented by Herbert Spencer, the Sociological represented by Leslie Stephen, and the Rational Universalistic represented by H. Sidgwick. To understand it fully it is necessary to trace it from its beginning among the Greeks.

Heraclitus, about 500 B. C., and Democritus, about 400 B. C., were both physical philosophers but have left some traces of their ethical reflections. Heraclitus commands men to obey reason and the divine law, the ground of human law. He was an Intuitionist. Democritus, the laughing philosopher, was a Hedonist. He was a materialist in metaphysics, carrying out the theory of atoms as taught by his master Leucippus. These atoms are the eternal grounds of all things. The soul consists of the finest of the atoms. Sensation is the only cause of knowledge. There is only one supreme law and that is necessity. There is no personal life after death. Pleasure is the ultimate good, and this he identified with an equanimity of mind. By some unknown standard he pronounced the delights of the soul as better than the pleasures of the body. The first period of Greek philosophy was closed by the Sophists, philosophic sceptics and ethical Hedonists. Protagoras made the individual the measure of truth. Georgias ran philosophy into Nihilism. They taught ethics, as they did rhetoric, merely for the money that was in it. They were Egoistic Hedonists of a very superficial order, cultivating the art of the most pleasant possible life under the existing conditions. They made a reaction necessary.

Socrates was pre-eminently a moral philosopher. He arrested the sceptical tendencies of the age by appealing to deep ineradicable moral convictions. Whatever uncertainty there may be about the origin of the world it is certain that some things are right and other things are wrong. Great ethical principles are unquestionable. In this way he made a reconstruction of philosophy possible. He forced men to a clearer conception of ethical ideas and a more precise definition of ethical terms. His work was more destructive of popular errors than constructive of an ethical system. He taught the identity of knowledge and vir-

tue and of the inseparable relation of virtue and happiness. But he left a great many questions unanswered. The great thoughts he threw out were not gathered into a complete science nor their consequences fully elaborated. He had not defined the relation of knowledge to being nor the exact nature of the supreme end whether it is virtue or happiness.

Out of the circle of his immediate disciples there sprang up immediately after his death four different schools: the Megaric under Euclid, the Cynic under Antisthenes, the Academy under Plato, and the Cyrenaic under Aristippus. The Cyreniacs were Egoistic Hedonists. The psychological basis was the sensationalism of Protagoras, that we can know nothing of the world except through impressions upon our senses. The only good is pleasure which all living beings seek. The good is transient and must be seized in the present moment without anxious regard for the future. Bodily pleasures are the most intense but are not always to be preferred to pure mental pleasures. Wisdom consists in selecting pleasures undisturbed by prejudices and superstition.

Plato's ethics are profound. There are hedonistic and ascetic elements combined with idealistic principles and mythical tendencies. A complete analysis can not be undertaken in this sketch. His philosophy was realistic Idealism. In psychology he was a trichotomist, regarding the psychic and the nous as distinct entities linked together by the feelings. He lays down four kinds of excellence corresponding to the tripartite division of the mind. Virtue consists in the harmony of the elements of the soul under the government of reason. With Socrates he maintained the unity of virtue and the knowledge of the good, but he admitted a sort of virtue possible for men who are not philosophers. He believed with his master that there is a very close relation between happiness and virtue, both uniting in the good, but he came at last to hold that pleasure is subordinate to wisdom, the feelings to reason, happiness to duty. Between Plato and Aristotle there was a decided difference in mental habits, literary tastes and philosophic methods. Plato's trend was towards idealism, Aristotle's towards empiricism. They approached ethical questions from different stand-points. Aristotle sharply criticised Plato. But after all they were essentially

agreed in their general results. The ultimate end of man is well-being but perfect well-being consists in the exercise of speculative reason. Aristotle's ethical aim is rather practical than philosophic. He does not propose to give an ultimate theory of human good. He thinks moral truths are to be obtained by observation and the comparison of moral opinions. His great law of the golden mean has become famous.

Aristotle had not laid aside his pen until there arose two young men destined to become immortal in the history of ethics. Zeno the Stoic planted himself on the ethical principles of the Cynics stripped of their exaggeration. He announced more clearly than had ever been done before that virtue must be sought for its own sake. The aphorism has come down to us, virtue for virtue's sake. In philosophy the school was eclectic. It was more of a religion than a philosophy. It attached great importance to the law of nature. It depreciated pleasure. It was doubtful about a future life. Virtue alone is the supreme end. It produced many fine characters and some ethical books well worth reading at the present time.

Epicurus, with whom we are more immediately concerned in this study, was an Egoistic Hedonist. He borrowed his metaphysics from Democritus and his ethical stand-point from the Cyrenaics. He believed in the existence of the gods but did not admit their influence over the world. He denied the immortality of both gods and men. He knew no law but necessity. The highest good is the pleasure of the individual. Happiness is the health of the body and freedom from disquietudes. The only virtue is prudence. But pleasure is not a passing enjoyment but a permanent state. The pleasures of the mind are to be preferred to the pleasures of the body because they endure. Epicurus is slandered when he is called a voluptuary. Virtue is a tact, not itself the highest good, but the means of realizing it. Both Stoicism and Epicureanism reached down several centuries into the Christian era. While Seneca, Epictetus and Marcus Aurelius were interpreting the principles of the Stoics Lucretius was putting those of Epicurus into Roman verse and Horace was making them popular by his matchless odes and satires. Cicero, the eclectic, preferring the doctrine of the sceptical Academies, was reviewing the ethical doctrines of the Stoics.

Plotinus, a few centuries later, carried the New Academy into mysticism.

For centuries Christianity gave the world its moral ideas. It came as a direct revelation from God, and thus obviated the necessity of scientific investigation. The authority was found in the will of God, the obligation in the relation of man to God, and the rule in the law as contained in the Scriptures. Obedience is enforced by the divine sanctions. The Church administered the divine government. The treatment of ethics was juridical rather than scientific. The duty of the Christian is to interpret the revealed code, not to investigate its rational grounds. The divine law is perfect and nothing more is to be known about man's duty than God had been pleased to put into the inspired Bible. This divine law has supreme authority, not because reason approved it, but because God has commanded it. If these early Christians speculated at all their doctrinal conceptions moulded those that were more directly scientific. God is Creator and Ruler and all authority is vested in Him. His will is the ultimate ground for obligation. Christ is the Saviour of all men, and this is the reason for the universal brotherhood of mankind. All men are depraved and need not only regeneration but also constant divine grace in living a right life. There was not much room left for scientific ethics. Augustine gave some attention to ethical study but he was influenced far more by theology than by philosophy. When Scholasticism arose and theologians like Anselm began to seek a rational ground for their faith men began to look also for a rational ground for duty. Abelard was the most distinguished of these moralists, and wrote an ethical treatise called *Nosce te ipsum*. He held that all of God's acts are necessary. The tendency to evil is not a sin but the necessary condition of virtue. Sin lies in the intention. He was feared and condemned because of his great influence over young men. The greatest ethical philosopher of the Middle Ages was Thomas Aquinas. His aim was to reproduce Aristotle's philosophy and his ethics are in the main only those of his Greek master interpreted by his Christian faith. God is the highest good. The end of all true life is God, and when it is attained there is perfect happiness. There are four kinds of law: eternal law, natural law, human law, and the di-

vine law revealed in the Bible. A knowledge of natural law has been implanted in the human mind by the Creator but this law is not sufficient and needs to be supplemented by the revealed law.

From the time of Abelard there was a steady growth of free inquiry. The sceptical spirit became more self-assertive. Scholasticism lost its hold upon the minds of scholars. Humanism and the Reformation emancipated thought. In the seventeenth century ethical science was revived along with philosophy and the more scientific study of nature.

Gassendi and Hobbes, contemporaries, revived Epicurean Egoistic Hedonism. Gassendi was a close follower of Epicurus and a decided opponent of the intellectualism of Descartes. Hobbes was a more independent thinker. In philosophy he was a materialist, in psychology a sensationalist. Knowledge is the addition of sensations, and sensation is a movement in the sensible body. Soul is brain action. There is no free will; men like brutes are governed by irresistible appetites. Reason without passion has no influence over the will. Pleasure is the only good. Interest is the supreme judge in morals as in all other things. Obligation originates in civil law; the highest authority is the arbitrary will of the magistrate. The State is necessary to the pleasure of the individual. But this theory did not meet the facts of our moral nature. The individual life is wider than the civil law, and the law is subject to the criticism of conscience.

Locke was decidedly influenced by the criticisms of Cumberland and More of the theory of Hobbes. He combined Intuitive and Hedonistic principles in his own theory. In regard to the ultimate end he was a Hedonist. Moral good and evil are only a voluntary conformity to law that will bring pleasure and pain. He denies that reason alone furnishes a sufficient moral motive. But he holds that ethical rules can be demonstrated on intuitive principles. He says that the idea of a Supreme Being upon whom we depend and the idea of ourselves as rational beings are sufficient grounds for such demonstration. Because men are related to God and each other everyone is bound to preserve his own life and the lives of others.

Locke's *Human Understanding* introduced a more thorough study of the human mind, and Shaftesbury began a more care-

ful analysis of human motives. He called the moral faculty moral sense. He distinguishes three classes of impulses: natural affections, self affections, and unnatural affections. Not only the outward beings that offer themselves to the senses are objects of affection but the very actions of beings when brought before the mind are also objects of affection. After Shaftesbury less prominence is given to abstract rational principles and much more attention to the empirical study of ethical facts. Butler admits that the reasoning of Clark from the moral principles as rational intuitions is valid, but he does not follow it. He makes conscience the ruling element in man but he gives no explanation of it. Price adopts the general view of Clark but modifies it by noting the emotional element as accompanying the moral intuition. Reid says that the moral faculty is innate only in germ.

In the time of Butler the psychological method was dominant. He seeks to ascertain duty by reflection upon the dictates of conscience. He notes in his last ethical treatise the apposition between the intuitional and utilitarian method. On account of one sentence that he let incidentally escape his pen he is claimed by Hedonists. By the prominence he gave benevolence he prepared the way for the utilitarianism of Hume and Bentham. Hutchinson opened that way still wider by the scholastic distinction between material and formal goodness. In treating of material good he anticipates the celebrated formula of Bentham, the greatest good for the greatest number. He does not define the relation between the individual and the general good. But certainly he was no Egoistic Hedonist for he proves by the crucial fact of the deeper interest in the future of his friends as a man approaches death the disinterestedness of real affection.

Hume was a Utilitarian. He agrees with Hutchinson as to the disinterestedness of virtue. Our sense of obligation is founded on the perception of utility. Acts are right because they tend to produce happiness. Reason is the servant of the passions. Conscience is general custom. But general utility is not the sole ground of moral feelings. Whatever tends to promote the happiness of the individual has merit that calls forth admiration. The hint thrown out by Hume in regard to the importance of sympathy was taken up by his friend Adam

Smith and developed into a theory which for a time attracted wide-spread attention. Smith asserted that there is ground for holding that there is a moral faculty and that all moral judgments can be derived from sympathy. He was a Utilitarian making the useful and pleasant not only the end but also the rule of all rational action. The theories of Hume and Smith as to the origin of moral sentiments have been more carefully defined and carried forward by the later Utilitarians.

Hartley, their contemporary, made important contributions to empirical ethics. He took Locke's theory of the association of ideas and applied it more rigorously than it had been done before to the explanation of complex moral emotions. He tried to show that the moral sense may be derived from the elementary pleasures and pains of the physical sense, through the imagination, ambition, self interest, sympathy and what he called theopathy. Feelings not only cohere but are transformed by combinations into entirely new elements, as oxygen and hydrogen are transformed into water. In this way he accounted for the disinterestedness of virtue. As the miser beginning with the love of money for its uses learns to love it for its own sake, so beginning with the love of virtue for the sake of happiness we learn to love and seek it for itself. He introduces physiology for the first time into ethical study. His method is as much physiological as psychological. He is not an Egoistic Hedonist. He denies that self interest is the primary object of pursuit. Our ideal aim should be to carry the annihilation of self into the pure love of God. Benevolence is the primary law, and we ought to direct every action towards the greatest happiness and least misery in our power. As it is difficult to apply this general rule we must have others which are less general.

After Hume, Smith and Hartley there was a decided reaction against the psychological method. The Intuitionists like Price and Ried confined themselves more closely to the generally accepted principles of morality, giving prominence to Common Sense, while Utilitarians worked out more thoroughly the principle of happiness both as the great end of life and the rule of duty. The fundamental difference between them as to the nature of obligation became more manifest.

Paley, a Christian philosopher, finds moral obligation in the

divine command learned from Scripture and the light of nature. He defines virtue as doing good to mankind according to the will of God for the sake of eternal happiness. He had a purely quantitative estimate of pleasure. His rational criterion of duty was general happiness. His great motive was personal pleasure. He tried to bring the Egoistic and Universalistic Hedonism into harmony by means of the will of God. This compound of science and religion was not acceptable to scientific men and after him God and the Bible were pushed more into the background.

Bentham, an eminent jurist, was a more systematic Hedonist. Actions are to be judged solely with respect to their tendency to produce pleasure and pain. We are to determine from experience only what promotes happiness, and that alone is good. He specifies certain standards of judgments of pleasure: intensity, duration and certainty. We are to take account of the consequences of a pleasure and also the interest of others as well as the immediate enjoyment. He measures pleasures solely by their quantity. The quantity being equal pushpin is as good as poetry. Pleasure is the law of ethics. The motive is derived from the sanctions of the law as they appeal to the individual's interest. The great end of action is the greatest good of the greatest number, but the only interest which a man at all times is sure to find as an adequate motive is his own. Bentham knew that there was no place in his theory for obligation and he said that the word ought should be erased from the dictionary.

J. S. Mill adopted Utilitarianism to which he was led by his education, associations and mental tendency, but he criticised Bentham. He said that what each man desires for himself is pleasure for himself, and that the general happiness is the good of the aggregate of persons. Therefore one should seek the happiness of all. My happiness is a good to me and therefore the happiness of all is good to all. Left to itself there is the logical fallacy of division. He tried to find the link between the individual and the community in the feeling of unity with our fellow creatures. But that does not take him out of the grasp of Egoistic Hedonism. He admits that one may sometimes best serve the happiness of others by the absolute sacrifice of

himself yet he thinks the conscious ability to do without happiness gives the best prospect of reaching such happiness as is attainable. Self-sacrifice, then, is after all only a means of securing personal happiness. His method is psychological, not ethical. That every man seeks his own happiness may be a fact, but that does not make it an obligation. He differs from Bentham in regarding pleasure as qualitative as well as quantitative. The worth of pleasure is to be decided by the quality rather than the intensity. The pleasure of knowledge is better than that of appetite. But how pleasure can furnish its own standard of worth he has not satisfactorily explained. He seems to us to surrender a fundamental principle of Hedonism. He holds delicately the scale between the two but he points out nothing that will bring the interest of the individual and that of the community into harmony. The feeling of unity with our fellow creatures which makes their happiness a natural personal want leaves the preponderance on the side of the individual. We serve others only that we may thereby the better serve ourselves. He is aware of the problem he left unsolved and makes this great concession to Intuitivism: "The mind is not in a state of conformity to utility unless one loves virtue as a thing desirable in itself." While he was carrying out Hartley's psychological theory of complex moral emotion through the association of ideas his father, James Mill, was working out the physiological side of that theory and tried to account for the seemingly innate moral ideas by the law of heredity. Every idea had its own cerebral activity. The physiological side of these ideas may be transmitted by natural generation and thus the mental side appears at a very early period in the child's life. It has its analogy in the case of brutes. The pointer dog inherits in its nervous system the results of the early training and experiences of its sires and pointing birds appears as an innate instinct. The objection to Hartley's theory seemed to be removed.

A broad foundation, clearly defined by conflict, was laid by the centuries from Democritus to J. S. Mill for the New Ethics. Ethical science was ready for the revolutionary movement started by Darwin's *Origin of Species*. The doctrine of evolution was not new but the age was ripe for a new departure in sci-

tific work, and the effect of Darwin's books was magical. The New Ethics is known as evolutionary ethics or scientific ethics. It attempts to apply the principle of evolution to the moral as it had been applied to the physical life. Morality has been evolved and is the highest achievement of evolution. The task of ethical science is to trace the process and reduce the complex phenomena to perfect unity, and thus make ethics one of the natural sciences. It is Hedonistic but by substituting biological conceptions for those of pleasure and giving much more prominence to ideas of life than of happiness it has now developed into a new type. It carries forward the psychological theory of the association of ideas but tries to deduce moral rules from biological and social laws.

Herbert Spencer, the first and down to the present time, the greatest of the philosophers of evolution, makes the preservation and expansion of life the supreme end of actions. Life is to be estimated in its quantity both by its breadth and length. Conduct tending to preserve life is good. It has a surplus of the agreeable. When it has painful consequences it is wrong. The greatest quantity of life and the greatest quantity of happiness are coincident. Life without ultimate happiness is not worth living. Pleasure, then, is the end of moral action. Spencer applies the word conduct to every activity of life and he speaks of the conduct of molluscs as well as of men. Conduct is the effort of an organism to adjust itself to its environment. Ethical conduct is nothing more than entomological conduct carried up into a more complex environment. Good conduct on any plane produces pleasure. The ideal goal to natural evolution is the ideal standard of conduct ethically considered. The essential trait of the moral consciousness is the control of the simpler feelings by the more complex and more ideal. The general truth disclosed by the study of evolving conduct, human and subhuman, is that for the better preservation of life, the simpler, primitive, presentative feelings must be controlled by the later evolved, compound and representative feelings. There are different kinds of control. The truly moral control evolved out of the lower kinds is formed by a representation of the necessary natural results of an action. In this way the feeling of moral obligation is generated. It is an abstract sentiment formed

in a manner similar to abstract ideas. His theory leads him to make a distinction between absolute and relative ethics. Absolute ethics belong to the future ideal state of man. The relative are a rough code adapted to our present condition. The absolute ethics has not found much favor with scientific men. In the absolute ethics there is nothing remaining of the element of consciousness which was derived from the various forms of pre-moral restraints. The sense of duty is temporary, belonging only to relative ethics. With the complete adaptation to the social state moral sentiments will guide men as spontaneously and completely as now do the sensations. All this is Egoistic Hedonism. But Mr. Spencer sees an altruistic as well as an egoistic element in nature. These seem to be in conflict with each other but a reconciliation is possible. Both have rights but they are mutually dependent. They have been evolved simultaneously. In the progressing ideas and usages of mankind a compromise between them has been slowly establishing itself. The tendency is towards the merging of the interests of the individual and interests of citizens at large into one common interest. Conflict produces pain but when altruism has become perfectly spontaneous the happiness of each will be complete. In this way Mr. Spencer has tried to establish the perfect identity between natural law and ethical law.

Mr. Spencer's theory started with the individual and found it very difficult to escape the grasp of Egoistic Hedonism. Mr. Leslie Stephen started with the social organism. The true unit is not the individual but society. Society is not an aggregate but an organism of which the individual is a member, a social tissue adapted by various modifications to various specific purposes. The ethical end is not to be represented as the greatest good of the greatest number but as the health of the organism. Life is not a series of detached acts but a growth. An action enters into and modifies the very substance of the fundamental tissue. The scientific criterion is not happiness but health, but the two necessarily tend to coincide. Pleasure may be regarded as the sign of the smooth working of the social machinery. The moral laws may be identified with the conditions of social vitality. Moral approval is the name of the sentiment developed through the social medium which modifies a man's character in such a

way as to fit him to be an efficient member of the social tissue. It is the spiritual presence which generates and maintains morality. The conscience is the utterance of the public spirit of the race ordering us to fulfil the primary conditions of welfare. Man as a member of the social organism is necessarily sympathetic. Every extension of reasoning power implies a wider and clearer and closer identification of self with others and therefore a greater tendency to merge the prudential in the social axioms as first principles of conduct. Evolution by the law of natural selection produces not merely a type of conduct but also a type of character. But in regard to this sociological ethics we may ask whether our sociological knowledge is sufficiently advanced as to make such ethics really scientific. Is conduciveness to the preservation of the social organism a sufficient criterion for the construction of a scientific morality? Is the individual wholly absorbed by society?

Prof. Sidgwick, the last and greatest of the Hedonist philosophers, does not attach much importance to evolutionary systems and takes up the problem of ethics as left by J. S. Mill. He surrenders the hope of solving it in the terms of feeling and turns to a rational solution. He seeks a proof of Utilitarianism in a rational basis. The proof is not psychological but logical. The end is sentient good but the regulative principle is reason. We find it necessary to employ a rational principle in the choice of sentient satisfaction. The bridge on which we pass from pleasure is not feeling but reason. Feeling needs the instruction of man. Our love of self must be rational in contradistinction from a more sentient love of self. The path of prudence is not alone the path of virtue. Our own good is not necessarily the good of the whole. The mere feeling does not constitute the bridge between egoism and altruism. The dualism of individual and general happiness is for feeling irreconcilable. Reason alone furnishes the solution. The impartiality in which each is to count for one and no one for more than one is the impartiality of reason. In the distribution of happiness among the competing interests of the individual and among the competing interests of different individuals a rational principle must be employed. The constituent parts of the sum total of happiness are not all of equal importance. Some interests in

the life of the individual and some individuals in the life of society are more important than others. Reason alone can discriminate in this inequality and secure the maximum of happiness. His criticism of Intuitivism is trenchant and his approach to the common ideals and standards so close that his defense and exposition of Utilitarianism are exceedingly plausible and strong.

Recently there has sprung up the school of Perfection. It has however two branches. The one is influenced by Hedonism and sometimes calls itself Eudemonism, the other by Intuitivism and calls itself Perfectionism. But both branches look for the fundamental principles of ethics in the concrete nature of man. Virtue and happiness are essential ends of our nature, just as feeling and reason are essential elements, and both must be recognized. We have both sense and reason, experience and pure intuition, and both have their place in determining human action. The new theory aims to assign each element its normal place and bring them at last into the perfect unity of right character. Janet in France and Mackenzie in England and James Seth, now of Scotland, but lately in America, are distinguished representatives. The thorough development of the method of this school will probably be the next phase of ethical science. It is likely to be more philosophic than scientific.

We have not taken special notice of the Pantheistic ethics of Paulsen or the Pessimistic ethics of Schopenhauer and Nietzsche, not because they are in themselves insignificant, but solely because as yet they have exerted **very** little if any influence at all in England and America.

It is not possible within the limits of a single article in the *QUARTERLY* to give an exhaustive examination of all the features of the New Ethics. That would require a minute criticism of every principle in each theory. But that is not necessary. There are great common principles to which a decisive test may be applied.

The New Ethics has a wide practical influence. It falls in with the materialistic, commercial spirit of our age. Materialism is in the air. It is boldly asserted that men are losing interest in a future life. They are too much occupied with the gains and pleasures of the present life to think or care much

about another. Success is measured by material emoluments. It falls in also with the scientific spirit of the age. The progress of the natural sciences has been magical. New discoveries are continually being made. New fields of study and of business are opened up. Our young men care little for culture. They crowd the halls of the technical schools. Science has become arrogant and denies the claim of knowledge to any thing that does not submit to its own peculiar methods. Foreign subjects are donning the ill-fitting livery. It is the fashion of the times. The New Ethics claiming to be scientific suits the public taste. It commends itself also by its simplicity. It offers a definite conception of the end of life. It has a plausible unifying principle under which the most diverse elements are brought. Duty is linked with good. It brings morality under the all dominant law of evolution. It seems to give a satisfactory interpretation of life as we find it and as we think it ought to become. It indulges by its utilitarianism our selfishness. But there are grave objections to it.

The New Ethics attempts the impossible. It tries to reduce morals to a natural science. The spheres are entirely different. Natural science deals only with facts. Ethics deals with worth or with values. Natural science discovers what is; ethics seeks to learn what ought to be. The end of natural science is ideas, laws and causes; the end of ethics is ideals of character. Natural science may be said to be descriptive; ethics is normative. Natural science may be very helpful to ethics in the facts that it can furnish. It may collect facts in the history of morals such as moral opinions, moral customs, moral laws and moral institutions as they have existed in the various ages and countries of the world. It may discover physiological facts and guide ethics to moral laws that had been overlooked. Ethics must look to psychology for the evidence of its principles and for the explanation of the moral faculty. It must look to political science and the new and wider science of sociology for a clear explication of civil and social relations that it may set forth more clearly our duty to our fellow men under the manifold conditions of our social organism. But natural science can never become ethical. The canons of natural science can not by their nature be applied to judgments of worth. Herbert Spen-

cer told us in his *Data of Ethics* how natural life acts to be most happy but not how it is under obligation to act. The penalty of the violation of natural law is loss of pleasure but not ipso facto a loss of right character. The New Ethics is condemned by the method at which it aims.

The New Ethics is based on a false psychology. It has a false conception of the nature of man. This fundamental objection lies against the whole school of Hedonists from Aristippus to Sidgwick. It exalts the sensibility above the reason and makes the feeling, and not rationality, the chief element in human nature. Aristotle said that ethics is the study of the peculiar and characteristic function of man, the energy and virtue of man as man. He called man a political animal but he thought him political because he is moral. The political is derived from the moral and not the moral from the political element. His moral nature is the ground and reason for human society. That which distinguishes man from the brutes is his reason. We define man as a rational animal. The science of ethics finds its supreme end not in a state of the feelings which we have in common with the other animals but in the character of the will directed by reason which is peculiar to man. The reason is not the servant of the feelings. The supreme law of reason must be found in the reason. The ultimate end is the dignity of reason, the rationality of action registered in a worthy character. Happiness comes from the harmony of life with reason. Virtue is the eternal purpose of a rational life and carries happiness with itself as its necessary consequence. This removes the paradox of Hedonism which Sedgwick is forced to admit: We attain happiness by forgetting it. When we seek happiness as an end we miss it, but when we seek virtue we are in harmony with our highest and best nature and find ourselves happy. Happiness is the evidence of having reached the great purpose of our being.

The New Ethics either falls into the fallacy of the ambiguous middle or it juggles with the words well-being and good and pleasure. Well-being has two sides. It denotes a right state of character as well as a happy state of feeling. Good means virtue and it means that which will produce happiness. Pleasure is either the satisfied feeling or the object producing the

feeling. Well-being and good in the major mean happiness and in the minor they mean virtue and the illicit conclusion is drawn that the supreme end of life and the ultimate standard of duty is the happiness. The end of man is well-being, and ethics is the science of well-being but Hedonism has no right to draw the conclusion that it is the science of happiness. Well-being as it consists in right character excites our admiration but as it exists in happiness it awakens our sympathy. The two feelings are by no means the same and are proofs of the radical difference in the two judgments.

The New Ethics is too complex for practical life. As a theory it commends itself by its seeming simplicity, but as soon as we try to apply it to real life we find ourselves hopelessly entangled. Who has the opportunity to weigh and balance pleasures and decide as to the innate consequences of each course of action upon the happiness of the world before he is compelled to act? How can one determine which will afford the greatest amount of pleasure, his escape from lingering torture by violating an oath or his submission to suffering like Regulus is said to have done because he kept it? Some Hedonists have been frank enough to admit that the calculus of pleasure is very unwieldly in deciding upon duty. Pleasure or happiness may often guide us to duty but it never absolutely and finally determines it.

The New Ethics ignores the existence of God. Physical nature conceals God. Natural science dealing with matter and material laws has no door opening up to God. Psychology and sociology dealing merely with human phenomena have no place for God. It is unscientific to speak of God except as a fact that a very large part of men have believed that He is. It is unscientific to inquire about the origin and nature of ethics, matter or mind. For anything that science can know either or both together with physical and psychical laws, may be eternal. All such questions are turned over with a half suppressed sneer to metaphysics. A natural science of ethics must be an ethics without God. Bentham spoke of religious fears among the sanctions of moral law because as a matter of fact they play a part in the motives of some people, but neither he nor Mill, nor Stephen, nor Spencer, nor Sedgwick has any use for the hypothesis of God in their

theories. The leaders of The New Ethics may deny the charge of materialism and atheism but that is the way their theories point. They are certainly not theistic. But to those of us who are accustomed to look at ethical subjects in the old way, an ethics without God is little less than absurd. The older Utilitarians, like Paley, had to call in the will of God to get out of Egoistic Hedonism, and the later ones taking no account of the authority of God have struggled ineffectually with the problem of linking egoism and altruism together in a rational theory. Sidgwick speaks of the irresolvable dualism. Without the relations of persons we can not conceive of obligation or duty. A stone or a brute cannot be under obligation, nor can a person be under obligation to a stone or a brute. If there is no God who made us all alike in personality and responsibility, why are we under obligation to our fellow men? Why is not might the only law among men as it is among brutes? What is it that suspends the law of the survival of the fittest and puts us under obligation to protect the weak who are in the way of our personal advancement? His pleasure may be as important to him as mine is to me, but why should I care about that? The life of the sparrow is as important to it as that of the hawk is to itself but it is right under the law of evolution for the hawk to eat the sparrow because he is able to do it. Why may I not crush my weaker neighbor because I can do it? I am told that my sympathy and reason forbid it but unless my sympathy and reason find a ground in the infinite reason and love of God there is nothing to bind me by them. An ethics without God is like a house without a foundation. It has no stable, ultimate basis upon which to rest. Our reason is finite. It is not self-supporting. Its authority rests in that reason who created it and if God is denied where, pray, is its foundation? An ethics without God may put on the old ethical livery and use the old ethical terms but the essence is gone. It is at the very best a system of prudence that may be wise but not obligatory. The old ideas of authority, duty, obligation, moral law, virtue, conscience, are surreptitiously introduced into the New Ethics and they give force to it but such ideas are foreign to the system. This is the way the ethical common sense of mankind looks at it as soon as it is understood and must look at it until those princi-

gles which Moses embodied in the Decalogue and Christ reaffirmed and expounded in the Sermon on the Mount and Socrates appealed to when he recalled the world from scepticism has been evolved out of us.

The New Ethics denies the freedom of the will. The New Psychology on which it is based knows nothing of self but a stream of consciousness. It does not recognize a real personal self to be free. Herbert Spencer speaks of the illusion of a free will originating in involuntary and incoherent actions being changed by frequent repetition into coherent and voluntary. Desires which determine the will are closely akin to the external stimulants which excite reflex action. Volition is only a higher form of reflex action. Hedonists have generally been determinists. Even Prof. Sidgwick, the rational Utilitarian, avowedly minimises the importance of the doctrine of free will. The New Ethics is logically necessitarian. But the denial of self-determination is subversive of ethics. If the will is not free there is no obligation and no responsibility. We must be free from not only all restraint but all constraint outside of the self or we are not accountable and can not be justly punished. It is a postulate of morals, a clear dictum of the practical reason. Philosophers may puzzle themselves over the speculative proofs but no man ever doubted the fact. A system of ethics that denies it is fundamentally wrong.

Once more, the New Ethics disregards the fact of a future life and thus debars itself from completeness. It talks about the future of society and of the world but not of the individuals who constitute the society. The ethical life in no individual attains completeness. No one has ever become morally perfect. Morality is pre-eminently personal. It has its own individual private circle that no society can invade. Conscience is sacred. If there is no future life this personal character must be forever incomplete and the highest hopes and aims are forever disappointed. There never can be perfect morality. Virtue never attains its perfect vindication nor does vice receive its full condemnation. The New Ethics in disregarding a future life deprives itself also of some of the strongest motives of a right life. Hope of reward and fear of punishment enter into our motives. No motive can be stronger than everlasting virtue combined

with everlasting happiness. No deterrent from vice is so powerful as the fear of everlasting punishment. But for these the New Ethics has no place.

The New Ethics may make morally, socially refined and distinguished men, Utilitarianism may make philanthropic and patriotic men, but the old ethics makes noble heroes and martyrs to virtue for virtue's sake. This is proved true by the whole history of the world, and "by their fruits ye shall know them."

ARTICLE III.

THE MONISTIC TENDENCY OF PHILOSOPHY.

BY REV. ARTHUR H. SMITH, A.M.

Tendencies often proceed quietly and continue comparatively unobserved for a long time. Little attention is paid to them until new and special conditions bring them to the public view. This has been true of the slowly developing tendency to Monism in Philosophy. The monistic tendency has been present in much of the philosophy of the last two centuries but it was obscured by other and then greater issues. But today it is plain enough that the tendency of present philosophic discussion is distinctly and strongly in the direction of Monism. This is due to the wonderful discoveries and formulated conclusions of modern science during the last three or four decades, for science is certainly monistic. The result is that we are confronted with a "naturalistic" or "scientific" Monism which recognizes no distinction between Man and Nature or between God and the world. Monism may be defined as the explanation and interpretation of the phenomena of the Universe by "referring them all to a single principle," this, in opposition to the dualism of an earlier day which has been largely given up by scientific and philosophical circles. It is essential to know whether this single principle shall be materialistic or spiritual. It is a vital question—whither will this monistic tendency lead us?

THE GENESIS OF THE TENDENCY.

We may be aided in our understanding of the present tendency by a brief view of its genesis. Passing over certain monistic tendencies in some of the ancient philosophies, and considering only the recent past, that which is now distinctively known as "Monism," had its rise in the Pantheism of Spinoza. Descartes had carried the dualistic philosophy to the extreme, and from this the system

of Spinoza was clearly a decisive reaction. The Cartesian philosophy presented mind and matter, God and the world, as quite separate and antagonistic substances, with no common meeting-point between them. Spinoza argued the existence of only one absolute substance, self-existent and infinite, "the sole power of being from which every finite thing derives its existence." (Schwegler. *History of Philosophy*.) Mind and matter are simply the two sides of this one substance, with the logical end that God and the world meet in a practical identity. This is Pantheism and Monism. The influence of Spinoza was immediate and far-reaching, though his Pantheism rather than the monistic idea attracted first attention. The former was effectively attacked but the latter continued to exert a quiet but powerful influence upon the development of philosophic thought. Even that great and original thinker, Immanuel Kant, was not able to get away entirely from Monism, especially in his earlier works, in which he took the ground that the mechanical (monistic) interpretation of phenomena is the only possible and true explanation of the natural world, affirming that "there can be no science without this mechanism of nature." In his later and maturer works, however, the reaction was strong towards dualism, and in his critique of judgment, he declares "the necessity for the subordination of the mechanical principle to the teleological," recognizing the presence of design and the operation of supernatural final causes. Teaching the distinction between the Pure Reason and the Practical Reason, Kant developed a dualism "according to which the Ego, as theoretic, is subjected to the external world, while as practical, it is its master, or in other words, according to which the Ego stands related to the objective world, now receptively and again spontaneously." (Schwegler.—Id. 309).

Powerfully influenced by the Kantian philosophy, but deviating therefrom, Fichte developed his subjective idealism and Schelling his system of objective idealism, the former especially being monistic in tendency. It remained for Hegel to strive after an absolute idealism, in which the natural is subordinated to the spiritual, and yet both comprehended as one. He deduced everything from "the Idea," "the world, culminating in man, being a growing manifestation of a spiritual principle,—of the

Divine Reason,—in the course of a necessary (though not un-free) self-evolution.” This was idealistic Monism, for any system of complete Idealism is monistic. The ground of Hegel’s philosophy may be difficult to grasp clearly, yet he has come nearer, much nearer the truth than either the naturalistic or the idealistic Monism of the present. In his idealistic Monism he laid the emphasis upon the Idealism and not upon the Monism. To-day the emphasis is upon the monistic principle.

In the strong reaction from Hegel’s system two lines of thought become prominent. The first goes back to Kant and adopts his conception of the “thing-in-itself” as the ground of its speculative system, approximating at last to Spinozism. Of this line Schopenhauer and Von Hartman are representatives. The second line swung to the extreme of reaction. It originated in the marvellous findings of modern investigation, and exalting the scientific principle, subordinated philosophy to a materialistic science. It has been represented by John Stuart Mill, Darwin, Spencer, Buchner of Tuebingen, and others, and most recently by Prof. Haeckel of Jena, in whom “Scientific Monism” reaches its full tide. While Haeckel is by no means to be considered a great philosopher, and while his influence is likely soon to wane, yet his “Riddle of The Universe” has been so widely and popularly read and has brought Monism forward into such prominence of late, that it is necessary to give some attention and criticism to his teachings. Not only has the volume mentioned had a wide circulation in Germany but, in the English translation, it has had a very wide reading among English speaking people, and especially among the working classes of England, and to a less extent among those of America. Among the more intelligent men of these classes it has served to give a powerful impetus to the skepticism which had already gained some hold upon them, their educational advantages having been too limited to qualify them to discover the weaknesses and fallacies of the book. Men of more intellectual training and mature judgment see them at once but that does not prevent the evil.

II. HAECKEL'S SYSTEM OF MONISM.

Let us inquire as to Prof. Haeckel's system. He approaches the question of the explanation of the Universe by declaring that philosophy is ultimately confronted with but one simple but comprehensive enigma—the “problem of substance.” (P. 15) This problem of substance lies deeper and is fundamental to those which have been called world-enigmas, such as the nature of matter and force, the origin of motion, the origin of life, the origin of simple sensation and consciousness, rational thought and speech, and freedom of the will. This substance, Haeckel and his Monism conceive of on the principle of causation, as the ultimate and sufficient cause for all cosmic facts, for all the phenomena of the Universe. His conception of Substance is not clear but he presents it as the one reality which is everything, and of which everything and every being in the world are the product. This Substance, of which Mind and Matter are but the two sides, is in “eternal motion,” working continuously and irresistibly, with the result that the Universe, with all that it contains, is the product of “a perpetual and necessary process of evolution.” The “Law of Substance” which is absolute and infinite in power, is the unification of the two great cosmic laws, the chemical law of the persistence or indestructibility of matter and the physical law of the persistence of force or “the conservation of energy.” Haeckel asserts the universal sovereignty of this as “Nature's supreme law,” and that it “teaches us that every phenomenon has a mechanical cause.” Not only does he refer material and physical phenomena to the causality of this law, but the phenomena of mind also, while the soul is considered as but the necessary product of its evolutionary process. It is not surprising then to find that God, Freedom, and Immortality are sweepingly denied, for there can be no place for them in such a materialistic system.

It is beyond the limits of our purpose at this time to enter into any exhaustive discussion of Haeckel's principles, but there are several characteristics of the “Riddle of The Universe,” which we may mention as having impressed us as going far to destroy its argument and influence with careful thinkers. We have been impressed by its manifest bias, its extravagance of

statement, the absence of proof, and its inconclusive logic. The author's manifest bias is immediately apparent in his first chapter, in his rabid impatience with the Christian religion and its doctrines, as for example, when he declares that the freedom of the will is "a pure dogma, based on an illusion, and has no real existence." (P. 16.) He is utterly unable to comprehend how thinkers who had once accepted a naturalistic monism could change their minds to a more conservative position. He refers rather bitingly to the changes of view of Kant, Virchow, du Bois-Raymond, Wundt, and others, who in their younger days and earlier writings accepted the former monistic principles, but later turned away from them. Instead of acknowledging these changed views as the fruit of maturer judgment, intellectual progress, and the accumulation of experience, he contemptuously suggests as the explanation that they had less prejudice and more energy, with clearer vision and judgment in their earlier years, while in their later years there was gradual decay of brain, with defective vision and judgment. (P. 102). This is nothing less than insulting to such men, and reveals his inability to see more than one side of the problem. The same spirit is shown in the charge (P. 196), that in the Christian Church the doctrine of a future life is "materialism of the purest type," "teaching that the material body shall rise and dwell in a material heaven." This is both bias and ignorance, being false. It is evident that Haeckel is sadly lacking in a judicial mind, as many rabid utterances show: e. g.—when he refers to the premature deaths of great men and the "brutal facts of human history" as sufficient to destroy the "untenable myth" of a wise Providence and an all-loving Father. (P. 225).

Extravagant statements are common, as when he declares that the order of primates first appeared at the beginning of the Tertiary period,—"*at least three million years ago.*" (P. 14). Likewise he makes the coolest claim to the simian descent of man saying, "sufficient for us, as *an incontestable historical fact*, is the important thesis that man descends immediately from the ape, and secondarily from a long series of lower vertebrates," and, "thus, by the discovery of the fossil man-monkey of Java the descent of man from the ape *has become clear and certain.*" (P. 84 & 87). Of like character are the extravagant assump-

tions without proof that the human soul is derived from "a long evolutionary series of other mammal souls," and that, through a period of at least *fourteen million years*" since the commencement of the Triassic period, (P. 168); and again, "throughout the whole of astronomy, geology, physics, and chemistry *there is no question* to-day of a 'moral order' or a personal God," whose hand disposes all things. And he says the same is true of biology. (P. 269). He is often indifferent to the necessity for proof of his positions, as when he sweeps away the long-established arguments for the immortality of the soul, (P. 203); and at times he descends to the frivolous in argument as when he jests about the mother-in-law in the future life, and of Henry VIII and his six wives. (P. 208). Indeed the author seems to count confidently on the ignorance of his readers in many of the claims he makes, like those referred to, together with such charges as that of material resurrection against the Christian doctrine of a future life, and that of anthropomorphism against our conception of God. With such serious blemishes as these constantly appearing, Haeckel's pantheistic Monism loses its force and is discredited in the minds of all fair-minded thinkers.

In the end the author concludes that we must leave everything to "blind chance," while he confesses that in the search for the solution of the riddle of the universe, the mystery of the substance is still unknown, becoming more enigmatic the deeper we penetrate. He announces his new monistic religion as the cult of "the true, the good, and the beautiful," in which he professes to find compensation for the loss of God, Freedom and Immortality. (P. 380-382). To our mind this is a pitiful end, revealing the darkness and hopelessness of a purely naturalistic religion. In the last analysis such Monism must be considered as thorough-going atheistic Pantheism.

III. THE EFFECT OF THE TENDENCY.

It is certainly a serious question as to what the effect shall be of this philosophic tendency, which has been given expression in the "Riddle of The Universe." While this book has had a wide reading and considerable influence among the cultured classes,

it has been especially influential for evil and unbelief among the intelligent working classes of Germany, England, and to some extent in America. No single book in the last ten years has had such a power towards skepticism among the working men as this, and chiefly because it is free from an excess of technical terms and is written in a popular style calculated to reach these classes. It is a sad fact that multitudes of city workingmen have been alienated from the Church and religion by the economic tendencies of present-day industrialism, and among them Haeckel's "Scientific Monism" has found a fertile field. However the field has been by no means surrendered to Haeckel and protest strong and positive against such a materialistic philosophy has been made. One of the most effective apologists for religion in England at the present time is that distinguished scientist, Sir Oliver Lodge, who is doing so much to stem the tide of skepticism among the workingmen. The latter through the influence of Sir Oliver, are beginning to understand that the German philosopher has not said the last word as to religion. He tells them, referring to Haeckel, "The progress of thought has left him as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction. He is, as it were, a surviving voice from the middle of the nineteenth century." He describes him further as "the voice of one crying in the wilderness, not as a pioneer or vanguard of an advancing army, but as the despairing shout of a standard-bearer, still bold and unflinching, but abandoned by the retreating ranks of his comrades as they march to new orders in a fresh direction." While Haeckel would have us believe that soul and mind, the powers to think and feel, have no reality apart from the material body, and contemptuously denies the suggestion that there may be something immaterial operating through material organisms, Dr. Lodge answers, "I challenge him to say by what right he gives that answer," and then with vigorous and powerful argument maintains that "there is no scientific reason for denying the reality of soul-existence, the personality of God, the freedom of will which constitutes moral responsibility, the efficacy of prayer, and the life hereafter." But Sir Oliver not only deals in negations toward the skeptical

philosophy of the day, but his influence is also positive and constructive as is also that of other able apologists.

IV. THE COUNTER TENDENCY.

Among the more educated classes this problem of monistic philosophy is being met by a strong counter tendency to the development of a spiritual Monism as opposed to materialistic Monism, and in harmony with Christian Theism. While Science may be considered as monistic, there are many scientists who are monists of a very different type from Haeckel; such men as Dr. Paul Carus, the late Mr. G. J. Romanes, Prof. Lloyd Morgan, and Mr. W. H. Mallock, who are advocates of Theism. It cannot be denied that Monism exercises a strong fascination upon the mind, because it professes to give the unity for which the mind craves, founded upon the facts of Science; but instead of being permitted to drift into anti-theistic presentations, it should be directed into positive theistic form. This some very able thinkers have been doing, notably the Rev. W. L. Walker, of England, in his recent volume, entitled "Christian Theism and A Spiritual Monism."

The author's chief object is "to show how the great Christian pre-suppositions,—God, Freedom, and Immortality,—in their specifically Christian character, can be established on the basis of such a monistic conception of the world as the facts of science demand and as philosophy is feeling after." Mr. Walker gives a thorough and fair examination of Haeckel, frankly recognizing the monistic principle, but showing conclusively the utter weakness of the latter's system in failing to recognize the place and value of Mind or Spirit. He takes the ground that Monism must be accepted in some form as the explanation of the world that Science deals with and which we know, but the reality of the spiritual world must be recognized and given its proper place. So far as Evolution is concerned, the author holds that it proceeds under the influence of a Power, which is neither Matter nor Force, but an omni-present and all-working Reason,—God. This conception leads to a spiritual Monism which acknowledges Mind and Matter as the two sides or aspects of a single working Power, but the spiritual side, "in virtue of which

we know anything at all about the matter, or about 'Matter,' is first and deepest, and the material world simply its necessary expression and instrument." In such a philosophic system, the spiritual is the dominant side, though the material is not obscured but given its rightful place in the cosmos,—the ordered world,—in relation to the creative and determining Power. "Religion itself leads of necessity to a Monistic conception of the Universe," says Mr. Walker. "Theism derives all from God; but God is Spirit. If everything proceeds from this spiritual Source, then everything, Matter as well as Energy, must be spiritual in its origin and essence. There is really no other alternative. If we do not hold a spiritual Monism, we leave one side of the Universe unaccounted for or unrelated to God." (P. 185). Scientific Monism when conceived in a rational way, and not perverted into atheistic materialism as by Haeckel, does nothing against such a theistic view and conviction, but rather confirms them. And if the spiritual element be given its due place, it is easy to show how truly Science supports Religion.

V. THE EFFECT UPON THEOLOGY.

Let us now turn for the moment to the effect of this philosophic tendency upon theology, for this has a vital bearing upon our theistic and Christian faith. There is a very intimate relation between theology and philosophy. Theology holds a royal position among the sciences. But if theology is the king then surely philosophy may be considered the queen of the sciences. As in many other relations in life, this relation depends largely upon the character of the bond which unites them and the degree of harmony which exists between them. Philosophy ought to be a helpful ally to theology, because its very idea "rests upon the assumption that the universe is a rationally ordered whole." Let me quote a paragraph from the late Dr. Valentine, (Christian Theology, Vol. I, P. 37): "There has always been a strong affinity between theology and philosophy, a tendency to unite their lines of thought and explanation. Philosophy tends to become theological, theology philosophical. Ever since the days when Plato's philosophy reached up into the high realm of theistic and spiritual verities, and Christianity, in turn, employed

his thinking in support, and, in some degree, in elucidation of its divine truths, this tendency has been evident. The history of doctrine in the early Church shows abundantly, and sometimes only too strongly, a moulding and coloring influence on theology from its contacts with encompassing philosophic speculation. To say nothing about the gnostic and other heresies which broke the peace of the Church, the Alexandrian type of theology, so influential in Greek Christianity, is a perpetual historic reminder of this moulding force. In every century since, we find systems of theology shaped in greater or less degree by prevalent philosophies; and at the same time some philosophies determined in large measure by believing submission to the dogmas of the Church. Every prominent system of modern philosophy has made itself felt in theology—sometimes sending waves of influence over large spaces of the theological realm.”

This is very true to-day. The present wide-spread unsettlement of theological belief and statement is due, not only to a negative and destructive criticism, but also in part to the insidious undermining influence of a “scientific Monism” which is skeptical, sometimes materialistic, sometimes idealistic. To our mind, this is the trouble with Rev. Reginald J. Campbell, that versatile London minister, whose “New Theology” has aroused such a stir in England. He is certainly powerfully influenced by the monistic philosophy, although it has been difficult to determine whether his views set in the direction of a naturalistic Pantheism or of a monistic Idealism of the type of Hegel. But now, it seems to be the latter. While Mr. Campbell has declared that he believes in the divinity of Christ, his words are chosen with such care that he makes his meaning obscure and simply deepens the impression that he no longer believes in the deity of Christ as the accepted standards of Christian faith hold; while his view of God becomes more obscure and idealistic. It should also be noticed that the wide-spread cult of Christian Science is but the fruit of monistic philosophy. In teaching the unreality of matter it is but the reproduction of the idealistic Monism of Hegel, and in its pantheistic teaching that God is all, it goes straight back to Spinoza. Christian Science makes strange bed-fellows out of Spinoza and Hegel.

There is no need of argument to show that materialistic Monism strikes directly at the fundamental doctrine of God and places itself in a position of hostility to theology and the Christian religion. Some Monists after stripping Deity of all His sovereignty and creative activity, strive to leave a dim and shadowy divine Being, but Haeckel goes to the logical extreme and sweeps away the conception of Deity altogether, and blinded by his prejudiced inability to give fair consideration to the Christian position, charges anthropomorphism against the Christian idea of God. This charge, which Reginald Campbell has echoed in milder form, deserves an answer, and we give it in the words of Dr. Valentine, (Id. P. 209) ; "If it be objected that this process simply makes an anthropomorphic God, a being fashioned in the mould of our own minds, it is sufficient to reply that our knowledge does not cease to be knowledge, when we know, as we must, according to the laws and measures of our own faculties. Our faculties are not proved false by their being human. Our knowledge on every subject must be human or anthropomorphic. The firm basis, on which, nevertheless, we may still assert the competency of our faculties to reach all the way up to God, is in the great truth of our being made in His image—in the likeness of His personality." This answer is conclusive. The materialistic form of monistic philosophy not only denies the existence of God but, teaching that man is but the natural evolution of material forces, denies the freedom of the will and immortality, and leaves man under the crushing weight of determinism and a hopeless death.

There is also another side of the monistic tendency,—the other extreme of Idealistic Monism. While the naturalistic Monism of Haeckel has appealed strongly to the uneducated and the working world, the latter appeals influentially to the cultured classes and has found voice in some of our universities. It is insidious and dangerous, referring all things to Absolute Mind, and defining matter only in terms of the spiritual. Conceiving God as all, it denies any distinction between God and the world, or between Mind and Matter. It degrades man and ends in determinism, while it has no place for the doctrines of sin and Redemption, or for Christ and the Incarnation. Surely the call of the hour is for the Christian Church and Christian The-

ology to contend courageously and with unshaken faith against these destructive philosophic tendencies.

VI. THE SOLUTION OF THE PROBLEM.

What then, is the solution of these problems brought to the front by the tendencies of the hour? It seems to us that Mr. Walker's Spiritual Monism comes near to suggesting the true solution, although it is certainly not the final word. It is quite different from the Idealistic Monism to which we have referred, for while it points to God as the ultimate monistic principle and First Cause, it recognizes the distinction between God and the world and between Mind and Matter. Matter is real and is the opposite side from Mind, yet both owe their existence to God, a spiritual Being, and therefore Spirit dominates Matter. Thus the way is clear for the great doctrines of Christian Theism.

We believe the solution of the problem lies in the recognition of an ultimate monistic principle,—not a principle, which is unintelligent, blind in action, and causative of adventitious effects; but an ultimate principle which is actualized and embodied in a personal Being, spiritual and intelligent,—God, who is manifested in a dualism of Mind and Matter, the fruit of His Will. This is creative Monism. There is no good ground why this conception of Final Cause should not be considered both rational and Scriptural. There are two fundamental principles which we cannot escape, try as we may:—the monistic principle in the Universe and the dualistic distinction between Mind and Matter. Certainly Religion leads of necessity to a monistic conception of all cosmical existence, because Theism derives all from God, who is a Spirit, transcendent and intelligently active. Therefore we cannot escape the necessity of the conception of one self-existent eternal Being. It may be claimed that it is difficult to conceive of eternal self-existence; but at the same time it is an impossibility to conceive of infinite space, absolutely devoid of any existence; for space is relative to existence, and without existence there is no space. Therefore being shut up to these two alternatives, (infinite space and eternal self-existence on the one hand, and the negation of space and existence

on the other), we cannot but choose the former as the only rational conclusion. There is eternal self-existence.

Furthermore this self-existence must be spiritual. The difficulty of conceiving of matter as self-existent is evident. Neither Spencer nor Haeckel makes the attempt. In Spencer, the final cause is "force"; in Haeckel, the "law of substance." There they stop, practically acknowledging that they are up up against a dead wall, beyond which they cannot reach. Far more rational is it to conceive of a personal spiritual Power, self-existent and eternal, in whose intelligent, creative activity, is found the final cause of cosmic material. Kant acknowledges this with fine candor:—"There is, therefore, a Being of all beings, an infinite mind and self-sustaining wisdom, from which nature in the full range of all its forms and features derives its origin, even as regards its very possibility." And he says again, "The proposition that God as the universal First Cause, is the cause of the existence of Substance, can never be given up." Indeed most of the philosophers find themselves face to face with creative principle. In Kant's "Thing-in-itself," in Hegel's "Idea," Spencer's "Force," and Haeckel's "Substance," there is creative power. That is what it is, though they do not wish to use the term. Why should men hesitate to go as the Christian theist does, and bow before the Almighty God?

Equally insistent is the ever-present dualism of Mind and Matter. Any view that denies this practical dualism, evident to reason and experience, and that either sinks Mind in Matter, or sinks Matter in Mind, ends in philosophic ruin. But we must avoid the errors of the older dualism. We cannot understand why the conservative dualism of the day, after it has asserted the creation of the world, should then proceed to exalt the created cosmos to a position of equality with God, by asserting the dualistic antagonism of God and the world. Such a conception is a limitation of God and an undue exaltation of the world, minimizing the former's transcendence. Can that which is created be considered rationally from either the philosophic or scientific or theistic view-point, as antithetical to its Creator? We think not. There is a dualism, however, but it is a dualism of a created spiritual world and a created material world; a dualism of Mind and Matter, whose First Cause is one supreme

Power, both transcendent and immanent. Mind and Matter are the two sides of His creative intelligence, distinct but intimately related. The world also is distinct from God and subordinate. Naturalism and Materialism have sought an evolutionary First Cause; Theism or Religion posits a creative First Cause, who by means of His established universal laws, may use evolutionary processes in the course of world-development. This is Creative or Spiritual Monism.

Such a Monism, based on the oneness and the unifying spiritual energy of the eternal First Cause, and at the same time recognizing the created dualism of secondary causes, is in harmony with Christian Theism, and at the same time scientific. It opens the way for the solution of the great problems of existence. It points to God as transcendent but also as immanent, because of the divine unity into which He has bound all things by the dominance of the spiritual. It solves the question of human freedom for it presents man, not as identified with God, but as a distinct personality, who seeks God to be reconciled to Him, and who therein exercises freedom. While a materialistic Monism looking at man as the mechanical product of cosmic forces, closed the door to immortality, a spiritual Monism seeing him in his relation to God, opens the door wide to eternal life. Such a conception of God and the world leads at once to a clearer apprehension of the reality and naturalness of the Incarnation and of Christ's redemptive work. If God is divine, reaching out in love to His creation, if He is the Principle of the world's being and life, He must realize Himself in the highest life of the world, that is, in Christ. Such a creative or spiritual Monism may not be the final word, but it is worthy of future study and development and offers the only safe corrective of the skeptical monistic views which have been current.

Towards some form of monistic thought Science and Philosophy are undoubtedly moving. "The trend of modern thought is towards the conception that the whole world is one, but one *life*, not one machine; one in terms of spirit, not one in terms of matter, motion, and force." If Monism is to be defined as the explanation of the phenomena of the universe by referring them all to a single principle, there should be no longer any obstacle to prevent both Science and Philosophy leading directly up to

the monotheism of the Christian Religion. The three are not antagonistic but mutually helpful, and neither should hesitate to seek the assistance of the others when needed. After Science and Philosophy have done their best and noblest, we are yet left standing in the presence of certain great mysteries and ultimate realities,—the universe itself, our conscious human personality, and above them the one vivifying and directive Energy,—the eternal, personal God. Upon these Christian Theism alone offers the certain light of final truth. Science and Philosophy, confessing the limits of their field of vision, need the help of divine Revelation and the Christian faith, which centers in the divine-human person of Jesus Christ. The need is scientific justification for the acceptance of the light which Religion offers.

As to ourselves, as individuals and seekers after truth, there are certain ineradicable heart-questionings which arise spontaneously out of this self-conscious personality of ours, questions relating to God, the world, the soul, freedom, sin, redemption, immortality, judgment. These are irrepressible; which fact is evidence that answers may be had; and if a materialistic Science and a naturalistic Philosophy fail or refuse to give satisfactory answers to the inquiring soul, we must appeal to divine Revelation. It is irrational to expect us to be content to sit in darkness, when light is at hand. Here we must take our stand, positively holding that it is perfectly rational to seek the explanation of these problems from the theistic stand-point, and legitimate and valid to construct a philosophy under the light and guidance of Revelation. Thus, and thus only, can we find answers which are full and explicit, answers tested and confirmed in the joyful experience of the fathers who have held fast the faith and have gone before us. Such a philosophy, accepting the aid of Theism and Revelation, may be monistic,—but it will be a Spiritual or Creative Monism. As such it will not be far from the truth.

ARTICLE IV.

ON THE RELATION OF CHURCH AND STATE.

BY HERBERT C. ALLEMAN, D.D.

Religion and politics are the two most important interests of mankind. They mark the radiating centers of all human history. Without the institutions of religion and politics men would relapse into barbarism and lead godless and lawless lives. No man can afford to be indifferent to their interests or shirk the responsibilities they lay upon him.

The deepest element in a man's life is his religion. A people without a religion does not exist, or if it does exist it exists only as an abnormal or deficient specimen of the genus to which it belongs. A man's religion is the chief thing about him, as Carlyle said it was. It is not something to be put on and off at will, to be employed for purposes of expediency. It is not a delusion, the outgrowth of ignorance or superstition. It is the expression of the divine life in man working its way out through the ages in the progress of the race. This interest of man is represented by the divine institution which is called the Church.

Next after religion the most important interest of man is his association with other men in that institution of society which is called the State. The state represents that organized order without which society would know no security. The state is not a mere pact grounded on expediency. It is a divine institution. It has its vindication in the moral nature of man. Its function is not only to protect man in his material interests, but to secure to him freedom for his moral development as well. It has for its end the fulfilment of the divine purpose in history.

The question as to the relation of these two divine institutions is as old as human society. In one sense, as a separate and ethical corporation, the ancients had no Church. The Church and the State were one, or, if they were two, they were like the Siamese twins whose life was so vitally related that they could not be separated without destroying both. This identity or loose intercommunion arose from the common germ out of which both

grew; viz: the family. This is the state of things which meet us in the first pages of the book of Genesis. Long before the promulgation of the Mosaic law we read that Melchizedek, *king* of Salem, went out to bless Abraham, and he was a *priest* of the Most High God. In Homer we find Agamemnon, the king of men, performing sacrificial functions without even the presence of a priest. In the sober historical age of Greece we find the king of Sparta performing all public sacrifices. In Rome the Emperor assumed the title of Pontifex Maximus. In Egypt, when the Pharaoh did not happen to be born a priest he had to be made a priest before he could become a king. Israel's kings were anointed by Israel's high priests.

With the advent of Christianity came a vastly different state of affairs. Christianity came into the world as a power for personal regeneration. It was not, and is not now, in the first instance, an institution. The Church grew out of Christianity, not Christianity out of the Church. As soon as the Church became the primal institution of Christianity it came into contact with that other great social institution which we call the State. At the time Christianity began to radiate its influence from the little country of Palestine the State had reached its most masterful form in the Roman empire. Rome gives us the norm of the State in its modern sense. It had an admirable body of public law—so wise and ample, indeed, that today it is the basis of the public law of Europe and America. The chief instrument of administration was the Roman army. We are accustomed to think of the Roman army as standing for Rome's brute force; but it was, as Goldwin Smith in his essay on "The Greatness of Rome" has pointed out, "the first triumph of intellect over muscle." Discipline was its watch-word. Both in military and civil life the Roman was the first to develop fully the idea of law. The great word he has contributed to the language of man is *lex*. We owe to the Roman our conception of the State as an entity, our reverence to law as a rule of life, and our belief in the people as the source of power.

But while the Roman government had become such a magnificent institution the Roman world was in a state of social anarchy in the first century of the Christian era. The vices which Rome had inherited with her conquests had eaten the

heart out of her moral life. Theoretically governed by law she was actually governed by lust. A great despair had settled upon the rank and file of her citizenship, while her Emperor sought to tighten the cords of his waning power by appealing to Roman regard for the State as divine.

Into this world of social disorganization the Christian religion came with its doctrines of the new life and the brotherhood of man. A new life of purity and social equality appealed powerfully to the Roman slave and the Roman harlot, and later when its genius was understood, it appealed to Roman soldiers and Roman officers as well. The Christian communities became so many little democracies scattered throughout the empire. It was impossible that between two such institutions as the infant Church and the hoary Roman empire there should not be conflict. The imperial government feared, hated and despised the Church. It feared the Church because it could not understand its genius and had vague misgivings that the Church was undermining the foundations of the empire. It hated the Christians because the Christians held aloof from its public festivals and celebrations, and would not join in the worship of the State. And finally the empire despised the Church because the Church was, for the most part, made up of the offscourings of the Roman world.

The attitude of the infant Church toward the empire was a mixture of submission and abhorrence. Jesus' words about tribute to Caesar were a recognition of the rights of government as such, and of Rome as a great governmental institution in particular. Paul, the only apostle who dealt with the matter beyond a mere exhortation, laid down principles which have been the bulwark of law and order ever since. And those words were written, you will recall, when the supreme magistrate for the Roman Christians was a dissolute young man, intoxicated by the discovery that he might do almost as he pleased with the lives about him, not by reason of any defect in the idea and purpose of Roman law, but by fault of the degenerate world of the day. The Jews were never easily governed, and a Jewish Christian with his head swimming with the new ideas of Gospel freedom would not find it easy to respect a government with a Nero at its head. Nothing could be more unfortunate than that the

Christian disciple, whose Master was so respectful to governmental authority, should become associated with anarchy in the capital of the world. With Roman life Christianity had nothing in common. The book of Revelations reflects like a mirror the judgment of the Church upon the Roman world. It was Babylon the great, the mother of harlots, the abomination of the earth. The thought of reforming the Roman empire never entered the Christian mind of those days. So gigantic an abomination only the swift judgment of God could destroy. On the other hand, Rome was not satisfied with the attitude of the Christians. They withheld what Rome deemed essential, and therefore the empire tried to exterminate them; but the blood of the martyrs was the seed of the Church. It was a long test of strength. But Roman hate was not equal to Christian endurance. One by one the Church had been winning to her standards men of power until finally she won a Caesar and under Constantine took her seat upon the imperial throne. The significance of this fact was, not so much the establishment of the Church—though that followed also—as the recognition of a new ideal. Persecution was at an end. Men were no longer compelled to worship Caesar as divine. He was nothing but a mortal man. God's servant, it is true, but himself subject to the judgment of Christ. Vast and important changes followed the conversion of the Emperor and the peace of the Church. Gladiatorial shows—the disgrace of the ancient world—disappeared; the condition of the slave was ameliorated and slavery put in the way of abolition; personal purity was exalted and the Christian type of character became the accepted type. This was the effect of the ascendancy of Christianity upon the state. In the transition the Church lost her simplicity; but henceforth she became the monitor of the west. For a thousand years the state was subservient to the Church there, and to her Europe owes her civilization.

In the east the Church fell into the iron grip of the State under Theodosius the vindictive Spaniard, and from that moment its development was arrested and its influence shorn. One needs but look at Russia today to see the effect of the over-emphasis of the State. With freedom of thought utterly arrested, depraved by a corrupt priesthood, weakened by secession after secession,

what has she been for a thousand years but an inert mass used to sustain the despotism that holds it in subjection? "The Church in the east, from the days of Theodosius has been simply a function of the state, and has been used by the state to support the policy of the state. * * From Ivan the Terrible to the Czar Nicholas the autocrat of Russia has found in the clergy the ready instruments of his cruelty and despotism. The clergy are dependent on the Czar and dependence is the fruitful parent of slavery. An imperial church in an imperial state must either subjugate the state, or be subjugated by the state."

The undisputed supremacy of the Church in the west was equally bad for her. The Church became a huge political organization without whose sanction not a sovereign of Europe was deemed rightfully to wear his crown. The Pope stood at the apex of earthly greatness; he was by far the most important personage in Europe. In the eloquent words of the late David A. Buehler, "Imperious successors of the humble Galilean fisherman claimed the right at will to absolve people from their allegiance to their rulers, to make and unmake kings. Europe was covered with a vast ecclesiastical net-work, all threads of which led to Rome. Monks and priests, with mitred abbots and lordling bishops, swarmed everywhere, holding the keys of the heaven and hell, and wielding mysterious control over the minds and hearts of men. They became the confessors of princes and people, entered the family circle and controlled domestic relations, regulated marriage and divorce, watching over the beds of the sick and dying and sat in judgments on wills. They exacted tithings and fees, acquired large wealth, immense estates, extensive jurisdiction and special privileges. They carried with them their own courts and laws, and claimed to be amenable only to the Church." The decrees of the Pope were absolute, not only for individuals but for nations as well. It was only a question of time until the Church would pay the penalty for such usurpation of power, and that came in her humiliation at the hands of Philip of France in the matter of Sicily, and in the consequent schism of Papacy. The Council of Constance put an end forever to the absolute and divine right of popes, while the Protestant Reformation of Germany restored to the State its rightful functions. Luther was a powerful factor, not only

in casting down the Papacy but also in setting up kings. That was an inevitable first step, where the State had been trampled under foot. The *immediate* result of the Reformation was the establishment of national churches in northern Europe, but the *ultimate* result was the freedom of both institutions in the reciprocal relation in which they exist in the United States. We do not mean to say that America was Luther's ideal, or the ideal of any other of the great reformers, but it was the logical outcome of the principles they advocated.

We cannot trace the relation of State and Church in America by a straight line. New England was settled by the Puritans who established a theocracy—a marriage of Teutonism and Hebraism—one of the noblest efforts in history to realize the rule of God on earth. Most of the other sections were settled for commercial reasons—though here and there a colony of Protestant immigrants bore testimony to the missionary zeal of the Old World movement. This was particularly true of the Swedes who settled along the Delaware. Naturally all adherents of the State-church idea would scan our declaration of principles in a constitution with a keen and critical eye. British writers, and some American who look at everything through an English eyeglass, have in recent years been fond of asserting that the patriot colonists took their ideas of liberty and the principles of the Declaration of Independence from Rousseau. England of course claims that hers is the ideal relation between Church and State. But, as a careful student of the pamphlets which the colonists put out in abundance in the agitation for freedom has noted, one searches in vain for the name of Rousseau, while the names of Grotius, the great Hollander, and Puffendorf the German, and Burlamaqui the Swiss—men who were influenced directly by the Reformation—abound. Burlamaqui's book, "The Principles of Natural Law," devoted exclusively to the principles of liberty, is particularly notable. "To this day," says Sydney Fisher, "anyone going to the Philadelphia Library and asking for No. 77, can take in his hands the identical, well-worn volume which delegates to Congress and many unsettled Philadelphians are said to have read more than any other. It was among the first books that the library had obtained, and perhaps the most important and effective book it has ever owned. Burlamaqui

belonged to a Protestant family that once lived at Lucca, Italy, but had been compelled to take refuge in Switzerland, where as a teacher he gave his life to the championship of human liberty. His little book, which came to America in 1748, dealt with the principles of liberty. It was an attempt to get away from the arbitrary system of things which had entrenched themselves through centuries of endurance, and to obtain for the State a foundation which grew out of the nature of things—the common facts of life which everybody understood, and, which being natural, would be permanent. Men naturally, he said, draw together to form societies for mutual protection and advantage. Their natural state is a state of union and society, and these societies are merely for the common advantage of all the members. There is no divine right of kings, but there is a divine right of social compact for government. The principle is familiar enough to us, but we must remember that it was a revolutionary principle then. It had been supposed for centuries that the divine origin of the state centered in the divine right of the king. Burlamaqui found it to consist in a state of nature which is of God. Government is a necessary institution, springing out of the very form and nature of our existence. Governmental power may exist in a variety of governmental forms, from the simple patriarchal form to the complex structure of the modern State; but the essential idea is the same in all forms. And of this St. Paul has given us the classic generalization—"The powers that be are ordained of God." The authority of all governmental power is of God as life is of God. "The authority of the state," says Newman Smyth, "is derived immediately from the moral value of the social relations which it organizes. * * If these primal relations of humanity have moral worth, and are to be brought to their highest possible realization, then the state is invested with their ethical authority." Which means that there are social relations existing before the State, and back of the State, to give embodiment to which and to safeguard which the State is organized. The State is a sort of a generalization of the will of the individual citizens. Or, as another has put it, "The visible sovereign is the representative of the invisible sovereign." If the authority of the State be the fulfilment of the ethical instinct of the citizens, then the State ceases to be a divine

institution in two circumstances. If the person vested with sovereign power ceases to be a public person and becomes a private person; that is, if the ruler ceases to live for the benefit of the State and in his public capacity seeks to promote his private interests, he no longer has the authority of God. Or the conscience of the people may rise so that their will is no longer represented by the forms of government. In that case, only that ruler has divine authority who gives expression to the righteous will of the people. There may have to be more than one readjustment until the government does express the will of the people, but no one will fear such readjustments so long as this high doctrine of the State prevails. Men like Milton and Cromwell were not afraid to uncrown kings. Milton thought of the State "as one huge Christian personage, one mighty growth or stature of an honest man."

Now the point of our review is simply this—the attitude of the Church, and specifically the Christian minister, towards civic affairs in a State where an established religion is prohibited by constitutional provision. It has been said that on the face of the matter there is no relation. But while that constitutional enactment may rule the Church out of the courts of the State, it does not and cannot dismiss the Church from the higher court of the public conscience. There is still an internal, reciprocal relation between the two which legislation cannot annul and statesmen cannot ignore. The two operate largely on the same individuals, and the work of one influences that of the other. As a matter of fact with us the State assumes a receptive attitude toward the church. It asks its prayers; it frames its laws on Christian principles; it protects the church in its worship and exempts its property from taxation; it recognizes Christianity as a part of the common law of the land. In speaking of the government of the ancient Greek cities Pres. Woodrow Wilson has said: "In every way the political life of the city spoke of religion. There was a city hearth in the prytaneum on which a fire sacred to the gods was kept ceaselessly burning; there were public repasts at which, if not the whole people, at least representatives sat down to break the sacred cake and pour out the consecrated wine to the gods; * * There were festivals at certain

times in honor of the several deities of the city, and the council always convened in a temple. Politics was a religion." And politics is religion still because it has to do with major morals, with the relations of men with each other in communities, with honesty and self-repression and truth in speech and trade. The one cry that goes up from man to God universally is for justice. All the prophets of Israel, and Jesus Christ the fulfiller of all prophecy, declared it to be the will of God that righteousness be done on earth; and when that is done His kingdom is established.

The Church, therefore, has its first duty to the State in vigilance that no legislation be enacted which is in conflict with God's law. That of course means fundamental morality in the laws of the land. There are very many state enactments in which self-interest and morals are so combined that there is no difference of opinion and therefore no conflict in making them a part of the statute law which governs us; but there are questions where the higher and the lower interests do conflict, where human greed arrays itself against man's best interests as comprehended in the divine law; and then it becomes the duty of the Church to speak, to lift up its voice and spare not, and to employ every legitimate means for the defeat of the immoral program. On the other hand, there are many things in which the State in its enactments has fallen short of the standard of divine law—as, for example, in the matter of divorce—and in these the Church has the plain obligation of making the right so clear that public opinion will demand it as the law of the land. It is the function and duty of the Church to clear the atmosphere when men's minds get befogged on such questions. It is not corrupt officials alone who mar the operations of the State. A greater evil is false political principles and ideals. False ideals live on, while corrupt officials die or may be displaced. The worst political heresy that was ever spoken in this country, was that "politics and the Ten Commandments have nothing in common." Nothing will insure the downfall of a state more quickly than just that sentiment pressed to its logical conclusion. And that is the truth back of Pres. Hadley's assertion that "mere training in sociology and politics and civics and finance and all manner of studies intended to inform young

Americans concerning the mechanism of the political world in which he lives will not be sufficient to remedy the political evils of the nation."

But a more serious difficulty in the way of good government than wrong theories and ideals has been found. There seems to be something lacking in the natural human will to execute good ideals. Few things are more disheartening than the different attitude of obligation which the average man has to his family and to the State. He is keenly sensitive about the honor of his home; he endeavors to promote its welfare, he will sink himself in its interest. Toward the State he is luke-warm and neutral. He does not concern himself about its affairs or its character unless his own palpable welfare is involved. "It is as clear as noonday," said ex-Pres. Cleveland "that if the patriotism of our people is to be aggressively vigorous, and equal to our national preservation, and if politics is to subserve a high purpose instead of degenerating to the level of a cunning game, our good men in every walk of life must arouse themselves to the consciousness that the safety and best interests of their country involve every other interest, and that by service in the field of good citizenship they not only do patriotic duty, but duty in its broadest sense." And an able editor has recently said: "The religious *conscience* and *moral* nature must be stimulated equally with the brain to make the complete citizen. When the schools teach men both to know what is right and to do it as a religious duty, then we shall have the ideal citizen, and not until then." But the Christian Church is the only institution that teaches men to do right as a religious duty. And therefore, when a man brings the motives which the Church inculcates to the problems which the State presents we have what Lord Rosebery has well described as "the most formidable and terrible of all combinations, the practical mystic, combining the energy of the man of action with the mediation of the man of prayer." To create such statesmen is one of the highest privileges of the Church. Such a statesman was Washington, of the early days of our history. Again and again in his talks, in his letters, in his state-papers and formal addresses he expresses most devoutly his conception of the work he was doing as God's work. The same is true of Lincoln. Though not of the communion of the Church, no man

was more responsive than he to the inculcations of the Church on the matter of public duty; and the result was that the farther he went into the great gloom of the civil war the more profound became his conviction that it was God's cause, that God was only demanding the things that were his; and so he came to say, "If this war goes on till for every drop of blood drawn by the lash through 250 years of unrequitted bondage another must be drawn by the sword, even then God's judgments would be true and righteous altogether." The same was true of McKinley. When he entered the Presidential office, the best that could be said of him was that he was a high-minded politician with the endowments of statesmanship. Men spoke of him as an opportunist, one who kept his ear to the ground and was swayed by external influences. But whatever truth there may have been in the criticism, national problems so great soon presented themselves in his administration that popular sentiment was found to be an utterly inadequate guide, and with his naturally religious nature he fell back upon the divine will urged from ten thousand pulpits as the only safe chart by which to steer the ship of state.

Not to refer to those who are now actively engaged in public administration—some of whom are doing heroic service for the cause of good government—our point is that the Church has an obligation resting upon her of counseling and admonishing civil rulers as to their duties and holding before them the standard of God's word. All of the men we have mentioned had an open ear for that council, and the man who would refuse it could not be elected to high office in this land.

There come times, too, when the minister of God is called to the public championship of righteousness—times when wickedness has enthroned itself in high places, when a base and godless tyranny is crushing down freedom, or the nation is in immanent danger of being swayed by wrong motives. When the struggle for American independence came, John Peter Gabriel Muhlenberg gave notice to his congregation down in Virginia of his farewell sermon. A large audience assembled. At the conclusion of the service he exclaimed, "There is a time for peace and a time for war, and now the time to fight has come," and throwing back his clerical

robe he stood before them in a colonel's uniform and the next day was off for the war.

During our Civil War, when public sentiment in England threatened to nurture the Confederacy into success, Henry Ward Beecher left his pulpit to stay the impending peril by his advocacy of the principles of abolition upon the British platform. In the splendid victory over municipal misrule and plunder in the city of Philadelphia, the initiative of reform came from the pulpit of that city. By the confession of public men and the press, the ministers took the lead. The methods for arousing public sentiment and keeping it alive were of their devising, and it is safe to say that they are as much feared in that community as public chastizers of iniquity as the press itself.

There have always been, and doubtless always will be, men who seem incapable of interpreting Christianity in the light of public duty. To them religion is a temperament, an attitude of soul. They do not deny its application to life, but it is to what they call the religious side of life. They believe that it is to be kept as far as possible from the loud contentions of public life. They forget that the Gospel "is not only the power of God unto salvation for the individual, but also for society. Its mission is to enthrone righteousness in the single soul and also in the corporate life of men; to effect personal regeneration and also social regeneration; to break up encrusted abuses, to eradicate wrongs, to reshape and reorganize society in harmony with the thought and purpose of God." The Gospel has more than a private, personal significance; it has its message for the corporate life of mankind, its program of civic righteousness. What the duty of the Church toward the State may be, only the exigencies of the times can determine; but the interests of these two great institutions of God can no more be separated than we can dissect the human body without destroying life. To speak of the absolute separation of Church and State is to speak of the separation of soul and body. When the Church is true to itself and true to its God it is the conscience of the State, and that function will never leave us in doubt as to the meaning of her Lord when He said, "Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

ARTICLE V.

MARRIAGE, DIVORCE AND REMARRIAGE.

BY PROFESSOR J. W. RICHARD, D.D., LL.D

I. MARRIAGE.

In the Word of God marriage is regarded as a holy institution, established by the Creator for the happiness and well-being of the most exalted creature on earth, and as a means for the orderly propagation of a race of beings originally created in the image and likeness of God. In its essential nature it is a union of two persons of opposite sexes in one organism. Mutuality, or the reciprocal discharge of pertinent and appropriate duties, belongs to the institution and is necessary for its ideal realization; but mutuality does not constitute the very essence of marriage. This, the essence of marriage, lies deeper than the works and duties that pertain to marriage and promote its ideal realization. The essence of marriage lies in the personal union and in the mutual possession. Then comes the physical, ethical and spiritual identification for the united discharge of the duties and callings of human existence.

On these points the Scripture is clear. When God had created man in his image and after his likeness, and had given him dominion over all things that live and move on the earth, yea, and over the earth itself, he declared: "It is not good that the man should be alone; I will make a help-meet for him." (Gen. 2 : 18) (1)—meaning, undoubtedly, that it is not proper, not profitable nor advantageous, that man should be alone, should be without any creature of his kind to live with him, and to en-

(1) The Hebrew words translated in our English Bible viz: "A help meet for him," undoubtedly mean a "help" *corresponding* to him, his counterpart adequate to his *needs*. This clearly implies, just as experience proves, that man has needs, and also capacities, which he cannot himself supply, and capabilities which cannot be expressed nor exercised in himself. It is as though God had complemented his own work, and had finished it in regard to man (*ish*) by creating woman (*isha*). It is not said that God created "a help meet" for the animals. Woman is not only distinguished, but dignified, by the way in which she came into existence. She is man's counterpart, his *alter ego*.

able him to fulfil the divine command to be fruitful and multiply, and to replenish the earth, and to subdue it. To remove this condition of loneliness and of impotence God made a woman. But he did not make her out of the dust of the earth. He made her out of a piece taken from man, that the man might recognize her as bone of his bones and flesh of his flesh (Gen. 2:23), thus at once establishing a more intimate and permanent union than any that can be established by a contract or by a compact where parties are themselves the principals. And here the comment of Matthew Henry is as sane as it is sentimental: "That woman was *made of a rib out of the side of Adam*; not made out of his head to top him, nor out of his feet to trample upon him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." (2) This woman (*isha* the Hebrew feminine, corresponding to *ish*, man) was made as over against the man, his counterpart, a creature corresponding to his nature, to his needs and to his condition, his other self, his equal, but with a personality that is her own, and for this very reason man's counterpart, his equal. Hence when the Lord brought the woman unto the man he at once comprehended her nature, her quality and her destination, and he exclaimed: "This is now bone of my bones, and flesh of my flesh. She shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:23, 24.)

In this narrative we have the primitive conception of marriage, given by the father of the human race, before his mind had been darkened by sin and his heart perverted by carnal passions. According to this conception the *husband* is more than *man*. The *wife* is more than *woman*. Each has become part of the other; each is now agglutinated (*Dabak conjunctus, conglutinatus*) with the other in such a way as to be each inseparable from the other, except by the introduction of a cause not contemplated by the original institution. And if we analyze the

(2) *Com. in loco.* See a very scholarly article entitled *The Biblical Teaching concerning Divorce*. By Ernest D. Burton in *Biblical World*, February and March, 1907.

narrative a little more closely we find that marriage in its ideal and in its original conception is monogamous. It is the union of two and of only two persons of opposite sexes, of one man and of one woman. This is clearly implied in the words, "his wife" and "one flesh." Perpetuity of the union is implied also in the words: "They shall be one flesh;" they shall abide together. And it is implied that the union shall be regulated by love—"one flesh," "for no man ever hated his own flesh." (Eph. 5 : 29.

Polygamy is thus left entirely out of the question. The circumstances attending the original institution, and the predicates used in describing marriage as a state and a relation define it as monogamy. Had man remained free from sin the ideal would have remained the real. Polygamy would not have been introduced among men, and divorce would have been morally, and because morally, really, impossible. A man and his wife would have lived together, the two, until in God's estimation the institution, in their case, had served its purpose.

But with sin came the carnal desire, which itself is sin. Some men were not content to have only one wife. They sought and obtained two, or more; and some women were willing to become wives to men who were already living in wedlock; though the practice of polygamy, so far as we know and may infer from the primitive Mosaic record, did not have the divine authorization. We do not read anywhere that God said that a man should at the same time have two wives. However, polygamy was practiced by some men, who, in certain aspects of their lives, are held up as models for imitation. Abraham had two wives, one principal and one secondary. Jacob had two of each kind. But one does not have to inquire very minutely into the domestic history of polygamy to discover the evils of the system, and hence to perceive reasons for concluding that it does not have a divine origin and cannot have the divine approval. God chooses a man to execute a work in whom he perceives the qualities conducive to success. But he punishes his elect for their sins. Jacob and David suffered the bitter consequences of their polygamy in the multiplied sorrows that came upon them through the children of plural marriages.

On the contrary the most beautiful pictures of domestic fe-

licity are associated in the Scriptures with monogamy. De Wette declares that "the Hebrew moral preachers speak decidedly for monogamy, as is evident from their always speaking of one wife, and from the high notion which they have of a good wedded wife: A virtuous woman is the diamond of her husband, but a bad wife is like rottenness in his bones. Prov. 12 : 4. Whoso findeth a wife findeth happiness. Prov. 18 : 22. A house and wealth are an inheritance from parents, but a discreet wife is from the Lord. Prov. 19 : 24." Also Ewald declares: "Whenever a prophet alludes to matrimonial matters he always assumes faithful and sacred monogamy contracted for the whole life as the legal one." And Jesus Christ who is the infallible interpreter of the spirit and intent of the Old Testament, and who is our lawgiver, has forever settled the case for his Church by his appeal to and ratification of the original institution of monogamy. "Have ye not read that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. What therefore God has joined together, let not man put asunder. So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." Matt. 19 : 4-6. Which has thus been interpreted by Stier: "The bodily fellowship is not merely the basis of *marriage*, but also that which is alone essential; it may, indeed, and in a certain sense, should be sweetened and glorified by friendship of soul being super-added, but marriage subsists as such apart from that. Observe the distinction in 1 Cor. VI, 16, 17. *One flesh*, i. e., one person, forming together one man within the limits of this life in the flesh, for this world; beyond these limits the death of the flesh has separated the marriage tie"(3)

Such is the divine institution of marriage. As interpreted by Christ it is monogamous, and is also the most intimate, the most vital, the most compact, the most personal, the most mysterious, the most permanent, of all earthly relations. Practically it is a personal identification, and is made the symbol of the union of Christ with his Church, which is the bride, the wife of the

(3) *Words of Jesus.* Matt. XIX, 8, 9.

Lamb. Rev. 21:9. The man as *husband* and the woman as *wife* are each a part of the other, and consequently they together constitute one body, one mental, moral and spiritual organism. And as a union of divine origin and of divine consummation—"Whom God hath joined together"—it cannot be broken by any ordinance of man. Hence we speak of the *vinculum matrimonii*, that is, the bond or fetter of marriage. The diremption of this *vinculum* is called *Divorce*, that is, the putting asunder of one man and of one woman whom God hath joined together.

II. DIVORCE.

Now on the supposition that marriage is such a union as we have described it to be according to the Scriptures, the question arises, Do the Scriptures justify divorce, that is, the absolute diremption of the *vinculum matrimonii* on any account whatever? It may be laid down as a fundamental principle that no law is of absolute and exclusive application when the thing or the condition for which it was instituted has become changed in its essential character. The law governing marriage forms no exception to this principle. When marriage *de facto* ceases to be marriage *in essentia*, the *vinculum matrimonii* is already dirempted. All that can then be done is properly to signify the changed relation that has been effected between two persons who were husband and wife.

Now while on the one hand, it is certain that the Scriptures of the Old Testament contain no command instituting divorce for any cause whatever, it is certain on the other hand that divorce was much practiced among the Jews. Moses found it in use. He instituted laws to regulate it, and to guard the wife against arbitrary conduct on the part of the husband in the matter of sending her away. He required that the husband who wished to put away his wife should "write her a bill of divorce," which made it lawful for her to become the wife of another man. But the ground of it is not well defined. Indeed it is very indefinite. It reads as follows: "When a man taketh a wife and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand,

and send her out of his house. And when she is departed out of his house, she may go and become another man's wife. Deut. 24:1, 2.

Because of the indefiniteness of this regulation there arose diverse and even almost contradictory interpretations. The School of Thammai interpreted it to mean: "No one shall divorce his wife unless there shall have been found in her some unchastity, a thing or matter of nakedness, since it is written: Because he hath found the *nakedness* of a thing in her." The School of Hillel say: "Even if she have burned his food in cooking, since it is written: Because he hath found in her the nakedness of a thing." Rabbi Akiba says: "Even if he find another fairer than she, as it is written: 'If she find no favor in his eyes.'"

The interpretation of the School of Hillel seems to have been generally followed by the Jews in the time of Christ. Hence it is quite probable that it was this interpretation that inspired the question addressed by the Pharisees to Christ: "Is it lawful for a man to put away his wife for every cause?" Matt. 19:3. The answer is exactly what we should expect from him who had already expounded the divine intent of marriage. Matt. 5:31-33. It agreed exactly with the prophetic spirit which had broken away from the established custom and had declared through the mouth of Malachi: "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away saith Jehovah, the God of Israel." Mal. 2:15. 16. He declared that the Jewish custom was due to the hardness of men's hearts. "But from the beginning it hath not been so," said he, by which he undoubtedly meant to say that the institution of marriage does not contemplate divorce, or the putting away of wives. Marriage is to be regarded as a permanent union. However, he concludes that there is one thing that makes divorce lawful, namely, fornication, which among us is technically termed adultery, or the criminal intercourse of the married apart from the relation of husband and wife. "Who-soever putteth away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." Mat. 19:9.

Why now is adultery a lawful ground for divorce—for the complete and final and permanent separation of two persons

whom God hath joined together? The answer lies in the very nature of the institution of marriage, which, as we have seen, is the union of one man and one woman in the closest and most intimate of all earthly compacts: *They twain are one flesh*. The husband can say, as in no other instance on earth, *This woman is mine*; and the wife can say, as in no other instance on earth, *This man is mine*. The possessive, *mine*, describes and defines a condition of ownership of the entire person, and of all that the person has and can do, and can render, and can surrender. Hence a third person cannot come into the purview in such a way as to claim proprietary rights, or in such a way as to be chosen as the recipient of a bestowal to which the other has the right. And as the ownership is consummated and sealed by the *debitum conjugale*, 1 Cor. 7:3, which is a mutual giving and receiving, it must follow that adultery, which is the formation of a new union and the consummation of a new partnership, must break the seal of marriage and destroy the original ownership; for in the highest sense of the words, it is treason, it is robbery, it is a defrauding of that which is due. 1 Cor. 7:5. It takes away that which has been pledged to one person and surreptitiously bestows it upon another. It is the destruction of that oneness of the flesh which is predicated in the original institution of marriage. He who has committed adultery has sinned against his own flesh and has in effect consummated a new marriage, has indeed two wives, or it may be more than two. "Know ye not that he that is joined to a harlot is one body? for, the twain, saith he, shall become one flesh." 1 Cor. 6:16. Hence the adulterer is no longer agglutinated with his wedded wife, for when he is one body with the copartner of his robbery he cannot be agglutinated with his wedded wife, since marriage is not the union of three persons into one flesh, but the union of two bodies into one flesh. The lawful marriage has come to an end. The wedded wife has been defrauded, put away, supplanted. That which by divine appointment belonged to her exclusively, has been taken from her, and has been bestowed upon the harlot. The wedded wife cannot now be expected to live with a man who has robbed her, and has deceived her, and has proved himself false in that very quality by which she finally and by consummation became his wife. She now has the right to demand and to have a formal severance from the bond which

has come to exist in name only. Or if the wife has been the transgressor, then the husband is the aggrieved party. He has now the right to institute and to prosecute proceedings for a formal separation from her who *was*, but is not *now*, his wife in the essential sense of the word *wife*, because she has bestowed on another the *debitum conjugale*, and by so doing has destroyed the *unity of the flesh*.

Therefore we conclude that *Adultery*, whether it be committed by the husband or by the wife, is a Scriptural, as we believe it is a rational, a moral, and a civil ground for divorce; "because," as Meyer says, "adultery destroys what, according to the original institution of God, constitutes the essence of marriage, the *unitas carnis*, while on this account also it furnishes a reason, not merely for separation *a toro et mensa*, but for separation *quoad vinculum*." (4)

In such an interpretation and application of Christ's answer to the question of the Pharisees, Mat. 19:9, Protestant theologians with few exceptions are agreed, and the Protestant churches are agreed without a single exception known to the writer. But the Roman Catholic Church, which teaches that marriage is a sacrament, and hence cannot be invalidated, see in the answer of Christ to the question of the Pharisees a ground for separation *a toro et mensa*. Of divorce *vinculo matrimonii* that Church knows nothing.

But is adultery, strictly defined as "the unfaithfulness of a married person to the marriage bed," the only ground for divorce according to the words of Christ in Matt. 19:9? Some persons have thought, and we believe correctly, that Christ here lays down a principle, under which may be catalogued other sins against wedlock, as, for instance, *Sodomy* and *Bestiality*. These acts show a moral turpitude and a repulsiveness of demeanor that are irreconcilable with the fundamental conception of marriage. Either is a crime against nature. Either is a radical abuse of a high function. Either is, essentially, robbery. Man was not made *man*, and woman was not made *woman*, for any such degradation. Besides, *Sodomy* and *Bestiality* are an abuse, and ultimately they bring the destruction of the highest

(4) Com. Matt. 19:9.

pathological, physical and social function of man and woman. We believe, therefore, that either is a just ground for divorce, because either is a species of adultery, and can be easily comprehended under Christ's "except." It is unreasonable to seek to hold either man or woman in matrimonial bonds to one who has sinned so monstrously against the natural use.

But beyond Adultery as genus and species as defined above, we believe it is not warranted to seek causes of divorce in the words of Christ delivered in answer to the question of the Pharisees, Matt. 19:9, for we must remember that the question contemplates the *putting away* of wife or husband on justifiable grounds. Christ answered by referring his questioners to the fundamental fact that in the beginning they were made male and female, and that they twain should be one flesh. He could not, under the circumstances, refer to anything, or include anything, connected with his proposed Church, for the Church would raise questions and produce conditions which the Pharisees could not be made to comprehend. The answer given was exactly suited to the question asked, to the nature of the case as understood by the Pharisees, and to the comprehension of the Pharisees. Any answer more comprehensive than the one given: "Except for fornication," would have been irrelevant.

But now the Church has at length been established by the Holy Spirit who takes the things of Christ and shows them to men, that is, interprets and applies the principles enunciated by Christ as need and occasion demand. A new order is now introduced, not an order that vacates any fundamental principle, but an order that makes an adaptation and an application of fundamental principles to the new conditions that have been created by Christianity, whose central conception is the salvation of the soul. Christ came to seek and to save that which was lost. Whatever contradicts and contravenes this central conception must be abated as an evil. Marriage *per se* does not contradict nor contravenes the central Christian conception. It is as lawful under Christianity as it was under the law. It is still the union of twain in one flesh. The circumstance that it has been contracted and consummated and now exists between a Christian and a *non-Christian* does not in any sense invalidate its essence, since the essence of marriage is not union in spirit,

in soul, in religion, but in bodily fellowship. Hence the injunction of the Apostle Paul: "If any brother (that is, a heathen who had become a Christian) hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the woman that hath an unbelieving husband, and he be content to dwell with her, let her not leave her husband." The marriage between such is lawful. It is not to be disturbed by the Christian spouse. And the reason given for this broad and salutary interpretation of the matrimonial relation shows the benevolent and salutary intent of Christianity: "For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy." 1 Cor. 7:12-14. Such a union is entirely lawful, and it may be most salutary, and it may be the means of promoting the central aim of Christianity. The believing partner may be the means of sanctifying the unbelieving partner, and the children of such a marriage are enrolled on the side of Christianity and are constructively members of the Church. They are Christian children. "Yet if the unbelieving departeth, let him depart: The brother or the sister is not under bondage in such cases: but God hath called us in peace." 1 Cor. 7:15. If the unbeliever is not willing to live with the believer, he is not to be constrained. He is to be allowed to take his course. If he will not have the Christian woman to wife he has renounced marriage; he has torn his body from her body, and by such severance and renunciation he has released the wife, has indeed *put her away* from him in all matrimonial relations. He is not now a husband in any such sense as that contemplated by God when he created them male and female. He has renounced the wife's power over his body. He does not render due benevolence. He has defrauded her without her consent—1 Cor. 7:4,5—things that are contrary to the conception of marriage in every fundamental aspect of the institution. That is, by desertion he has vacated marriage in every one of its functions. The vow made in the presence of witnesses to love, to keep, to respect, to comfort, to live with, has been broken in its roots. The two can no longer be husband and wife according to the divine intention, nor according to human needs, nor according to the destined ends of wedlock, which are, to avoid fornication

and to multiply the race. In a word the deserter has renounced possession, and has refused the wife power over his body, 1 Cor. 7:4, for this she cannot have in the case of wilful desertion. Thus, she, the deserted wife, has suffered deprivation. As a consequence of the desertion and of the deprivation the *vinculum matrimonii* is dirempted. The relation of husband and wife has ceased to exist as a bodily fellowship, that is, in that everything that constitutes the essence of marriage. As a consequence the deserted party is not under bondage, is exactly in the condition in which she would be in the case of the death of her spouse. Rom. 7:2-3. She is not, and she cannot be, the wife of a man who has abandoned her, and has deprived her of all that is given and implied in the unity of the flesh. *She is free.*

Now this conclusion does not contemplate separation temporarily on account of business, or in discharge of civil or military duty; but it contemplates deliberate, wilful, malicious desertion with the intention of not again returning to matrimonial relations and marital duty. Or as Dr. Harless has stated the case: "This is that culpable separation which Paul has in view (1 Cor. VII), and in which he pronounces the one so deprived of possession, without blame on his part, free of the duty of considering himself still bound to the depriver." Or as Dr. Kling has interpreted the passage, 1 Cor. 7:15: "He (Paul) here assigns the reasons why a divorce should be allowed on the part of the Christian; and the words cannot simply mean: He is not bound to crowd himself upon the other, but they carry the further implication: Is not unconditionally bound to the marriage relationship like a slave'—'is free.'" (5) Or as Meyer explains: "Under such circumstances the Christian is not enslaved. Nay, surely, God hath called us to peace so that thus an unfriendly living together through constraint would be contrary to our calling—is *not enslaved*, so as still to remain bound in marriage to such a deserter. There is no command of Christ, or of any other authority, which makes the believer the slave of a spouse who separates himself from the believer. The expression brings out the unworthy character of such a relationship." (6) Or as

(5) Lange's *Com. in loco*.

(6) *Com. in loco*. ed. Heinrici

the *Expositor's Greek Testament* says: "The Christian wife or husband is not to *seek* divorce from the non-Christian; but if the latter insists on separation, it is not to be refused. * * * The brother or the sister in such circumstances is not kept in bondage; cf. ver. 39—the stronger ob. of this passage implies that for the repudiated party to continue bound to the repudiator would be *slavery*. Christ's law forbids putting away husband is not to *seek* divorce from the non-Christian; but if (10 ff), but does not forbid the one put away to accept dismissal, that is, to accept the divorce that has been thrust upon him. Indeed there can be no other rational conclusion from the words: 'The brother or the sister is not under bondage in such cases.' "(7) Marriage contemplates a living together, not a dwelling apart, a living in peace and not in a condition of alienation, of separation and of hostility.

But the question arises *a propos* to this conclusion: Is there not a contradiction between Christ and Paul, inasmuch as Christ says: "Except for fornication?" We have already intimated that the question of the separation of a *non-Christian* from a Christian could not have come naturally and relevantly into the purview of Christ when he made reply to the question of the Pharisees. It was of Jewish matrimonial relations that they inquired. Christianity was as yet unknown. When Paul comes to reply to the letter of the Corinthians (Cor. 7:1), a new condition has arisen, for which Christianity, not Judaism, must make provision. The question now is, What is the matrimonial status of a Christian husband or of a Christian wife, who has been abandoned by an unbelieving spouse? Paul answers that, under such circumstances, the Christian is not enslaved—is free. God hath called us into peaceful relationships. Primarily in peace with himself, which is the supreme consideration, and secondarily in peace with regard to all the relations of this life. The Christian is not to be the aggressor. But the peaceful relation with God is endangered by holding on to a deserting husband or wife, who, to desertion, as will always be the case, joins either hatred or indifference to Christianity. And

(7) *Com. in loco.*

so long as the deserted spouse imagines himself in bondage to the deserter, he can have no peace of mind.

We thus have two grounds for divorce. In the case of adultery the injured party may *put away* the transgressor, and may bring an action for the formal nullification of a marriage which has been destroyed in its inner essence. In the case of desertion, divorce has been already effected, in that the deserter has shown that he will not have the one deserted as spouse. Desertion vacates every relation, purpose and end of marriage. It only remains to have an authoritative declaration of the diremption of the *vinculum matrimonii*, in order that the injured party may be *declared* free.

And now under the head of desertion, as under the head of adultery, the question may be raised: Are there grounds for divorce that as species may be subsumed under *desertion*? We may begin the answer to this question somewhat as we began the answer to a similar question when discoursing on adultery. In the relation of the Christian spouse to the *non-Christian* spouse we discern a principle. "God hath called us in peace." The twofold peaceful relationship is of fundamental importance, for it is connected with the salvation of the soul. Then whatever tends to destroy this relationship, or virtually interferes with God's call of us, and to us, can be and must be construed as embraced in the scope of 1 Cor. 7:15. The highest concern is the calling of God, for that has direct relation to the salvation of the soul. All other relationships must give place to the higher relationship, and to the eternal destination. Marriage is for this life. The calling of God has as its end the eternal life. The oneness of the flesh must be subordinated to the union with Christ. "Know ye not that your bodies are the members of Christ?" Do habitual drunkenness and malignant cruelty interfere with the higher end, and tend to destroy the holier and more important union? Then they bring about just that condition that is included in the scope of the Apostle's argument. They are in principle a desertion of the Christian spouse. They stand in the way of peace, and make it hard if not impossible to maintain it. They endanger the call of God and the salvation of the soul. Shall, then, the Christian spouse be exposed to the temptation and the

danger of alienation from Christ by cleaving to an habitual drunkard, or to the perpetrator of malignant cruelty? Emphatically, *no*, for Christ says: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple;" and the drunkard and the wife-beater cannot take refuge under the Apostle's words: "If he please to dwell with her," for the words do not contemplate the case of habitual drunkards and the practicers of malignant cruelty. Neither are drunkenness and cruelty contemplated in the divine institution of marriage. "God hath called us in peace." The Christian cannot preserve, cultivate and enjoy peace with a drunken and cruel spouse, for such are antagonistic to peace. Drunkenness and cruelty mean war. Shall God's saints be held in bondage to such abominations? Such is not in accord with either the letter or the spirit of their high calling in Christ Jesus. As far as in them lieth they are to live in peace with all men. But it is not possible to live in peace with the habitual drunkard and the perpetrator of malignant cruelty.

Moreover, the habitual drunkard and the wife-beater have deserted the wife in almost everything that constitutes the very essence of marriage, namely, bodily fellowship, for the Christian spouse cannot have bodily fellowship with such in any sense contemplated by marriage, for in so far as the spouse is a drunkard, or practices malignant cruelty, he has renounced the other's power over the body, and cohabitation with such is the equivalent of brutality, and the fruit of such cohabitation is emphatically the offspring of the flesh.

The case then is a clear one. We have only to keep before us the highest purpose of our being, namely, the calling of God which is the salvation of our souls. Hence we thoroughly agree with Martensen, who says: "We cannot but acknowledge that Lutheran divines are fully justified in including among valid reasons for divorce, continued cruelty, personal ill-usage (*saevitiae*) and plotting against one another's lives (*insidiae*). So Melanchthon, and after him the Danish theologian, N. Hemmingsen." (8)

(8) *Christian Ethics*. (social), Eng. Translation, pp.41-2.

III. REMARRIAGE.

By remarriage here we mean the marriage of a person who has been divorced in accordance with the teaching of the Divine Word.

We start with the premise clearly given in the New Testament that divorce as contemplated by Christ, Matt. 19:9, and by Paul, 1 Cor. 7:15, means complete diremption of the *vinculum matrimonii*. The spouse who puts away a spouse for adultery is no longer the spouse of that person. The spouse who is maliciously deserted by a spouse, is, *eo ipso*, free. In both cases the innocent party is absolutely without matrimonial relations,—if a man, no longer a *husband*; if a woman, no longer a *wife*, and as innocent cannot be required to suffer for the sins of the one who has wronged him (her). In Matt. 19:9, it is he who puts away his wife for any cause “except for adultery,” and marrieth another that committeth adultery; and it is he who marrieth a woman put away for cause other than adultery, that committeth adultery, for he marries a woman who is the wife of another man. The same is undoubtedly the meaning of Matt. 5:32. Luke 16:18, and Mark 10:11, 12, dare not be interpreted in contradiction to the passages in Matthew, for he was present at the interview with the Pharisees and heard all that was said by the Master. Luke and Mark were not present. Matthew has given the fuller and therefore the normating account.

We have no hesitation then in saying, that, according to the teaching of the New Testament, a person who, being innocent, has obtained a divorce from an adulterous wife or husband, is entitled to marry. In the case of such an one the wedded relation has ceased. The law of marriage hath no dominion over such. Hence he or she shall not be called an adulterer or adulteress should he or she marry another. Rom. 7:3.

The same conclusion must also be announced in regard to the spouse who has been finally and maliciously deserted. He or she is not bound to the deserter. Such an one has recovered power over his own body. He is therefore at liberty to enter new conjugal relations, for the deserter has ceased to be a spouse. And this conclusion is rendered invulnerable by the following considerations: 1. Marriage is honorable in all. 2.

Marriage is the normal condition for every male and female as the end for which God made them such. 3. Marriage is a preventive of fornication, 1 Cor. 7:2. 4. Marriage is a bar to incontinence, "since it is better to marry than to burn," 1 Cor. 7:9.

Yet a word in reply to an objection. Does not Paul say, 1 Cor. 7:12, "To the rest say I, not the Lord?" Does he not by this declare that he speaks by human, not by divine authority? Here we must take in the scope of this part of Paul's letter. In verse one of this seventh chapter the author begins to answer certain inquiries which the Corinthian Christians had addressed to him in a letter. Up to and including the eleventh verse he expounds the fundamental principles of wedlock when both husband and wife are Christians, and says, verse tenth, "To the married I give charge, not I, but the Lord, that the wife depart not from her husband; and that the husband leave not his wife." Paul refers the indissolubility of marriage to the authority of Christ, who had spoken on the subject, Matt. 19:9. Divorce is not contemplated in the case of wedded Christians, who as such will not commit the sin for which alone Christ permits divorce. The law that Christ applied to the Pharisees as being under the law, is applicable to Christians, for Christ did not abrogate the law. Paul speaks categorically by referring the Christians to the Supreme Authority.

But now in verse twelve he turns "unto the rest," to those marriages in which one spouse was a Christian and the other a heathen, and he says, "I, not the Lord." He could not appeal to Christ as authority, for Christ had no such cases before him, and hence he said nothing on the subject of mixed marriages, about which the Corinthians had written Paul. As Vincent says: "These cases are not included in Christ's declarations." (9) Or as Alford has interpreted: "Our Lord's words do not apply to such marriages as are here contemplated. They are spoken to those within the covenant, and as such apply immediately to the wedlock of Christians, but not to mixed marriages." (10) So also Meyer, who says that Christ had no occasion to speak of mixed marriages.

Thus an examination into the scope of the passage and into

(9) *Word Studies, in loco.*

(10) *Greek Testament in loco.*

the differences of the cases presented, brings us to the clear conclusion that there is no contradiction and no discrepancy between what Christ teaches in Matt. 19:9, and what Paul teaches in 1 Cor. 7:15; nor does Paul mean to have us infer that he speaks without authority, when he says, "I, not the Lord." Any such supposition is refuted by what he says in verse seventeenth: "And so ordain I in all the churches." He enunciates principles, which have universal application wherever the Christian Church exists.

We sum up our discussion by saying: (1) Marriage is a divine institution having its essence in the union of the flesh. (2) Divorce is allowable on account of adultery and malicious desertion, because they are incompatible with the unity of the flesh. (3) Remarriage of persons lawfully divorced is permissible.

ARTICLE VI.

THE PLACE OF CHRIST IN LUTHERAN THEOLOGY.

BY REV. F. S. GEESEY, A.M

When we speak of God and divine things, or of God and the relation between God and the universe, of which theology treats, there must be a revealer of God. For deity absolute, God existing in and by Himself, apart from any relation to aught that is finite is a god unknown and unknowable. In our Lutheran view of theology, the term means more than a cold speculative consideration of God and divine things. Lutheran theology demands a living insight of a regenerate mind into the truths of God. Concerning Christian verities St. Paul writes: "But the natural man receiveth not the things of the spirit of God; for they were foolishness unto him; neither can he know them because they are spiritually discerned." (1 Cor. 2:14). Luther's own maxim was: "*Oratio, meditatio et tentatio faciunt theologum.*"

The truth ascertainable concerning God, and especially the truth and doctrine embraced in Christianity, is revealed truth. Such revealed truths and doctrines as taught in the Holy Scriptures, the enlightened or sanctified mind and heart of the Church under the training of the Holy Spirit, has always used to formulate our Lutheran theology. Lutheran theology can never surrender the supernatural character of the Biblical revelation. To supply humanity's mighty spiritual and soteriological needs, there must be a self-disclosure of God to man. This we have in our Christian or Biblical revelation. Thus the revelation which God has given in the Old and New Testaments, is the supreme authority for the articles for our Christian faith. The great formal principle involved in and that brought about the Reformation of the 16th century, was the supreme authority of God's revealed will—His Word. This decisive authority of God's Word is the accepted principle of all orthodox Protestantism, but especially of the Lutheran church, the mother of the Protestant world. Hence, whatever weight may be given to knowl-

edge from other sources than Holy Writ, such other knowledge cannot become ruling authority for Christian faith. The Lutheran Church has but *one* source of Christian knowledge viz:

Scripture, and not Scripture and tradition, as the Church of Rome would have us believe and teach. Our theology also "assumes that these Scriptures have been given under such divine adaptations that, while they are authoritative, they are understandable under the Holy Spirit and an adequate guide in all Spiritual truth needful for Salvation." (1)

Therefore, revelation in our Lutheran theological sense, is not a mere human discovery of God but a Word, a Logos from God, as to his mind and will. Much truth is indeed discovered which is of a scientific and philosophical nature, and such truth is of God and in harmony with His Word, if the science and philosophy be true. Reason, Nature and Revelation are from the same divine Author, and when properly interpreted, there is no conflict. Reason and Nature speak often when and where Revelation is silent, and *vice versa*. Revelation is, however, above Reason, and hence all other truths other than revelation, are of a lower sphere and not ruling for articles of faith.

From Eden to Bethlehem, we have a progressive disclosure of God, until the Logos; "who being in form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:6, 7), that he might take on himself our humanity and tabernacle as our Redeemer among us. The truth, therefore, as it is in this Redeemer, opens to view the full and free salvation for this fallen and sin-ruined world, a fact which has always characterized the Lutheran theology with its Gospel of faith and love. The self-disclosure of God through Christ for human salvation brings us to the place Christ occupies or holds in Lutheran theology. Hence Lutheran theology teaches a Christocentric doctrine and system, because the Scriptures give Christ such a position.

Perhaps in nothing else can we get a better idea or view of the position Christ holds in Lutheran theology than in the scene of the Crucifixion of the Saviour, hanging between the two malefactors on the central cross. The scene of our Saviour's cruci-

(1) See *Christian Theology*—Valentine, Vol. 1, p. 24.

fixion upon Calvary's central cross, is indeed very suggestive and typical of what place Christ holds in Lutheran theology. Each of the four evangelists, in his description of the crucifixion of Christ, states explicitly, that the cross on which Christ Jesus, the God-man died, was the central one of the three which were then and there erected. "On either side one, and Jesus in the midst." One may ask: How did it come to pass? Was it a mere chance occurrence? We answer: Would the four Evangelists record it, if it had been but an incident? We believe not. From a mere human stand-point, it might have been malice on the part of Christ's malignant foes that He was thus nailed on the central cross, as though they would by it heap upon Christ Jesus, the greater and deeper guilt, and thereby brand Him as the greatest malefactor in all Palestine. For a mere human explanation of the reason, such a view may pass, but it will not suffice. We believe God's hand, the hand of Providence, fixed the relative location of the cross upon which His adorable Son, the God-man, our Saviour, died.

The central position of Christ on the cross was an impressive object-lesson, a visible Gospel, addressing itself to the eyes of Christ's enemies, teaching that Christ Jesus is the Saviour of the penitent and the impenitent. A Saviour that is near, willing and able to save to the uttermost all them that come to God by Him.

And in addition, Christ's position on the cross exhibits to all the world a lesson of what God's Word everywhere declares, that in all the relations of God to man and of man to God, Christ Jesus, the Incarnate God-man, the crucified and resurrected Lord, is the central object of the moral universe. Therefore, in Lutheran theology, Christ Jesus is morally, and spiritually, and chronologically, and mediatorially, "in the midst." Here we might take up these different heads mentioned; but we shall rather speak in a general way on the subject of Christ's place in Lutheran theology. Thus related to Christ are all divine purposes and revelations, and economies and providences of God to man. And all possibilities and hopes and destinies of all humanity for salvation for all ages, stand also in like manner related. Christ Jesus is the periphery of the whole Christian circle as well as the center, and becomes, therefore, the pivotal

point around which all things moral and spiritual revolve. This position Christ Jesus does not hold only in Scripture and therefore in Lutheran theology, but the same position He holds in secular history. When we ask the question, What makes the difference between a Christian nation and the semi-civilized and barbarous, the answer is: Christ Jesus is the dividing line. His teachings have and are molding the nations of the world. Even in civil and secular history Jesus is central, "On either side one, but Jesus in the midst." But not to digress. Coming to the doctrine of Salvation or Soteriology, which has an objective and a subjective side, Christ Jesus is central. The work of Christ in the atonement and redemption for sin, which expresses the objective side of Soteriology, places the God-man between God, the offended one, and man, the offender. "For, if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." (Rom. 5:10). See also 2 Cor. 5:18, 19. Col. 1:20.

Thus the subjective side of the doctrine of Salvation, which is the inner work of the Holy Spirit, awakening faith, renewing the heart and sanctifying the life of men, taking the things of Jesus and showing them unto men, also makes Christ central; because souls are being sanctified through the truth as it is in Christ Jesus, and because the work of the Holy Spirit is based on what Christ did in His state of humiliation and now does in His state of exaltation. If it were not for the atoning work of Christ Jesus, the Holy Spirit's mission could have no place, because without Christ's work of redemption there would be no opened way to life eternal, no Deity satisfied, and man not reconciled, that is, no opened way to reconciliation and no "means of grace" to apply by the Holy Ghost. "He," says Christ of the Holy Spirit, "shall testify of me." (John 15:25). Also John 16:14, "He shall glorify me, for He shall receive of mine, and shall shew it unto you." Also John 16:13. Thus the omnipotent Christ, one in purpose with the Father, is working through the Holy Spirit. Hence in the subjective as well as in the objective work of salvation, is Christ Jesus in the midst, central.

In the person and offices of Christ, Lutheran theology makes Him the center, giving a Christo-centric doctrine. Not

from the first time our first parents fell from holiness into sin, did God design to redeem man, but from eternity. "Human salvation was guaranteed in Christ before the morning of creation dawned." (2). "Who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began." (2 Tim. 1:19.) In the fullness of time this redemption designed from eternity, was accomplished by God's only begotten Son, Christ Jesus.

This Christ in His divine nature alone is not the Saviour of the world. As such He is the anointed of God, and is our Prophet, Priest and King. But in Christ Jesus, the God-man, we find full and complete redemption and salvation from sin. Christ's work as priest "is not simply an equal function with the prophetic and kingly, but the *heart* of the redemptory service, to whose aim and consummation the other two are needfully conjoined. It is conceivable that the Son of God could have accomplished the teaching and kingly functions without incarnation, but not the priestly. The priestly office thus ranks with the all-surpassing importance of the incarnation itself, and subordinates as collateral or tributary all His other activities in the work of human salvation. It marks the central and determining function of the Saviour of mankind. It is instructive to observe how the Apostles put their emphasis on this and hold it before the reader's mind." (3)

The turning point that divides between Lutheran theology and other variant views on religion and theology is met when we ask the question which Christ, on Tuesday of Holy Week, in the Temple at Jerusalem, asked his enemies when they vainly tried to entrap Him, viz: "What think ye of Christ? Whose son is He?"

The Lutheran church thinks and makes much of Christ. In our doctrine of the duality of the natures and a unity of the person of Christ, we have in our Lutheran theology, or rather Christology and Sotierology, an inner citadel of Christian theology that is most invincible. The opponents of the person of Christ see that if this doctrine stands, all must stand, and we of

(2) *The Higher Rock*. By Dr. Wolf, p. 138.

(3) *Christian Theology*. Valentine, Vol. II, pp. 103-4.

the Lutheran Church are most sure that it will stand. All the higher critics have not to any serious extent weakened our Christo-centric system, Christ incarnate is the miracle of miracles, the central one of all, and carrying all else along with it. "Christ is Christianity." Though Christ was born of a tainted woman, yet we teach and believe that birth gave to Christ a human nature without the taint of sin.

Says Dr. Valentine in his *Outlines of Theology* "There being no generation in the ordinary sense, and the assumption of the human nature was entirely by the power of the Holy Ghost."

Thus the Logos, by whom all things were made, took on Himself human nature through the Holy Spirit. Therefore Lutheran theology holds that for the Roman dogma of the "Immaculate Conception" by which the virgin mother herself is declared to have been born a sinless being, there is no shadow of Scriptural authority.

Hence this dogma of Rome is not a discovery, but an invention to provide or prove a sinless mother for an impeccable Christ. The supernatural creation or conception of our Saviour's humanity in the womb of the Virgin Mary is a matter of faith and is not for our reason to speculate upon.

In the teaching of the person of Christ in regard to the doctrine of the *communicatio-idiomatum* the true and real participation of the properties of the divine and human natures, resulting from the personal union in Christ, the God-man, a point of difference is formed between the Lutheran and the Reformed.

"All orthodox Christendom has been wont to accept part of the teaching here involved. But Lutheran dogmatics in the sixteenth and seventeenth centuries developed some special features, one of which at least has not been accepted by general theology." (4) The *one* feature rejected "by general theology" is the third genus of the doctrine of the communication of attributes, called the "Genus Magestaticum." This technical statement or its substance was often denied by Reformed theologians, and formed a point of Christology on which the Lutheran and Reformed theologians divided during the Reformation and are still divided. For a Lutheran to surrender or reject this

(4) See *Christian Theo.* Valentine Vol. II, p. 72.

"Genus Majestaticum," would be to yield his faith and teaching of Christ's omnipresence as the God-man.

He would also have to yield his doctrine of Christ's real presence in the Lord's Supper. Thus we shall adhere to this "third genus" and preserve our crown. The Reformed theologians have taught and still teach that Christ Jesus, in His human nature is not present on earth, either in the Lord's Supper or anywhere else. Some of the Reformed are preaching an omnipresent God-man, but in their-theology such an omnipresent God-man and Christ's real presence in the Lord's Supper, in His human nature, are denied.

The Calvinists say: The glorified Christ is absent in heaven, yet they declare He is efficaciously present through the Holy Spirit, communicating to the true believers all the benefits of His atoning sacrifice. Thus in the Lord's Supper the Calvinist has a divided Christ, if he has any Christ at all. He puts Christ's human nature in heaven only, and makes His presence (His body and blood) simply a spiritual presence. Would this be feeding on Christ? If there would be any virtue or efficacy in the Lord's Supper, according to the Calvinistic view, that efficacy would not be mediated by the body and blood of Christ, the God-man, but by the Holy Spirit. If the Lord's Supper is a spiritual feast or a memorial of Christ, *only*, then we would have no need of a sacrament to have all that. Because, if the mediation is not by the body and blood of Christ Jesus, and the feasting is not on the glorified body and blood of Christ, the God-man, in a "sacramental, supernatural," and "incomprehensible and spiritual" manner, then such feasting could take place *where* and *whenever* faith in Christ is exercised, without the elements, bread and wine. How different the Lutheran confessional statement is: "The true body and blood of Christ are truly present in the sacrament under the forms of bread and wine, and are there distributed and received." See Augs. Conf. Art. 10.

The Lutheran theology teaches that the theanthropic person cannot be divided. But in the unity and wholeness of Christ's person, since His exaltation. He is Almighty, Omnipresent, Omniscient and Infinite in all divine perfections. Such a statement gives all that is necessary to a correct view of the

Lutheran doctrine of the Eucharist. Thus the Lutheran view, and we believe the Scriptural one, of the Lord's Supper, rests fundamentally in the doctrine of the person of Christ, and especially as expressed in the *communicatio idiomatum*, viz: that the properties of both the divine and human natures are actually the properties of the whole person of Christ, and are actually exercised by Him in the unity of His person in His glorified state.

Therefore we believe and teach, that Christ Jesus is present at His will, and according to His promise. This presence is not in His divinity alone, but in His entire divine human nature and person in both natures. "Lo I am with you always." (Matt. 28:20). "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20). The sacrament of the Lord's Supper is not a feasting on the sacrificial virtue or efficacy of Christ's body and blood, but a communion of the whole Christ, the Bread which came down from heaven to give life to a lost and sin-ruined world. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is not the communion of the body of Christ?" (1 Cor. 10:16).

Christ cannot be thought of as giving His "body and blood," i. e., His humanity, separate from His divinity, in the Eucharist, as some theologians have taught. In our Lutheran theology, the terms "body" and "blood" express the complete human nature of Christ, and the union of the divine and human natures, inseparable. We believe that the whole and undivided Christ gives Himself as the nutriment of the new man in the Lord's Supper. In His gifts Christ gives Himself in all His atoning sacrifice. He who trusts, and with all his heart, believes Christ's words, "given and shed for you for the remission of sins," shall partake naturally of the bread and wine, but sacramentally of the body and blood of Christ. The vital need on the sinner's part is faith in Christ's work and word. And he who thus receives Christ shall realize in Him all grace.

Christ Jesus is "in the midst," central, all along the line of our Lutheran theology. When on earth, in His state of humiliation. He accomplished our redemption by paying the ransom, through which man's reconciliation with God was and still is effected. Since His ascension Christ preserves, increases, guides

and protects the Church thus established, and the powers of death and hell shall not prevail against it. In this organic Church Christ is eternal. The sanctuary is His dwelling place. Christ is in the Church's ministry. He calls, inspires, and ordains His ministers. Christ is in His Word. It is the power of God unto salvation to every one that believeth on Him. Christ Jesus is in the Church's sacraments. These are the vehicles of His real presence and grace. He is in the Church's prayers,—“If ye shall ask anything in My name I will do it.” (John 14:14). Also in the conflict and warfares of the Church. Christ Jesus is central, as the mighty bulwark of defense, cheering the Church on in her God ordained mission, breaking down the barriers before her, until, in triumph, the banner of the cross shall wave over this sin-cursed earth, and at last “every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:10, 11).

But Lutheran theology does not only place Christ as the center of its system, but also as the center of the Christian life of every individual soul. The soul that always exalts Christ, that gives Him the supreme, the central place in its faith and trust and love, as its Saviour, is a saved soul. Why? Because that soul has by faith put itself, through faith in Christ Jesus, into the very center of God's pledged love and means for salvation.

To one personally, Christ Jesus must be central in the things of God and heaven. By faith and trust, for time and eternity, the individual sinner must put Christ, his Saviour, between himself and sin, and guilt and death, yea, between himself and hell itself; between himself and God. As the way, the truth and the life, the sinner's Prophet, Priest and King. One on the right hand and the other on the left, but “Jesus in the midst.” Oh, the perfume of Sharon's Rose! How sweet to them who walk in such a divine enclosure. When the old stock of corn was entirely exhausted, the people of Egypt and the surrounding countries came to Pharoah for corn, but “Pharoah said unto all the Egyptians, go unto Joseph.” (Gen. 41:55). And why this command? Because all the corn of Egypt was placed in the hands of Joseph. What a Gospel truth is here

shadowed forth! The Lord Jesus Christ is the "one mediator between God and man." (1 Tim. 2:5). All the treasures of grace are placed in Christ's hands, and He is the administrator of the everlasting covenant. "No man cometh unto the Father but by Me." "I am the door." "By Him we both have access by one spirit unto the Father." No! there is no use in coming to God, the Father, for pardon, acceptance and peace, and for any or all blessings of daily life, without a recognition of the mediatorial character, position and fullness of Christ Jesus. The Lord Jesus Christ is the true, the spiritual Joseph of the Church.

Yes, Christ is central in all things pertaining to redemption and salvation, the sinner's righteousness, but not according to His divine nature alone, nor according to His human nature alone, but according to the whole Christ, or both natures in one person. The very end of the incarnation consists in making and having Christ Jesus mediatorially "in the midst."

Lutheran theology from whatever point of view one might give the exegesis of God's Word, moves toward and finally comes to Christ, the sole and ultimate Logos of God. The higher critics have not as yet shaken this Christo-centric system, and never will. Are not the Calvinists and other Reformed churches rather coming our way? We have no need of calling assemblies to take counsel and revise creedal statements in order to get nearer the truth, nearer the center; because we are already in the very heart of God's love and will to all mankind, in having Christ Jesus for our center. The light from our Lutheran center is radiating out to the very circumference of other denominations, and they are beginning more and more to follow the light toward a Christo-centric system. It is, perhaps, unpardonable and mental suicide for a minister of God's Word to be blind to Scriptural criticism. The patient judgments of modern critics may have made (to some people) the Bible more luminous. But many were moved from their old land marks of truth and fidelity to the living truths of the Bible, by an over exaltation of higher criticism. Lutherans and Lutheran theology have not been seriously affected by the higher, critical *octopus* and its results. Doubtless all that the higher critics have attained in their alleged discoveries, and so-called "new

views" might be found in Tom Paine's *Age of Reason*. Doubtless, should we apply the methods in vogue by some higher critics to disprove the historicity of different authors and parts of the Old Testament, we might, in like manner, disprove many facts in English and American history. The authority of the Old Testament does not depend on the results of higher criticism, nor on the Jewish Talmud, but upon the testimony of Jesus Christ, the Jehovah of the Old Testament, who became the God-man of the New Testament.

The Lutheran theologian and preacher has no negative Gospel to teach or preach. He gathers among other things, the legitimate negatives, but then he stands on the summit of the ruins of criticism and proclaims to his students and people, the positives, the "Thus saith the Lord."

Should we acquiesce in much of what the higher critics have produced, we would have little or nothing standing of that Apostolic Gospel which must be recognized as essential to Christianity and material for articles of Christian faith and salvation.

As ambassadors of Christ, we need to cast our message along Christo-centric lines, then shall we arouse, inspire, quicken and lead lost and condemned humanity back to an Eden restored to God and heaven, by the "new and living way," and implant in our hearers the certainty of Christian faith through a Christo-centric doctrine.

ARTICLE VII.

THE SUFFICIENCY OF FAITH.

BY REV. E. E. ORTLEPP.

Shall we continue to preach the noble discovery of the Reformation, the Biblical and Lutheran doctrine, that man is saved by faith alone? Or must we, if not abandon, at least modify that central truth in accordance with modern conceptions of religion? One reads so often that the Church must remodel her worn-out tenets in order to retain her hold on the masses!

The Lutheran Church stands all by herself in the unceasing and unequivocal teaching of the *Sola Fide*. On the one hand, Roman Catholicism, believing in justification by works, attracts—a strange paradox—not the legalistic element, but the weak, unthinking people who shun the responsibility of speaking face to face with God, who prefer the lulling tutelage of the priest. On the other side the extreme predestinarians render the believer an irresponsible puppet assigned to a blissful hereafter, nobody knows why; and these,—again a paradox—develop a stern legalism. Between these extremes, and probably their misshapen offspring, roams Rationalism which, if it looks for a Savior at all, seeks him in human reason and character. Among these main pillars of human fallacies grow luxuriantly the creeping plants of Gnosticism, misapplied Mysticism, Swedenborgianism, wrongly conceived Pietism; and so forth. At last Modern Criticism swings the shining battle-ax not only to hew down the idolatrous images of the grove, not only to clear the garden of injurious weeds, but to chop the roots of the Tree of Life itself.

Any and all of them deny or obscure the *Sola Fide*. Must the plainly dressed Lutheran Church, with nothing but the old-fashioned gospel in her hands, bow down to them? Or learn of them? Yes, learn of them that, when the sure foundation of the Word of God is forsaken, the shadows of superstition and agnosticism fall across our path. Learn of them: to appreciate better and to preach more diligently the sufficiency of faith. Our age

certainly needs it. When in 1800 Franz Volkmar Reinhard, then perhaps the most famous preacher in Germany, in a sermon rose above his ordinary rationalism and told his hearers that the Church must return to the great truth "that a man is justified by faith without the deeds of law," "Being justified freely by his grace through the redemption that is in Christ Jesus," (Rom. III), he created a profound sensation which earned him many innuendoes! And who knows whether it would not have a startling effect in some modern congregations where ethical, sociological and political discourses are regularly dispensed as food for the souls.

To every Lutheran, salvation by grace through faith in Christ alone, is a precious reality, for the Word of God tells him so; in the words of August Herman Cremer, "The Pauline doctrine of justification (through faith alone) has the whole Bible on its side." The same Bible however admonishes us, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you."

Therefore this article endeavors to state why The Sufficiency of Faith is a doctrine not only valid at all times, but also helpful and satisfactory to every earnest seeker after truth. It is superfluous to demonstrate that, of course, by 'faith' is meant not the mere historical faith, nor the ready consent to a dogma, but that heartfelt, childlike, obedient confidence in God and absolute reliance on Christ's merit: living faith, saving faith.

I. FAITH AND HUMAN NATURE.

a. Faith is the only condition that corresponds to the capacity of human nature. Man is so constituted as to find his true element and highest welfare in faith. In this sense faith is natural, unbelief is unnatural. Jesus always took for granted that men should believe; but he marvelled because of the unbelief of his countrymen. This human capacity for faith is expressed in Tertullian's testimonium animae: anima naturaliter christiana. True, the Bible says that "all men have not faith;" II Thess. 3, 2. But such lack is not owing to a Divine decree forbidding faith to certain people; nor is it due to a deficiency in the human make-up; it is rather the fault of the delinquents

themselves, because they have perverted and depraved the best desire of mind and soul. Thus Paul speaks of "men of corrupt minds, reprobate concerning the faith." II Tim. 3, 8. The Master describes the cause of that corruption: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3, 19. He also points out the perverted and depraved desire of unbelievers: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Jo. 5, 44.

Without such perversion the human heart is a prepared field for the seed of faith, sown and fostered by the Spirit. This faith even the 'little faith,' rests on and also finds its expression in, the profound longing of the soul for happiness and peace, for salvation, for God himself, in whose image man is created. The world is so full of God that a man must forcibly shut his bosom against the divine influence; "for in him we live, and move, and have our being." The life of faith is our real life. To speak with F. de Rougemont: "La foi est le dernier fond de notre être, le foyer de notre âme, la vie de notre vie." In it we have found an aim worthy of our immortal spirit, a mode of life satisfying our secret wants. For God has so constituted all men "that they should seek the Lord, if haply they might feel after him, though he be not far from every one of us." And now as Augustine confesses, "Inquietum est cor nostrum donec requiescat in Te."

b. Faith forms the only basis on which all men are equal before God. Faith breaks down the barriers between Jew and Gentile, and all have the same chance. Because they believe, "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matth. 8, 11. The patriarchs of old who hoped for the promised Messiah, and the Christians nowadays, are at no disadvantage as compared with the disciples who walked with the Son of Man, for all had and have to believe. Bond or free, man or woman, rich or poor, ignorant and learned; the child carefully guarded by loving parents, or the waif, the prodigal son, the dying thief,—all are before God in the same condemnation, and all may partake in the same hope. "The Scripture hath conclu-

ded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. 3, 22.

Or where do we find another basis so broad, so universal? Supposing the condition of eternal life were the comprehension of God and his mysteries—who could be saved? Apart from the fact that no two intellects are alike, and that not all men are able to be theologians or philosophers, where should such understanding begin and where should it end? Let us recall the ancient legend of St. Augustine's dream: Absorbed in deep thoughts, proud in his wisdom, the churchfather walked on the shores of the ocean studying the deep things of God. There he saw a boy playfully digging a hole in the sand, with a shell filling his little reservoir with water from the sea. Asked Augustine, What art thou doing, my son? Said the boy, Oh, I just want to pour the ocean into this hole. Smilingly the wise man replied, Not in a thousand years wilt thou accomplish it! Then the angel—for such the boy was—arose, beheld the man in surprise, and said: And thou wilt comprehend and confine the great God with thy human thoughts in thy human head? No, sooner may I pour the ocean into this hole! Augustine awoke. Or let us imagine that the condition of salvation were character-building, ethical perfection, the life beautiful within and without, following the exalted standard of the Old Testament: "Ye shall be holy: for I the Lord your God am holy." Or with the humble Nazarene as a pattern, try to come "unto a perfect man, unto the measure of the stature of the fulness of Christ." Where then, among the greatest and best, is one who ever reached the goal? What are we to think of Abraham the father of the faithful, whose errors are recorded; of Moses who brought the law, but whose sin barred him from the promised land; of Isaiah the preacher of holiness, who calls himself a man of unclean lips; of David the man after the heart of God, who wails, "Against thee, thee only, have I sinned, and done this evil in thy sight." Turning to the New Testament we meet a Paul, whose boast his finical enemies did not deny: "Touching the righteousness which is the law, blameless." But Paul himself discounts such perfection when he complains, "I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."

Note how he despairs of his own efforts, taking refuge at the feet of a merciful Savior:" "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Rom. VII. Now his belated epigoni, with the gleanings of his knowledge, pretend to surpass him, surpass him so much as to need not kneel at the cross, but hand in hand with the Nazarene boldly approach the throne of God in equal beauty, in equal right! If that were possible, despondency would smite all conscientious men who struggle all their life against besetting sins and, despite their attainments, repose their hope in the grace of God. Thank God, it is an impossibility! The real Christ, like the fabled picture of the Savior, is still always a foot higher than the pygmy or the giant confronting him. Finally, can the condition be that easiest and most pleasing makeshift of human pride: salvation by works? What kind of works? Great works no doubt! However, if a great length of time for pilgrimages etc. is implied, my neighbor finds no opportunity, as he has to work for his daily bread. If a great number of men must be influenced, God has denied the chance to many whose place is in the kitchen, the stable, the factory. If great endurance is required in self-flagellations or extended fasts, our sick friends can do neither, whilst the big fellow across the way finds it a healthy exercise. If great gifts are demanded, John D wears the saintly halo at present, and the poor John without the appendix stands in the corner abashed. No, not so much great works as rather *good* works are expected, works which rich and poor, high and low alike can do; for it is the effort, the sentiment back of the deed that gives value. Exactly! For that is just the conviction of the Lutherans: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." But one step more. Behold a lifelong invalid, the helpless Lazarus upon his bed; not only did he have neither means nor opportunity to do good works, but he was a recipient of charity all his days. Will his lack of good works exclude him from salvation? If he loves the Lord? Any priest admits that God, no matter by what gracious act, or gift, or dispensation, will save that soul. Now then, if the grace of God must interfere with some men, in some respects; why not with all men and in all respects.

Who knows which of our works the all-knowing God calls good or evil? Why not throw open the gates of hope to all with the invitation of Jesus himself: "This is the will of him that sent me that every one that seeth the Son, and believeth on him, may have everlasting life."

c. Faith alone assigns to man his true position in the world. It makes us blush with shame under the leveling reproach that 'all have sinned and come short of the glory of God.' This revives the mortifying contemplation that, by nature, man has deserved the very opposite to salvation. Then the mere fact that God made provision for our redemption reveals an abyss of patience, love, and divine mercy. Nothing can be more humiliating to haughty mortals than the acceptance of divine grace without vestige of merit, without even an explanation of the Why or Wherefore of the inquiring mind. Despite our fancied virtues, it places us before God wretched, poor, blind, and naked, subsisting by grace from day to day. For that faith itself, which receives the gift of grace, is no meritorious act or function of ours: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to him; but the Holy Ghost has called me through the gospel, enlightened me by his gifts, and sanctified and preserved me in the true faith." Is it surprising that haughty mortals with their vaunted dignity disdain to stoop so low?

Yet the moment of unconditional self-surrender to God marks also the beginning of a new relation: "Ye are all the children of light." As children of the Heavenly Father we need no longer be satisfied with the position of contemptible slaves who, at the whim of a celestial tyrant, are offered a corner in heaven to witness the festivities going on. No longer are we plodding servants who toil for meals and lodging, and who receive reward according to their exertions. We have found the Father's heart and home and will, and all things are ours. David, when called from the flocks into the royal palace, underwent no such change as the sinner does who leaves the way of the world to enter the realm of faith. The whole universe is our home. And our school.

d. Faith alone employs and ennobles all the best qualities in man. As children we are not content to perform contract work.

Our gratitude to the Redeemer impels us to serve God with all our strength. There the entire man is involved: not only reason, which we certainly use and develop; not only intellect and character, though these are by no means neglected; not only the yearning heart to taste the riches of God's goodness in everything; but all these combined and elevated in faith.

Because faith controls all the finer qualities of man, it is superior to any other form of serving God. It furnishes the deepest motives, highest aims and ripest efforts for good works, without depending on their value. It is an incentive to make ourselves as perfect and useful in body, soul, and mind, as any man can be; it constrains us to follow in the steps of Jesus where and when none will follow who does not believe in saving grace. Without such faith an earnest man generally becomes a fanatic, like the ancient Jew; or a spiritual acrobat skillfully balancing himself on the slender rope of his rules, like the Pharisee of old. Or the more superficial moralist adorns himself with the paints and feathers of his virtue and, as the Indian chief wished to impress the white man, so he hopes to win the applause of God! Sometimes those classes of people grow weary of the fruitless task of pleasing they know not whom or why; then they turn into atheists. Hyperreligion, in legalistic, moralistic, or rationalistic form, is the precursor of irreligion, because but one side of human nature was engaged, not the whole man as in faith. But atheism is the same fair world, the same precious Bible, the same open heaven, the same sinful heart, the same longing for peace,—with the guiding star of faith hiding his consoling rays.

II. FAITH AND THE GRACE OF GOD.

a. Faith alone gives God the proper glory. Nobody is slandered so much as our heavenly Father, if but in the false conceptions of religion. Some represent him as a despotic sovereign who, with or without regard to Christ's death, arbitrarily divides mankind in hopelessly lost and unfailingly saved souls. Others conceive him as a hard-hearted taskmaster who expects to reap where he did not sow; who burdens the people with a law which no man is able to fulfill; and then he punishes in time and

eternity the subjects lagging behind. Such as abhor those ideas, but fail to exchange them for truth, practically make of God a lenient, nearsighted old man whose fondness for children will not let him use the rod on any one. How great is God that, having worked in the world these thousands of years, man in his own wisdom is unable to comprehend his plainest act! As Jesus says: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" John III.

How full of light, how transparent is the whole scheme, if we turn to the Word of God and accept salvation by faith! Now the severe law of Sinai is our pedagogue "to bring us unto Christ, that we might be justified by faith." Gal III. This life abounding in asperities, has no experience except it works for good to them that love God. The sin-ridden heart, vainly trying to feed the spiritual man with lifeblood and vigor, becomes the temple of God, in which grace fulfills the fondest dreams of peace, joy, and virtue. If any man thinks he may glory of excellencies that outshine those of him who claims to be saved by grace, we will not contradict him; we rather urge him the more to yield himself to the care of the divine gardener, and he will be astonished to see how the natural grown buds open in surpassing beauty. God has special missions for men who, like John, could develop their talents in calm pursuit, as well as for those that are tossed about and torn by passions until saved as a brand plucked out of the fire, like Peter or Saul of Tarsus. In every case: Never is God greater than when he is gracious; he makes a specialty of being merciful; and never do we glorify him better than when accepting his free grace.

b. *Faith alone sees a real redemption in Christ's death.* Because faith opens the door to all who will come. The dying Mediator does not appear on the scene like a superfluous *deus ex machina* to interfere in favor of souls that were selected long ago to inherit heaven, and whom God could and would have justified in some other way. The doctrine of atonement is no longer a new application of Jewish sacrificial notions, nor "a silly roundabout theory derived from the Greek sacrifices," as it was lately termed by a German professor. Nor is it a sham invitation according to which Christ's blood *was* shed for all men and God *will* have them all saved, yet he *does not* save all: why

not? Nobody knows! Excepting his favorites, all are cast away—*ad maiorem Dei gloriam*.

To faith, Redemption is the crowning work of God. It is not only the fairest example of his love, but the vital evidence of his existence and of his interest in men. It is the cornerstone of true religion; for without it God is nothing and man is nothing, and all obligation to worship God ceases. Yes, man is fearfully and wonderfully wrought. We subscribe to every word contained in Pascal's noble paragraph: "Man is but a reed, the weakest in nature, but a reed that thinks. It is unnecessary that the whole universe arm itself in order to destroy him. A vapor, a drop of water, suffices to kill him. Yet though the universe annihilate him, man would still be far nobler than that which kills him, because he knows that he dies; while of the advantage the universe has over him the universe knows nothing. All our dignity, then, consists in the power to think." (*Pensées*, XVIII, 11). But and if this walking miracle is placed into these earthly lowlands here to begin and end his existence; or if he must exert his own energy to climb into a happier state now and later; why should he waste time in thinking of a God who pays no attention to him? Because he has created us? Perhaps, if this Creator can see and hear at all, he passes through the world as one wanders through an art gallery or through a park swarming with a queer population; and we owe him no more than he owes us for the free amusement we provide. Or what has he done to endear himself to the thinking mind, to draw irresistibly toward him our finest, deepest nature, our all? * * The cross of Christ alone has power to seal blasphemous lips and to incline the wondering heart to pray, "Remember me!"

c. Faith alone gives absolute certainty of being saved. A true believer trusts no human authority, does not depend on his own judgment or feeling, will not even build his security on the purest and holiest Church. He goes directly to the Word of God, where the Father speaks to him, and in faith he enters into the closest communion with the Savior. This was the cheering distinction between Reformation and Catholicism of the middle ages which harassed the penitent with unceasing observations, throwing him from one uncertainty into another.

The Romanists still cow their followers with the threat of an unsecured lot in paradise. One of their prelates was lately reported to have said that he would be afraid in the company of one who claims to be sure of his salvation. We do not doubt it. The Romanists have repeatedly felt uncomfortable in the neighborhood of Protestants who rested plea and argument on the Bible. On the other hand, people who decline the conciliatory meddling of the priest, because they present their own virtues, their private sentiments and imaginary perfections as a title to salvation, can never rest in peace; for the slightest declination of their mental compass, a sudden change in the weather of the soul, leaves them steerless on the ocean of doubt. If one of them musters courage to assert his salvation as beyond dispute, he is most assuredly of shallow heart, lacking earnestness as touching questions concerning himself and eternity; his is *Koehlerglaube*.

Only he who believes in the Son and his free grace *has* everlasting life in this time already. The eternal life hereafter is but the unfolding and perfecting of that which a believer here possesses, the possibilities of which are dwarfed and held in confinement by the limitations of body and earth. Viewed from this exalted standpoint, all other forms of approaching God or of seeking his salvation, deserve the name of superstition; not so crude as pagan follies, but superstition nevertheless. The heathen pleasing the idols with offerings, the dancing and the howling dervishes, and the Italian bravo who asks the Virgin to bless the weapon with which he waylays the traveler,—they are different in degree, but not in kind, from him who tries to flatter himself into heaven. It presupposes a low conception of God fashioned after human models, else they would not think of paying him in currency not cashed in heaven. It is an idea infinitely below that glorious one set forth in Holy Writ, that the great God, before whom the children of men and their glories are as nothing, promises and actually bestows free grace on all who believe in Christ Jesus.

III. FAITH AND THE CHRISTIAN RELIGION.

a. *The doctrine of free grace "by faith alone" is the central*

truth of the gospel. With it the gospel of Christ as the Savior of mankind stands or falls. It comes from Christ and leads directly to him. Not counting the innumerable instances in which the words "faith" and "believe" recur in the Gospels and Epistles, Jesus used them at least ninety times.

Why should the Son of God come at all if he did not accomplish something extraordinary for mankind? Simply to teach us nobler rules of conduct? But we had the peerless law of the Old Testament, which today no man is able to fulfill. That ancient law, imperfectly as it was and ever will be kept, produced types of men and women like Moses, Jeremiah, Zachariah, Elizabeth and Mary—what more do you want; where is the need of a still steeper path? Or to teach a new conception of God—in regard to his Omnipotence and wisdom, perhaps? The modern telegraph, and telescope, and microscope, have explained more clearly the vast wonders of creation than Jesus ever attempted to do. Or did he reveal a more penetrating and consuming holiness of the Most High? What remains to be added to the seraphic "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory?" If there the prince of prophets faltered, "Woe is me for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts"—where shall we common mortals find refuge if Jehovah appears in still more dazzling array? However, Jesus is said to have made known the God of Love, the Father of mercies. The God of Love! A strange love that failed to ameliorate the fate of humankind one whit beyond what it was before the coming of Christ! The same tempests beat upon, and the same dark floods roll over heath, hearth, and heart, as in the days of Job. A remarkable love that would provide for the fairest among men no more than a manger and cross, a path of poverty and an end in shame! A peculiar Father of mercies who either has from eternity destined many of us to perdition whether we try to please him or not; or who, at best, leaves it to our frail powers to scale the walls of heaven! It seems that certain adorers of the "God of Love" rather mean a hazy, far away, evanescent "Highest Being" whom an "upright moral man" affords a refreshing sight. To tell of such a God, no Jesus was needed;

the Jewish Sadducees anticipated such religion before him. Again, it might be argued that Jesus came to set an example of how to serve God and be a perfect man. There is exceedingly poor consolation in the fact that Jesus once attained perfection. What does it benefit me to see him on the Mt. of Beatitudes, soaring into divine heights, if he cannot come down to lend a helping hand to the struggling sinner! The depressing thought occurs that he is the rarest, the only exception, in the history of the world, and that common mortals may never hope to reach his standard. The example of Christ! Is it really so encouraging to behold the immaculate Beautiful misunderstood, slandered, insulted, persecuted, stoned and crucified? Is such life worth living? Is it worth while to be good and to serve God at a risk like that? No: The more exalted Jesus stands before the meditating mind, the more one is entangled in a thousand riddles, in a labyrinth of doubt where the golden thread is not discovered until one draws the last conclusion and crowns the sublime Son of man as the Son of God, as the Lord of all. And it must be the crown of thorns of the dying Redeemer.

Otherwise Paul committed a tremendous mistake when he preached Christ Crucified as he did. He ought to have invited the world to follow the rules of Jesus who had selected the best, the lasting parts, of Moses and the prophets. By so doing Paul would have saved himself from much persecution and others from bloodshed, war and useless sacrifices. And as to Jesus? We might place his bust in our lararium, as Alexander Severus did, might praise him as we do Homer or Socrates; that would be all. All? But if those millions of souls were not satisfied that lived and died in him? And if the living God were not satisfied that this Jesus deceived the ages to pay him worship, honor, and glory, which belong to the Most High alone? We will not pursue this thought, but merely indicate it as showing that the whole gospel of Christ stands or falls with the atoning sacrifice of the Son of God who secured free grace to all who believe in him.

b. *The doctrine of free grace "by faith alone" forms and gives the highest expression of the Christian religion.* The usual assertions to the contrary notwithstanding. These are generally based on the words of St. James, II, 14 and 17: "What

doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? Even so faith, if it hath not works, is dead, being alone." "What has always been objected to the Protestant doctrine of justification, and what always will be objected, is that it makes it too easy for man to reach the aim. While the heathen brings at least his offerings and the Jew seeks righteousness by the hard road of the law, the Christian need but accept in faith what Christ has done for him. This is said to be a doctrine directly dangerous to the masses. For these the doctrine of James is held to be the only practical one. And this only practical doctrine is also termed the only Evangelical one. Jesus did not promise the kingdom of heaven to every one that saith unto him Lord, Lord; but rather to him that doeth the will of the Father in heaven. Matt. VII, 21. Jesus, they maintain, demanded of his followers not only faith, but also the keeping of the law in thought, word, and deed, as in their opinion, the whole Sermon on the Mountain proves. And not according to faith, but according to its exercises in works toward the brethren will Jesus judge men. Matt. XXV." (Kahn's *Dogm.*, III, 443.)

Yes, faith without works is dead; faith without morality is a chimera of the perverse mind. Meanwhile let us not overlook the opposite: morality without faith is a thin polish; works without faith are the earrings and bracelets of vanity. "For whatsoever is not of faith is sin." Rom. XIV, 23. Far from contradicting justification by faith, James rather confirms the doctrine. Far from weakening the character or lulling the soul into lazy security. This doctrine kindles ardent desires of following Christ in the power of Christ. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." John VII, 38. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." John XIV, 12.

This doctrine includes and demands every Biblical virtue or truth of which other people make a specialty. The false martyrdom that induced enthusiasts to seek a useless death was a caricature of the duty as witnesses of Christ. Mysticism was an exaggeration of spirituality. Where constant stress is laid on repentance and sorrow for sin, as in the case of Francis of

Assisi who shed tears in his devotions until his eyes were weakened, or in the case of the modern anxious-seat, there the daily repentance born by faith is distorted. Predestination is partly a feverish search for certainty which in faith every one may have; and, partly, a desperate attempt at sounding the mysteries of salvation that receive their clear and peaceful light through faith. Regeneration, sanctification, or whatever a denomination may push into the foreground, simply is a rafter detached from the harmonious whole. Faith does not remain in the periphery, does not single out appealing essentials, but gathers and uses the entire Biblical store into the highest and only adequate expression of Christian doctrine and life.

c. *The doctrine of free grace "by faith alone" furnishes the most powerful incentive to practical Church-work.* At the first glance it might not seem so. The pagans of classical antiquity, who were contented to dwell in huts of clay while making the temples centers of art and riches; the ancient Jews, so lavish in the erection, so liberal in the endowment of the national sanctuary; the Islamites even, with their extended pilgrimages and considerable gifts: these and others apparently put the followers of Christ to shame. Again, behold the Roman Catholics crowding several times each Sunday their stately churches, supporting splendidly their numerous and large institutions of learning and charity, providing well for priest, bishop, and higher dignitaries, and showing creditable zeal in all activities of their religion. Must not those who profess faith as the moving principle blush when they think of their small congregations with meager-salaried pastors, or of their plain and poor churches, of their whole missionary enterprise at home and abroad, which generally signifies a living from hand to mouth, not seldom a weary toil under a burden of embarrassing debts? Where, then, is the power of faith?

It is surely well to heed the lessons taught us by others. But note a few explanatory remarks. There were people under the old dispensation whose faith was imputed to them for righteousness; so also the Roman Church may have many who, despite the errors of their leaders, depend more on faith than on works; and their influence may be greater than we are able to judge. As for the genuflecting thoughtless masses, it is always easier to

interest them in a religious system appealing to the senses, than to educate them with a doctrine bared of all human bywork and aiming at direct intercourse with God; it is easier to drive or guide them on the beaten path, than to let them walk in freedom of conscience; that the Roman sheep are shorn perforce, is a public secret. Again, service of God with them is tantamount to aggrandizement of the Church, and vainglorious pride has much to do with the success of the Roman Catholics. "Church history shows us characters with an unconscious admixture of Greek, Roman, or even Northern paganism. Who is not aware that, for instance, the great popes of the middle-age, a Gregory VII, an Innocence III, those forceful and much admired princes of the Church, were characters in whom Christianity and Roman paganism were peculiarly mingled? For while they fought for the kingdom of God it became to them a kingdom of the world; and they wrestled for the 'Eternal City' which they sought to make the queen of the world in a new sense." (Martensen, *Ethics*, III, 437.) The same confounding of the temporal and the eternal prevades the Romanist camp today. As a consequence their practical religion is thoroughly official, glaring, obtrusive, and little room is left for that quiet hidden exercise of Christian virtues noticed alone by the recipient and by the Father which seeth in secret. It is different in the Church in which grace by faith is preached. Here nothing is demanded or taxed, no inducement on earth or in heaven are offered, no boastful competition encouraged. There may not be so much ostentatious work for the *visible* Church; but in respect to the *real* task of individual believers and congregations: to win souls for Christ, to build the kingdom of heaven, to prepare men for eternity, faith will be found the proper and most powerful motive. How can it be otherwise if a man truly believes that the Son of God has shed his blood for him! Then the whole life must be one continuous gratitude in thought, word, and deed.

Thus, from whatever side we investigate the question, we discover numerous reasons to rejoice in the *Sola Fide* and gain new impulses to keep on preaching the central, consoling, saving truth: The Sufficiency of Faith.

ARTICLE VIII.

WHAT CAN BE DONE TO PROMOTE CONGREGATIONAL LIFE ?

BY REV. A. SPEICKERMANN.

That in this world the Church of Christ is the mightiest institution of divine mercy and human welfare is admitted even by the enemies of Christianity. For where is a power that has penetrated so deeply into the moral, social—yes, even the political—life of nations, as that institution that works like a salt of the world and has the promise that even the gates of Hell shall not prevail against it? In the first Christian era it showed its power in the fraternal congregational life of unselfish Christians; in the middle age, in the dominion of theocratic ideas, and in modern times, in the emphasis of Christian principles in the social and political life.

If under the guidance of history one walks in his spirit through the centuries of Christian development, one will notice progress everywhere. And yet, here and there one will hear the question, What can be done to make congregational life more effective?

How must we explain this question? Are those people, who maintain that the Church is going down rapidly, right after all?

This is not the case at all, according to the statistics of Dr. Carroll. According to him—to mention only one example—the Lutheran Church in America during the past year shows an increase of 287 ministers, 546 Churches and 116,087 new members. That does not look like retrogression. But why, then, this eternal lamenting and asking: What can we do to excite and promote Christian life?

Now, dear brethren, the question is, as you all know, nevertheless entitled to consideration. In most cases, however, it is a question of local nature. It is sufficiently known that in different towns and places the loyalty to the Church is not the best. The causes of this evil state are manifold. Think only of the

bad example of a pastor and his religious inability to win souls for eternity; but think, also, of the impious, materialistic tendencies of whole counties, where, I feel sorry to say it, people show just as much understanding for God's Holy Word, as does the cow show for a new barn door, and where the Gospel's arrows recoil as ineffectually as did the arrows from the armors of a knight of the Middle Age.

Thus you can well understand that many a man of God becomes discouraged, and, like that mighty Old Testament prophet who, looking at his scarce success, exclaimed like one who is tired of life: "It is enough!" But as God revealed to Elias that beside him there existed seven thousand pious men who had not bowed their knees to Baal, so he could nowadays tell many a pastor who suffers from the pain of ill success and thinks himself the only one that has remained loyal to his God: There is many a one in your congregation that could become a praise of my glory if thou wouldst only understand how to touch him with the power of the Holy Word.

Indeed, brethren, nowadays a great many stay away from Church, not because they are dead to religious life, but because they dislike some ecclesiastical forms, and the ecclesiastical sermon gets lost too much in abstract thought. Being people of practical life, they do not know what to do with such theories. But what can be done to produce a change?

This question would easily be answered if such great men of history as Luther, Zwingli, Calvin and Wesley would be consulted. They could show us the spring out of which they drank courage and power and faith. Luther at the head of all would lift high the Book of books and say with sparkling eyes of faith that this Book and the Holy Spirit communicated by it would bring about the deepest and most lasting regeneration of the Church and of all her forms of life.

Would God the question would be solved in this way! But too many who lack a deeper insight into this matter, this seems impossible. They think they must show their wit by pressing the Holy Ghost into forms which they themselves have invented or which, at least, they think right. Had they a right understanding of the activity of the Holy Ghost, they would leave it to the latter to create the forms in which He wants to move.

This, of course, would render unnecessary a great many artificial means and arrangements that nowadays are introduced for the purpose of vivifying congregational life. The presence of the Holy Ghost would prevent the danger of an outward Christianity. For the emphasis of outward circumstances is a great mistake. We observe it nevertheless. It shows itself in the effort to educate Christian personalities by economic help. This sounds like the doctrines of Social Democrats who, as you know, teach that moral and religious life is not possible without an improvement of economic conditions. One refers to the common ownership of the first Christians to derive from it the ecclesiastical necessity of economic help. To this end one has arranged, especially in large cities, a number of Churches with numerous departments. One finds in these Churches not only great, magnificent rooms for Sunday Schools and associations for younger and elder people, but also drug stores for the poor, agencies for finding new places, industrial schools and who knows what else.

Such a complicated Church is called an Institutional Church. Her advocates say that the Church has to take care of the whole man and to see to it that Christians are educated not only for death and heaven, but also for life. This, they say, is done in the Institutional Church. Some here and there have lifted this idea to heaven and declare it to be a mighty contribution to the solution of the social question. There are, however, some who have raised their voices against such an institution. Among its sharpest opponents is Rev. A. C. Dixon, of Ruggles Street Baptist Church, Boston, who for some years was at the head of an Institutional Church, but then gained the conviction that it was a spiritual failure. He defended his position by calling attention to the fact that persons who for lack of places could not be considered, often felt a growing hatred toward the Church and that thus people would rather be drawn from it than to it. The same way with the hospital of an Institutional Church. Often persons made the Church responsible for not being healed.

Dr. Dixon's arguments were answered by Dr. G. R. Robbins, of Lincoln Park Institutional Church, Cincinnati. The latter said Dr. Dixon has been traveling too much. A man's whole energy diligence and diplomatic wisdom were required for the

administration of such an institution. Be that as it may, Institutional Churches, like that of John Wannamaker's, in which the spiritual element is not neglected, may be a blessing to many. It is certain that the Church in its present form cannot concern itself about physical and financial interests, for in most cases they rather lead from than to Christ. A Biblical declaration like: "Seek ye first the kingdom of God, and His righteousness," shows the correctness of this standpoint and the position taken by Dixon which found its characteristic expression in the words: "It is easier to reach the bodies of men through the souls than the souls through the bodies."

This opinion of Dixon we can endorse as it is in harmony with the doctrines of the greatest of all reformers, who, as you know, expected man's whole salvation from the Work of God and its effect upon the soul. The correctness of this doctrine can be proved by the fact that through social and economic help very few will be driven to the gospel, and that often with the increase of wealth the ecclesiastical and religious interests grow cold. If, therefore, from this point of view we look upon the Institutional Church, it will not be hard to acknowledge Luther's Biblical standpoint according to which God's Word shall be preached firmly and faithfully, and without human tricks and accessories.

But how about revivals? Can they, perhaps, produce the changes after which Christianity, or at least parts of it, are longing so much? There are some who want to hear nothing about revivals; yes, they even go so far as to fight them wherever opportunity is offered. According to their opinion, revivals are nothing more and nothing less than an overflow of sentiments.

These persons, of course go too far. For there are revivals that are genuine. Among these one can mention that in Jerusalem; further, that in the sixteenth century and perhaps a number of modern movements. They most generally follow a time of great corruption, and like a refreshing and vivifying wave, they spread over the dry fields of religious poverty. Like a mighty stream they tear everything along with them, they animate religious thinking and lead man to self-knowledge and advancement in religious life.

This, however, cannot be said of a great many of these move-

ments. Of many it must be said that they are an artificial product of unscrupulous and ignorant evangelists, who play with the imaginative powers of their audience and work more for their own pockets than for the spread of the kingdom divine. Of course these people understand in a masterful manner how to fill the phantasy of the people with sweet or frightening pictures, and through the use of personal magnetism they understand also how to throw their listeners into a state of mind in which, as though hypnotized, they are without force of will and with burning zeal meet all the desires of the evangelists. Unfortunately this enthusiasm, called forth in so unnatural a manner, does not last very long. With the departure of the evangelist, disappears also generally the Christian sentiment of his convert. That, of course, such a sentiment is not produced by the Holy Ghost is clear.

Some have, however, made the attempt to maintain their genuineness, and referred to this end the phenomena accompanying them, for instance: Visions, voices from on high, revelations from heaven, attacks of unspeakable terror, sudden cries, the hearing of Jesus' voice, and prostrations. But almost all these can be explained by an over-heated imagination, an imagination which is not guided by reason or revelation.

Of course, this kind of revival is injurious. In a moment it blazes up like a straw fire and is gone almost as quickly. The object of this kind of evangelist, aside from making money, is the winning of new Church members. Can they present the latter in large numbers, then they have satisfied their ambition. Of course, little or nothing is accomplished for the kingdom of heaven in this way, and unless we get evangelists who put on their program repentance and faith as the only factors of spiritual progress, we cannot expect from the revivals a lasting blessing for our congregational life. Revivals in the Biblical sense of the word should be had every Sunday. Each sermon should contain something reviving. That would be Lutheran, for Luther's sermons are full of inspiration, full of light, full of power, and hereby they are continual revival. A genuine Lutheran needs not therefore these revivals that in some Churches last weeks, yes months, and provide their visitors with religion for the whole year, or until the next revival.

Not long ago there came to me a man whose religion seems to be alive only at the time of revivals and said: "How is it that the Lutherans are the only ones in town that have no revivals?" "O," said I, "we have them every Sunday, and you are hereby heartily invited to participate next Sunday."

To meet, of course, the wants of the people through the ecclesiastical sermon, it will be necessary not only to study the Bible, but also life in its many phases. Had the wants of the people been satisfied in this direction, then many of the societies, associations and clubs that have been called into existence for the purpose of renewing the Church, would have been rendered unnecessary, or had at least not gained such an importance as they now have. It was a very sad sign of the times when a few years ago Court Preacher Stoecker in Germany painfully exclaimed: "The life of the Church has fled into societies," thus expressing the fear that the Church could no longer satisfy the religious life, but that this life was dependent upon societies.

Such a state of affairs can, of course, become fatal to the development of the Church, if those societies pursue sectarian tendencies. Many "Gemeinschaftsleute" in Germany call the Church a Babel from which one must stay away. From such sectarian efforts, of course, no blessing can be derived for the Church. But American societies, also, can become a danger to the Church and do harm rather than good to the congregational life. For many of them are exposed to the danger of superficiality. That shows itself especially in those societies and clubs which, for the purpose of attracting people, arrange theatrical performances and other pleasures. They succeed in attracting people to their entertainments, but make a failure when they attempt to educate living Christian personalities.

This education can as before remarked, be accomplished only by the Word. When we think of the Word, we, of course, mean the pure gospel. But even this word of life which is so dear to our hearts modern theologians will deprive us of. They assert, to speak frankly, that Christianity in its present form is outworn,—that it has done its service and can go. The astonishingly advancing natural science has proved a great many dogmas to be untenable. Among these hateful dogmas seem to trouble them most the supernatural birth and the resurrection of Christ.

For—thus they maintain—these were supernatural and therefore without any value for a religion that, like all other sciences, had to submit to the inductive method.

Theological science would be of value only if it would rest on the same principles of explanation that had made modern science and especially natural science, so great and popular. And now they describe that Christianity which is adapted to modern standards, but this Christianity of the advanced schools is as much different from the Christianity of the Bible as is the eagle from the camel; for it flatly denies the fundamental facts of the Apostolicum, and instead of Christian virtues it praises only superficial moral ideas, ideas that can satisfy temporarily educated theorists who are inclined to sentimentalities, but which can never meet the wants of the people. The people will have no stones, but bread—bread which nourishes the inner life. It is satisfied with the religion of the Apostolicum, which has given to its fathers light and power and comfort in the gloom of life. But what has modern theology given, except the impulse to study? Has it strengthened the congregational life? No, it has rather weakened it through the undermining of its sublime foundation of faith.

But if modern theology has not promoted the home Church, has it then, perhaps, any success to show among the heathen? Not that I know of. How can a Christianity deprived of its main contents, in which the Founder plays only the part of a wise and good man, win the respect of the heathen? One need not therefore wonder at all that a Christianity such as the modern theologians have it, has made no progress at all except among academicians.

But if this modern Christianity that is so rich in self-contradictory hypotheses, cannot exercise any influence upon the lives of the people, then it is of no practical value. For more than one reason do we therefore give it the consilium abeundi; for modern theologians can never lift congregational life up to a higher stage of life.

The four aforesaid plans for working upon the Church as a whole criginate, no doubt, in good and helpful hearts. Just how far they are right, must be decided by the Holy Scriptures. Clearly and distinctly the latter describe the religious life of

the congregation. As to the forms, however, in which this life has to develop, the Scriptures say nothing. The holy writers no doubt knew that the outward form of the Church a thousand years after their death would have an entirely different form, for the outer forms of development change with the circumstances. That, however, cannot be said of the religious life itself. The latter is always submitted to the same law and its process of development is the same with a man nowadays as it was with men living one or two thousand years ago. The word: "Believe in the Lord Jesus Christ and thou shalt be saved and thy house," is still a living word and the indispensable condition of true Christianity. The neglect of this conscious, personal and spiritual Christianinty is, according to my opinion, the cause of the failure in most of the religious movements of our time. I mean those movements which must be called rather a human product than a work of the Holy Spirit. What good can all the great organizations of the Church do when they lack the condition *sine qua non* that is in this case the life principle of the Holy Ghost? Indeed, shall our congregational life experience a new turn, then the education of Christian personalities must not be neglected, for these in their union form the ideal congregation. What streams of life may flow from single Christian personalities you can see from the Reformation of the sixteenth century. Or has not Martin Luther by his unselfish personal devotion and through the concentration of his powers upon the one needful thing, freed a flood of life, which tore along with it the whole German nation as in a wild stream? Have not Christian personalities in towns and places where a sad and cheerless desertedness prevailed and impiety and skepticism ruled supreme, called forth new life out of ruins, life that suddenly flourished and produced the good old faith with its fresh hope and its faithful love?

On the basis of the influence of Christian personalities one can quietly assert that the latter are the main things in the building up of congregational life; for the Christian personality is the foundation on which alone true Christianity is possible. For true Christians are through the same Spirit connected to a harmonic body. The striving after one common goal animates their powers and gives them the feeling of holy solidarity.

They know no greater and holier ideal than to carry spiritual stones to the Lord's temple. Would God we had a multitude of such Christian personalities! O, how soon would be changed the picture of congregational life!

But where lie the causes of so many grievances of the present? Now, you can find them with the pastors as well as with the laymen. The pastor can harbor many hindrances which weaken his ability. If, for instance, he fears he may lower his dignity by mingling with the people through social intercourse, he will do well to understand that in cities such an intercourse is a demand of necessity. The bad influences to which laymen are exposed increase continually. Occasional advice and help from the pastor could therefore do no harm. Descend therefore from your proud horse, dignified lord! Mingle with the people, not to satisfy your desire, or theirs, for gossiping, but to let them feel that you participate in their well being. Thus you and I will gain a basis of operation from which we can storm against the stronghold of unbelief and those hindrances of faith which arrest the progress of congregational life. In all our endeavors we should be guided by the great spiritual purpose to educate persons as children of God. Our common sense, led by the Holy Spirit, will tell us in the different circumstances how far we can go; but there should always accompany us the consciousness that on our part we cannot guide congregational life if we have not become Christian personalities that we may go ahead with a good and noble example. The latter is often a mightier sermon than many of our sermons which in pathetic tone fall from our lips, and the removal of a fault which degraded us in the eyes of the members of our congregation a greater progress than the increase of our salary. For if we grow, our congregation will grow. And that is the main thing.

On the other hand, we cannot deny that many a layman has to remove a great many hindrances before he can develop into a free Christian personality which fills out its place in congregational life. Many laymen, being in the claws of wealth or a good income, are unfit for the purposes of the Kingdom Divine. We often find that among the immigrants. For many of these there was a time when they had nothing to eat and were as poor as church mice. Ah, how they then would cry to God and un-

derstood how to praise Him as their only help. And then prosperity came and poured out over them the horn of plenty; and behold, those people who first had raised an outcry against the wealth and vain glory of their possessors, developed into creatures who for arrogant behavior and disgusting conceit could not be equaled. Of course with these people you find the Bible in the corner and it is covered with so much dust that with the finger you could distinctly write the terrible word, "Lost!" That such people cannot elevate congregational life upon a higher plain of life is clear, and clear also that their membership serves only selfish ends.

But I know still another thing that sometimes troubles the pastor, as well as the members of his congregation, and not seldom is the cause of strife.—I mean the tongue. It is often too late when one cries, "Bei Gott, ess war nicht boes gemeint!" for sensitive persons are too easily offended and a congregation too easily weakened or even destroyed.

But while the removal of personal hindrances is one of the main tasks of our Christianity, yet we should not forget that there are other things that must be given our whole attention. To make our congregational life most effective, it will be necessary that the pastor and the members of the congregation regard themselves as being one together. These intimate relations make impossible the staying away from the service where, according to the doctrines of the apostles shall be cultivated the unity of spirit. The services should therefore be attended by church members just as regularly as by the pastor. This has been solemnly promised at the altar by the members of the Lutheran Church. Is this promise kept? Not always. A large number of people appear only every Pentecost. If the pastor asks why they do not visit the Church more frequently, then excuses will be had in multitudes. The pastor well knows that some have been sick or have been kept away by sick persons; he well knows that often roads softened by rain or made impassable by snowdrifts, prevent people from coming, but he knows also, that many conceal behind their excuses nothing but laziness and lack of energy and spiritual zeal. For this reason they often refrain from asking the question in order not to hear such thoughtless and frivolous excuses.

It would be a good thing if these people, touched by the thunder of the Word of God, would be aroused from their death-like sleep and be driven to the fulfillment of their congregational duties. For if one wants to use the rights of a congregation, one should not neglect his duties toward it. One of the main duties of a church member is the regular attendance of the services. The phrase: I can edify myself at home just as well, sounds pious, but is nevertheless condemnable.

In his time already the apostle warned against lukewarmness when he exclaimed: "Do not leave your meetings as some do." Sadly it sounded out of his heart, for he knew that one coal does not burn as long as many put together. He knew also that being together and working together will strengthen the bond of unity and the feeling of Christian solidarity. On the basis of this apostolic view it is clear that we are morally obliged to support as far as we can, the congregation of which we are a member. This can best be done by use of the means of grace, for they will strengthen the spiritual life which throbs in the body of the congregation.

With the removal of personal hindrances and the participation in the services and the means of grace, however, the duties of a church member are not yet exhausted. A third thing is required: I must work for my Church. But, you say, do we not have the pastor, whom we pay for his work. Now the pay is fine and good and undoubtedly necessary to Church work; and it is also very fine if with progressing prosperity and the increasing wants of life, the minister's salary also keeps pace; but it may be said right here that the hearty co-operation of pastor and congregation is necessary to a progressive development. All members must work, each one in his place. The reason why so many congregations do not prosper cannot be explained by the lack of good material, but by the indifference that has captured so many.

It cannot be denied that modesty often keeps many people from taking an active part in the congregational life; but I have more than once made the observation that generally those make the best Sunday School teachers who thought least of their ability. Humility is one of the most beautiful Christian virtues, and makes a person especially capable of rendering services in the Kingdom Divine. With the humility of the Sunday

School teacher must be associated love and interest. If the children feel this love and interest on the part of the teachers, they will put their whole trust in them. This marks the beginning and the possibility of a Christian influence.

If, moreover, the Sunday School teacher understands how to make the instruction interesting by striking illustrations from the Bible or from daily life, then the children will hardly be able to wait for the time when they can go again to the Sunday School. But the impression which they will receive there will also be communicated to the parents, and the latter, should they have become cold and indifferent in religious things, will be filled with new zeal. The influence of the Sunday School upon the congregational life should therefore not be underestimated.

The Bible Schools also which here and there have been arranged in Churches can render good services to the congregational life. One must not say we are lacking instructors. In most cases this is not true. As in Sunday Schools persons often decline the office of a teacher for modesty's or love of comfort's sake, so in Bible Schools. And yet, Biblical instruction is, as every one knows, very much necessary in a land where religious education is not obligatory as in Germany, and children often show an astonishing ignorance in the most simple Biblical subjects. Recently to my question: "Of what does Still Friday remind us?", one answered with a confident smile: "Of planting of potatoes." I hardly knew whether I should weep or laugh.

The ignorance in religious things imposes upon the Church the duty to lead and educate through systematic instruction the young people. The Lutheran Church has a fine opportunity to work along that line through its catechetical instruction. A prominent speaker of the Congregationalists acknowledged this when he said to me: "You Lutherans have through your catechetical instruction the power to keep the children within the bounds of the Church. We cannot do it." Surely a number of other denominations have to make the same confession with him. This, of course, will induce us to plant into the hearts of the children better and more faithfully, not only the doctrines of our Church, but also to lay a solid foundation which cannot be shaken by the storms of unbelief. But the spiritual life thus

awakened needs protection and growth. For this reason it is recommended that young people, under the guidance of experienced leaders, meet for the promotion of Christian life. The young people's societies and especially the Christian Endeavor meetings met the needs of youth. They were, however, not everywhere welcomed and by some they were sharply condemned. But in the course of time they have made many friends and as, moreover, they have adapted themselves to the different denominations, it looks as if all opposition to them is broken.

In the Lutheran Church we have Christian Endeavor in form of the Luther League which when led right will become a training school for good church workers. And workers we need everywhere. Of course, a church member can work in many ways. Those possessed of a good voice can unite their voices in the choir for the glory of the Almighty; for song is a power, as Origines testifies. He asserted that in the first Christian era more people were won by songs than by sermons. Modern choir songs will also have their effects when the members devote their voices to songs out of love for the kingdom of heaven, and keep away from the three devils whom William Booth calls: (1) The quarreling devil; (2) the dressing devil, and (3) the courting devil. Has not many a choir been ruined by these three devils?

Women and missionary societies can also render many services to a congregation. With loving hearts they can take care of the poor in the congregation and in foreign lands, and by their presence and works of love lead the hearts of the people among whom they do missionary work to Christ. This is noble work, work that considerably lightens the burdens of the ministry.

The pastor needs the help of the church members. The view that the pastor could get along without co-operation of the members is just as false as the opinion that the head of a man could live without the body. This fact suggests the necessity of co-operation. We must not say that this cannot be done, for this phrase does not exist in the dictionary of the Kingdom Divine. We must not say, either, that there are so many others, let them go ahead, we are not needed. Here again we say, in the kingdom of heaven each one of us has to fill his place. If one cannot preach, one may speak a good word for the Kingdom of

God or the congregation to which he belongs. If one cannot be an elder, he can support as far as possible those who have so burdensome an office. If one cannot write for the kingdom of love and mercy, then surely one can spread good literature among the people and especially among the members of the congregation to which he belongs. How beautiful it is if, for instance, the papers of the Church and the congregation develop into an ever increasing spiritual power.

This can all be accomplished, of course, only through the Holy Ghost. If this Holy Ghost is not the motive of all ecclesiastical and congregational endeavors, the congregations will make failure. If, however, He is the heart of their lives, then our congregations will experience so charming a springtime as did nature recently, when she threw off the cold, unfriendly garments of winter; when her streams and rivers and brooks freed themselves from icy fetters and went their way roaring and singing and murmuring; when grass and bud shot forth and vales and hills put on a dress of soft green; when flowers lifted their many-colored heads toward heaven and the air was filled with the melodious songs of the birds. O, come such an Easter, such a Resurrection, in our congregations! To make it possible we must exercise prayer,—not that prayer which, in selfish way thinks only of one's self, not the prayer that refers to outward things but overlooks the essence of Christianity,—but the prayer which is called forth by the Spirit of Pentecost and unites with other prayers, and thus strengthened draws down the help of the Almighty.

ARTICLE IX.

THE TRUE SPIRITUAL IDEA.

BY J. M. CROMER, D.D.

The extreme materialistic character, and the perverted spiritual tendencies of the age make this subject one in which the more thoughtful will be much interested. We approach the study with a deep sense of its fundamental character. It lies at the basis of creation, revelation and human redemption. It is fundamental to the whole sphere of right development in both philosophy and religion. It is the spiritual, after which philosophy vainly groped, and which gave origin to all human religions, and which is the chief characteristic of Christianity.

Creation had its crowning climax in the formation of a creature who embodied in his being both the spiritual and the material. Hitherto the spirit world and the material world had remained in well defined and distinct separation. The true order was that the spirit world began giving life to the material world, and the work of creation grew until, in the counsels of the Almighty One, it was decreed to make a being in the image of Himself,, who should reflect His glory, and whose destiny should be final perfection in Him.

We cannot fully grasp the idea of spiritualized matter,—that it was possible for God, so to speak, to graft the essential element of His own being, which is purely spiritual, into matter to form a new being which should unite these opposite elements in His own nature. This is what God did when He made man. Hence man stands as the connecting link between the world purely spiritual and the world purely material or physical. Whatever progression or evolution in form may be discovered in the purely physical order, and however these may lead up to man on his physical side, to him who looks upon creation in its entirety and ultimate end, there can be only the one idea, viz: that the work of physical creation proceeded until a being was possible which by intelligence and physical perfection could receive the high and god-like endowment of spirituality.

This, then, is the impassable gulf in the creative act across which the physical creation cannot pass, save in the personality of man himself. The representative character of the purely material world finds its highest and last form in man.

The routine of nature is dust, grass, herb, tree, animal, man, and in this circuit all the laws of nature toil their god-prescribed rounds. All the ambition of nature is satisfied in man. Whatever yearning and groaning and longing to be clothed upon with a higher life is distinguishable in brute creation finds its complete fulfilment in man. Whatever representation nature can possibly have in the new worlds that are to be, must be through the resurrected and glorified body of man. All creation is honored in him. He stands its divinely determined lord and master. Even the grossest form of materialism cannot object to the law of representation. It is the only means of reaching the highest court of authority even in the realm of spiritual intelligence. It is the fundamental form of the best known government and gives voice and rights to all.

Looking at this question therefore in this light which does fullest justice to the material world, there is a broader view given in the finally glorified life of man, who, standing before the bar of God's judgment a redeemed sinner, fully represents nature in his spiritualized body and gives fullest meaning to the triumphant victory of redemption. All nature, therefore, can be said to stand in the most holy place of spiritual triumph, when man in his resurrected body sings the song of Moses and the Lamb.

There is not in the original essence any war between the material and spiritual, nor in the divine order of things any reason for any conflict between them. In the pure order all would be glorious harmony and our Lord would be unchallenged God of all. Thus nature and her laws would lead man along her own beautiful unerring way up to nature's God.

But in the spiritual as in the natural world there seem to have been violent upheavals. In the formation of the earth, whether by a cooling process, or as a late professor has ventured to suggest, by a heating process, (which by the way would cause the revision of all the theories of creation) there have been great volcanic eruptions, confusing and often even reversing the na-

tural order of things in the earth's formation, thus making it almost impossible, in places, for the geologist to determine the normal order of strata and formation.

So in the spiritual world there have been upheavals. The internal disorder of man's spiritual nature burst forth in what in the moral world was the greatest possible upheaval and overthrow of the moral order, in a positive act of disobedience, where by the whole fundamental law of God, as pertains to man's spiritual being has been overthrown, causing such confusion as to make it impossible for purely human moral scientists to determine or discover the normal rule of human conduct.

We have come narrowly to fix the struggle for spiritual supremacy between spirit and matter, and to ally all the forces for good upon the spiritual side, and the forces for evil on the side of the flesh. What we need to remember, however, is that the whole spiritual conflict is truly spiritual. So far as the relation between spirit and matter is concerned, that has been fixed from the beginning. We do not "wrestle with flesh and blood" says Paul. That would be a combat in which we might more easily balance forces and win. But our conflict is "with principalities and powers," and "the rulers of this world," "against spiritual wickedness in high places." These are all in grammatical apposition with "the wiles of the devil," mentioned in the preceding verse.

The seat of sin is in the spiritual, and here it wages its conflict, and here it must and will be defeated. The connection of the flesh is incident upon the fact that in man flesh and spirit were combined. It is the power of the spirit showing its supremacy over matter in disobedience even as in obedience. It is the evil of the mind fastened upon the members that becomes the struggle, for sin seeks to reign in and over the flesh through and by perverted spirit.

Hence in Revelation we have a record (first) of the order of the spiritual and material, and (secondly) the true order of the spiritual being,—the laws which govern, and the character which should result. We need not dwell upon the fact that this is the thought of Revelation, (first) that sin dwells in the spiritual part of man even unto death, and (secondly) that the whole force of Revelation is to make these facts clear, and to bring out

the truly spiritual nature of man, these facts having become obscured by the fact that sin was death to the spiritual man, and the living spirit could no more be determined from the dead spirit than the live body could be determined merely from a dead body. It is a living spirit in the realm of opposition to God with whom we have to deal as it is a living God whom we have to aid us.

This gives adequate meaning to sin, which is a pre-requisite to an adequate meaning of redemption, the plan whereby God would surely save him. It is not merely moral disorder, but it is positive and intentional rebellion against God's laws established at the beginning for the government of the spiritual being. This conflict comes down to man from the highest source of spiritual intelligence in the realm of Satanic opposition to God. Because man is a spiritual being and because he rebelled against God's law for that being he has allied himself with all the powers of darkness in the regions of hell for the overthrow of the divine government of the Almighty.

The results prove that whatever degradation man may reach he reaches because the laws of his spiritual nature have not been obeyed. This brings wreck to his whole complex life. The material or physical falls below the level of its own existence when not held in place by the spirit. All immorality and loss or lack of character grows out of the failure of the spiritual man to hold his place of dominion in and over man, when man becomes a helpless prey to the mere sensuous nature.

Consequently the effort of Revelation from the beginning has been to reveal the true spiritual character of God, and the place the spiritual was intended to occupy in man, and to bring man up to this high standard. Man was a stranger to himself until Revelation made known his real nature to him. The spiritual death that reigned within him made him the subject of a new creation whereby the spiritual nature was to be given life, and restored to its place of authority in man.

The monstrous task of revealing the spiritual was further enlarged and made difficult in having to be revealed to creatures in whom spiritual life was destroyed by disobedience, and apparently the only hope of such a revelation lay in the quickening of man's spiritual susceptibilities. Hence the method of reve-

lation must be what we might call a mixed method. The spiritual was conveyed to man through material forms. The physical world was called into requisition, to bear in its crude form the finer senses of the spiritual.

There is nothing more interesting to the true student than the wonderful use which God himself has made of the physical, both in nature and in man, in order to put into simplest form the idea of his real spirituality, which is the high aim of Revelation. Over and above the wreckage of disobedience man is still taught that the spiritual is his highest life, and that no other end is worthy the employment and struggle of his god-like faculties.

This is the meaning of the Old Testament economy. Here, in beautiful figure, type and symbol, like the colored sticks and many shaped blocks used in the *Kinter-Garten*, God taught His ruined creature and child the fact and nature of the spiritual. So effective was this method that many of the Old Testament worthies were enabled to look forward to the fulfilment of it all, and behold the King in all his majestic and redeeming beauty.

Carrying out this idea, we follow on down to the miraculous incarnation in which in the second Adam the true relation of the natural and the spiritual was more fully revealed. Everything Jesus said, and all he did seemed clearly intended to bring order, in the estimate man held of himself and of his God. The kingdom of heaven and its righteousness were given eminent first place, and man was taught that in a proper adjustment of the spiritual with reference to the temporal, he would find the highest enjoyment of both. After showing how absorbed the Gentiles were with the temporalities of life Jesus said, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Temporal matters are here used as the good measure running over that is added to the man who puts these two natures in their proper relation.

Miracles are performed, not alone to heal the body, which Christianity has ever honored and ennobled, and which finds its chief glory in becoming the temple of the Holy Ghost, but to prove Christ's own supernatural power, and the high order of the spirit in man. Nothing could more completely destroy the

divine meaning of the miracles, and of all Revelation itself, than to interpret them as being an end in themselves. It was not, therefore, merely that man might *see*, or *hear*, or *walk*, or even *rise from the dead* to live a few more days of toil and suffering in this physical world, that Jesus opened the eyes of the blind, unstopped the ears of the deaf, gave power to the limbs of the paralytic, or raised the dead body of his friend to life. But in all this He aimed to teach the fact of the supernatural, and its power over the natural, and thereby develop man's spirit-consciousness. Jesus opened the blind eyes, not merely to give the unfortunate one a vision of the face and form of loved ones, and of the beautiful nature-world in which he lived, however great and to be desired this blessing,—but that he might thereby open man's spiritual vision, giving sight to the blinded eye of faith, that he might see in Christ the revelation of the Father, and his personal Redeemer, and that he might see in himself a child of the King, a possible heir to all the riches of heaven and immortality. He gave hearing not alone that the world of harmonies might be opened to his darkened soul, but that he might hear the words of life, and finally give ear to the symphonies of heaven. He gave the power to walk not simply that man might enjoy the use of his body and no longer be a burden to his friends, but that he might strongly bear the cross, and finally walk the streets of the New Jerusalem. He gave life, not to add another chapter to the checkered experience of this world-existence, nor to give temporary joy to the bereaved ones, but that he might more fully grasp the meaning of life and live forever.

In view of these suggestions, which must commend themselves to the candid student of the Bible, it would seem a minimizing of the divine power to have exerted it in the interests of the merely temporal gains which naturally followed. If this were the end, then we might say on the one hand that it was an extravagant use of the supernatural. The end did not justify the means. Or, on the other hand, we might say that it was a partial and limited use of divine power, because more of the world's afflicted were not healed, and because this power was not perpetuated as an established usage in the Church.

It is not without grave significance that the performing of miracles was confined in the scriptural sense to the apostles. It

was a part of the great confirmative evidence which the kingdom of Christ gave *that it was not of this world*. And no greater violation of the whole consensus of revelation could possibly be made than to regard the miraculous, as used in the correction of physical deformity, or the healing of physical infirmity, as an end in itself. This would overthrow the whole spiritual order so plainly laid down in Scripture from the beginning.

We must, therefore, come to discriminate between the spiritual as seriously taught in the Scriptures, and as such, giving man his true place in this world, and as well his true destiny in the world to come, and the spirituelle ideas of modern idealistic pantheists. No one can surely fail to see the gross inconsistency in that system of thought, if we may call it a system, which on the one hand confines the spiritual so exclusively to the mere healing of the body, and which goes so far as to claim that in a proper exercise of it this body may become immortal, and the accompanying claim that matter and body are not real and that nothing but mind is real. Christian science cannot square itself with any true philosophy of either the body or the spirit as taught in the Word of God.

The work of revelation continued in the wonderful miracle of Pentecost, which we have been led somewhat to anticipate. A new meaning, to man, was here given the spiritual. It was here that the dispensation of the Holy Ghost was fully inaugurated in the extension of the Christ-kingdom of which it was such a complete fulfilment. All the vital declarations of Jesus were made good. Pentecost bound by unassailable evidence the mission of Christ with the new dispensation. Prophecy, through John the Baptist, is no more absolutely bound with Christ in its fulfilment, than is Christ himself, through the miracle of Pentecost bound to and in the new spirit-dispensation. The chain of evidence is not only not unbroken, but increases in strength with each advancing step.

Notice the great difficulty Christ had all along with His disciples, and which increased to the end, and which culminated in that inimitable "farewell address." How He must fondle and caress His disciples, that He may prepare them for that great catalepsis which was to seize upon their faith. How mother-

like in His endearment to them when He says, "I will not leave you comfortless." "I go, but I will come again." "I am going away for only a little time, up into the higher and better region of heaven, that better land and country, as a pioneer, to look up and prepare mansions both for you and myself, and then I will come again, —after I have prepared the road and cast up a royal highway through the tomb, and thrown a golden crossing over the turbulent stream of death,—I will then come back and lead you over the way, so that where I am there you may be also."

Hear the spirit-blind disciples as they cry,—“We do not know where you are going, and how can we know the way.” “Lord, just show us the Father now, give us a sensuous vision of this land now, and we will be satisfied. Don’t make such heavy demands upon our faith, and don’t give us such a hard lesson in spiritual things.” Then he reveals the fulness of His real nature, “I am the way, the truth and the life.” “He that hath seen Me hath seen the Father.”

We need and can have no more striking contrast between the natural and the spiritual, nor can we have an exhibition of the difficulty man had in comprehending the spiritual, than is given us in the actions of the disciples under the cloud of crucifixion and bereavement, and then upon the day of Pentecost. What changed men they were. What increased faith and power.

We ask ourselves the question, What was the mental and spiritual change which came over these disciples? We realize something of the miraculous display of Pentecost. But what was the peculiar work wrought in their natures?—their conceptions?—their understanding?—their power or manner of apprehending divine truth? Just before, our Lord spake to them in simplest parable and picture lesson, and they did not seem to understand. When the multitudes themselves had gone to their homes rejoicing in the truth as they received it in the simple manner and means of Christ’s teaching, the disciples draw Him aside and ask Him to explain to them the meaning of the parable. But now they stand up before the multitudes proclaiming the power and wisdom of God. They are not only bold and fearless, but they speak out of a full knowledge of the mystery of godliness. They have a clear vision of the Son of God, and

His mission, and now preach Christ and Him crucified, as the only hope of a world's redemption. They now stand upon high ground. They deal with spiritual things as with the most tangible facts. They have graduated out of the school of parables, and are in the high school of the Holy Ghost. They can now hold spiritual truth in mental contemplation. They do not need the crude outlines of parable and figure. They now have enlarged spiritual capacity, and a fuller use of spiritual faculties, and can now see with the eye of faith, and paint pictures and draw figures with the unseen powers of *hope*, which have become the more real. They have enthroned Christ within, and are filled with the Holy Ghost, and can for the first time in their history walk in spiritual and heavenly places through the liberty given them by Christ Jesus.

We do not desire to force a meaning here, nor to go beyond the true equilibrium, if we may use the term, which always must be maintained between the spiritual and sensuous. Man is still physical and spiritual, and will ever so remain while in the body. And this fact demands that the physical shall still hold its proper place in all that pertains to his being. But we must say that the disciples have now come to a degree of spiritual independence where they may contemplate spiritual truth in something of its purity, and in some regard for its separate and higher mission and being: and are in a degree, equal to their spiritual progress, not only above the physical and sensuous but are largely independent of them.

The "stony ground" and "good ground" now appear in the light of a higher reality. The "wheat" and "tares" can now be distinguished in motive and action. The "salt" and "leaven" are now apparent in the actual life, while the "pearl of greatest price" has become an exultant possession passing in value all earthly riches. They do not now need these mental and spiritual crutches for they have found the true way of which the Lord is Himself the light.

We need only to remark that the whole religious life of the apostles bore out this same idea. Their freedom in the spiritual life and world was something most conspicuous. They were not only the marvel of those who heard them in every tongue, but a new life was manifest throughout. The new life accom-

panies the new language. They needed not now the temple, with its gorgeous paraphernalia to give them a sense of the majesty and glory of God, something which the Jewish service in all the splendor of a Solomon could approach. They possessed in their own soul's experience an ever-present and far more meaningful revelation of the power and glory of God. He had condescended from His throne of glory in the heavens and had taken a seat upon the humble throne of their heart's affections, and had filled their souls with a light before which the glory of the Shechinah was pale and obscure. It was an intelligent and conscious "supping" and communion with the indwelling Christ.

It was this gracious baptism that gave them the right use of their spiritual faculties. They now followed a new order. They went from house to house, breaking bread, testifying with marvellous accord to the doctrine of the apostles, praying and enjoying an unadulterated fellowship. They did not forsake the temple, but they go to it with a new life and a new power, and a new meaning of their apostolic mission. They are stopped at the "gate Beautiful" by the cries of a lame beggar whom they heal, and on account of which they were unable to reach the temple, but were gathered in Solomon's porch,—this court of the Gentiles,—where with fullest freedom from the perversions of Judaism, they proclaimed a new gospel unto men.

We need not elaborate this point. It shows the power of the spiritual, how it rose above, as it ought, all dependence upon the material and sensuous.

We are living in an age in which is seen many conflicting tendencies. It is the most materialistic and sensuous age the world has known. While the sensuous is somewhat delivered from sensuality, it is nevertheless most powerful. The spectacular carries the multitude and wins the day.

But it is also an age of strange manifestations in the realm of the spiritual. The occult sciences are being resurrected and find eager adherents and most fanatical advocates. So that while with Luther we would, on the one hand, "slap these spirits on the snout," we would on the other hand, also with Luther, proclaim the true idea of the spiritual. The truly spiritual is confined to laws of action and modes of manifestation, by which the vari-

ous spirits may be tried as is the case in the physical. It is no evidence of spirituality when it is attempted to deal unnaturally with the material, and to deny its place and office in the great plan both of creation and redemption. Nor is it an evidence of true spirit-life when all appeals to the sensuous nature are condemned and branded as unscriptural. There is here a happy medium of truth. The extremes of an excessive emphasis upon the spiritual are as marked and conspicuous for the harm they have done the true spiritual idea, as the undue emphasis upon the sensuous in spiritual things has harmed the sensuous. The occult sciences bear testimony to the former statement, and an effete Judaism, and spirit-destroying Romanism proved the latter.

We must still remember that we are under the dispensation of the Holy Ghost, and that we have not yet learned and become wise above what is revealed and written. Nor have we come to such perfection in the spiritual life that we can ignore the appeals of the parables and the miracles and the symbols of truth.

But we must further remember that we are in process of spiritual training and while we have not risen to the degree of apostolic perfection, and while it may be neither possible nor necessary for the carrying on of the world's evangelization that we should come to this third—heaven degree of spiritual development, yet we have cast aside the old wine—skins of the past, and are seeking a higher realization of the spiritual life. We should be growing away from too much dependence upon outer appeals. However much these may help us in the weakness of our spiritual condition, and the growing alertness of the sensuous nature, we must still maintain that the true idea will be found only when we persistently look and labor for the coming of that hour when neither “in the mountains of Samaria nor yet at Jerusalem” will we need to assemble for the worship of God, but when those who would truly worship the Father will worship Him in “spirit and truth.”

ARTICLE X.

REVIEW OF RECENT LITERATURE.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Commentar ueber den Brief Pauli an die Roemer, von Dr. G. Stoeckhardt, Professor am Concordia-Seminar zu St. Louis. 8 mo Pp. v. 649. Cloth with leather back.

The handsome make-up of this volume is justified by the character and contents. Dr. Stoeckhardt has brought to his task ample learning and critical skill. The method pursued in the treatment is that of a running, connected comment, in which the text is interwoven with the discussion, after the manner of Godet. Our author prefers this on the one hand to the glossary method which discusses texts, and on the other to the method which presents the exegetical content in a general summary, and discusses grammatical, historical, archaeological matters in notes, thus separating language and subject, form and content.

The doctrinal standpoint is conservative and orthodox. There is no yielding at any point to radical, critical views. The author is also soundly Lutheran and quotes freely from the Symbols of his Church. The Commentary is scholarly and intended for ministers who know the Greek text.

J. A. SINGMASTER.

Dies und Das Aus dem Leben eines ostindischen Missionars, von C. M. Zorn, Lutherischer Pastor zu Cleveland, Ohio. Large 8 mo. Cloth, illustrated. Pp. 292.

Pastor Zorn has given his readers a vivid picture of India and his experience there during five years as a missionary. He outlines his journey from Leipsic to Madras by way of Alexandria and the Suez Canal, recording various interesting incidents.

His field of labor lay among the Tamuls, south of Madras, whose manners and language are described. The illustrations are numerous and good, giving the reader an excellent idea of the natives, of their houses, cities, cattle and customs.

J. A. SINGMASTER.

Pamphlets from the Concordia Publishing House:

Catalogue of Publications, Pp. 350. A well arranged cata-

logue of well chosen books and supplies for Churches, Sunday Schools and Day Schools.

Americanischer Kalender fuer deutsche Lutheraner auf das Jahr 1908.

AMERICAN LUTHERAN PUBLICATION BOARD, PITTSBURG, PA.

The Lord's Prayer. By William Dallman. Cloth, 8 mo. Pp. 271.

The eleven chapters composing this treatise are evidently so many discourses preached by the author to congregations which he has served as pastor. The treatment is popular, but fairly thorough. The language is well-chosen and the illustrations are pertinent to the subject. The book is edifying and would be prized by many a layman were it placed in his hands. Ministers, too, will find it helpful by way of suggestion.

J. A. SINGMASTER.

FLEMING H. REVELL COMPANY, CHICAGO, NEW YORK, TORONTO.

The Doctrine of the Ministry. Outline Notes based on Luthardt and Krauth. By Reverend Franklin Weidner, D.D., LL.D. Pp. 147.

"Based on Luthardt and Krauth" has grown a little monotonous in the books prepared by Dr. Weidner. Yet as Luthardt and Krauth are good authors on some subjects of theology, it may be that Dr. Weidner's books are all the better because he has used their contributions as the basis of his own. But we would like to see something from Dr. Weidner's pen based entirely on his own study and investigation. Only original research and independence of thinking can awaken thought and inspire confidence, and can advance science.

The book before us is a digest of what men and churches have taught in regard to the ministry. It cannot be regarded as a discussion of the subject of the ministry. Hence it really adds little or nothing to the sum of our knowledge of the subject, though it may be referred to as a useful compend of teaching. But we cannot commend the author's method. He divides and subdivides after the manner of Thomas Aquinas and other scholastics, until one feels that he has only a skeleton in hand. We confess that we do not have a taste for such theologising.

With the teaching of the book we find no great fault. However, we do not understand why the author should write: "Ordination is not a true sacrament." The word "true" should be

omitted, since ordination is not a sacrament at all, but only an institution of men. But the author is quite right when he says that "all ministers are equal," that "the validity of the Sacraments does not depend upon the ministers," that "the ministry is not a priesthood."

To those who wish to consult a digest on the doctrine of the ministry we commend this book.

J. W. RICHARD.

THE JOHN C. WINSLOW COMPANY.

The Samaritans; the Earliest Jewish Sect; Their History. Theology and Literature. By James Alan Montgomery, Ph.D., Professor in Old Testament Literature and Language. Philadelphia Divinity School. Pp. XIV and 358. Price \$2.00 net.

The nucleus of this work was a Thesis prepared by the author for the Doctorate in the University of Pennsylvania. Having received the appointment to deliver the Lectures on the Bohlen Foundation for 1906, the author expanded his Thesis to the dimensions of the volume before us. We regard this work as a distinct contribution to the sum of human knowledge. The information contained in it, information rich and of great value, was scattered through the great libraries in rare volumes, mostly out of print, and therefore inaccessible to scholars in general. The volume represents an incalculable amount of painstaking and long continued investigation of the literature of the past bearing on this subject. As a result we have a full presentation and discussion of the facts relating to this singular semi-Jewish sect. Under the various headings the author presents these people in their Origin, their History under the Hellenic and Roman empires, and under Islamism, together with their Theology, Languages and Literature. We commend this work most heartily to the general reader and student. It should have a place in every well-arranged library.

T. C. BILLHEIMER.

EATON & MAINS, NEW YORK.

A Plain Man's Working View of Biblical Inspiration. By Albert J. Lyman, D.D., Brooklyn, N. Y. Cloth, 12 mo. Pp. 47. Price 50c. net

This very beautifully printed and bound booklet contains a clear and convincing plea for the inspiration of the Bible, based on four propositions:

First. There is such a thing as intellectual or literary inspiration—in a word, genius; and the Bible exhibits a very high degree of this.

Second. There is such a thing as moral or ethical inspiration, and the Bible exhibits a supreme degree of this.

Third. The Bible exhibits here and there marks of a special and spiritual inspiration, that is to say, gleams of insight so profound and wonderful, into the depths of religious truth and the spiritual life of man as to be apparently beyond any natural power of production possessed by the plain men who, on any theory of the Bible, originated these writings in a rude land and age.

Fourth. There are so many of these flashes or headland lights in the Bible and they are so distributed that they become interpretative and corrective of all the remainder of the Bible.

These propositions are defended with great force and cumulative power, producing a very strong presumption in favor of the contention.

J. A. SINGMASTER.

Life's Eventide. By Robert P. Downes, LL.D., author "Pillars of Our Faith," etc., etc. 8 mo., Cloth. Pp. XI 207. Price \$1.00 net.

"The object of this book is to provide some solace and inspiration to those in declining years." In order to discover whether the proposed end had been attained, the reviewer submitted the volume to the perusal of a venerable and intelligent lady of more than four-score years. She returned the book with beaming face and said "It is one of the most delightful books which I have ever read." It stood the test. We trust that it will have a wide circulation. Our readers will render a real service to their aged friends by making it accessible to them.

The topics treated are pertinent to the theme. Beginning with general reflections on old age, the train of thought follows the daily life and leads on and up to the endless life of immortal youth. There are many plain and practical suggestions as well as profound truths. The treatment is simple and shows fine culture and tender sympathy.

The make-up of the book is excellent in regard to paper, binding and especially type, which is good for old eyes.

J. A. SINGMASTER.

The Ripening Experience of Life and other Essays. By William V. Kelley. Cloth, 8 mo. Pp. VII 444. Price \$1.50 net.

This is a volume of most stimulating essays. The title is de-

rived from the first essay and "seems not unfit to cover this volume since the views and connections contained in the book have not been hastily acquired nor rashly propounded." The number of essays is thirty-two, covering a wide range of topics, arranged under three heads: 1. Avowals, 2. Answers, and 3. Consolations.

These essays are rich in positive "avowals." "Little Pippa: A study in Ignomies" and "Automatic Evangelism" are a forceful presentation of the power of personality. Among the "Answers," "The Bible as a Strain of Music," expresses the absurdity of the claims of "Ethical Culture" which looks upon the sacred Book in soft, sentimental way. For keen dissection of the pretensions of unbelieving scientists we commend "The Scientist's Compassionate Smile," "The Cosmic Chill," and "Truthfulness of Men of Science."

The essays are marked by fine moral and spiritual perfection, expressed in chaste diction, and indicate broad literary culture. They teem with illustrations culled from every department of literature. A splendid optimistic spirit, born of the old faith, runs through them. While appealing to all classes, they will act as a tonic to the disheartened minister, and will furnish him with suggestive themes.

J. A. SINGMASTER.

Thoughts on the Lord's Prayer. By Francis B. Palmer. 74 pp. Price 50c. net.

In the preface the author announces that the purpose of his "booklet" is "to aid in deepening devotion in the use of the prayer and to quicken the consciousness of the really great wants of men by calling attention to a few of the suggestions that lie near the surface and yet may escape the notice of a casual reader."

This purpose is very well carried out. The prayer is divided into four parts, respectively, "Address," "Salutation or Propitiatory Offerings," "Petition Proper" and the "Doxology," and each of these parts receive separate treatment. Just one-half of the space is devoted to the second part. The discussions are fresh, suggestive and devotional.

JACOB A. CLUTZ.

Poems with Power to Strengthen the Soul. Compiled and edited by James Mudge. 8 mo. Pp. XII 295. Cloth, Gilt top. Price \$1.50 net.

Mr. Mudge quotes in the introduction to this collection of poems a line from George Herbert,

"A verse may find him who a sermon flies."

Certainly it would be difficult to find a collection of verse more inspiring, or better suited to the needs of a clergyman, who often seeks in vain for an appropriate stanza or poem to emphasize or supplement his own words. There is a thoroughly good index, both of titles, first lines and subjects. The collection includes not only many familiar selections, such as *The Present Crisis*, *The Chambered Nautilus* and many fine hymns, but many equally noble but less well known poems, such as Clough's "Say Not the Struggle Naught Availeth," and Edward Rowland Sill's *The Reformer*. There are also some translations from the German.

E. S.

Whedon's Commentary... Commentary on the Old Testament.

Vol. IX, The Minor Prophets. By Frederick Carl Eiselen, Professor in Garrett Biblical Institute, Evanston, Ill Pp. 741. Price \$2.00 net.

This work, like most Commentaries now appearing, is written from the standpoint of the Higher Criticism. The author claims to be conservative, and this claim is borne out in a general way. There are, however, notable exceptions, one of which we will cite as an illustration. It is found in the introduction to Amos. After giving some fourteen references by the prophet to the Pentateuch the author has this to say: "Not a single statement of Amos proves or even implies the existence of the Pentateuch in its present form. One may go even farther and say that there is nothing in the Book of Amos to place it beyond doubt that any part of the Pentateuch was known to the prophet in written form." This is a mere assertion and of course has no value. One feels tempted to ask how many quotations must be made from a book in order to prove the existence of that book. And why will not the professor allow the Pentateuch to have existed in its present form when Amos writes? For the simple reason that the critical theory places the date of the Pentateuch in its present form in the fifth century B. C., while Amos prophesied three hundred years earlier, therefore Amos did not quote from the Pentateuch.

Aside from these blemishes, however, the Commentary has real value. Especially is this true of the introductions to the several

books. Here we have the life of the prophet, a picture of the times in which he wrote, an orderly outline of the contents of the book, and the integrity of the book, all of which is brief, yet complete and informing. Of course the author does not accept the historicity of the Book of Jonah, nevertheless, he gives a fair and full statement of the arguments for and against this view. In his comments on the text our author is at his best. He has an unerring insight into the divine Word. He is familiar with the latest archaeological discoveries, and uses them freely in clearing away difficulties. We are especially pleased, for example, with his explanation of the doubtful passage in Amos VII, 26. He has the spirit of the true expositor. He gets at the meaning of things, and his interpretations are throughout exceedingly rich and helpful.

T. C. BILLHEIMER.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Natural History of the Ten Commandments. By Ernest Thompson Seton. 12 mo. Pp. 78.

This is an interesting and unique booklet from the pen of a great naturalist, who has delighted young and old by his interpretation of the life and the habits of animals. He has set for himself the remarkable task of proving a theory that "The Ten Commandments are not arbitrary laws given to man, but are fundamental laws of all highly developed animals." He reverses Drummond's process, who found a natural law in the spiritual world, by seeking for a spiritual law in the natural world.

Beginning with the Second Table of the Decalogue, Mr. Seton shows in succession how the violation of the Commandments brings punishment. The little chickens which disobey the mother-hen may be lost or perish. The maternal instinct protects the young of all animals. If the young do not heed, they suffer. He illustrates the Commandment, Thou shalt not kill, by showing that animals of the same species rarely destroy each other. He offers facts that indicate that sexual purity and monogamy among animals is the normal state which produces the highest types and results. In reference to stealing the author affirms that animals, as a rule, do not steal from their companions, and that they also abhor anything like false witness among themselves. False reports are not tolerated in the animal world. Covetousness, also, is not tolerated and meets due punishment.

These points are ingeniously fortified with illustrations, not all of which are convincing. The principle which underlies all these actions of animals is that of self-protection, the knowledge of which is instinctive but originally derived from experi-

ence. In short, animal morality is purely utilitarian. This is the theory of Hedonism in its primary form.

Our author is, as a matter of course, an evolutionist, who believes in "natural selection," and the "ceaseless upward struggle." What Darwin has found true in the material world, he believes also holds in the moral world. When, however, he comes to apply the First Table of the Law to animals he is somewhat staggered. At length, however, he finds a clue in the actions of some animals, which flee from their brute enemies to the protection of man. He says, "Maybe in this instinct of the brute and extremity, we have revealed the foundation of something which ultimately had its highest development in man." The brute is supposed instinctively to recognize in man a superior power, just as man recognizes a Supreme Being to whom he flees in trouble.

We would not deny Mr. Seton's facts, but his theories are fanciful when applied to the realm of spirit.

J. A. SINGMASTER.

The Virgin Birth of Christ. Being lectures delivered under the auspices of the Bible Teachers' Training School, N. Y., 1907. By James Orr, M.A., D.D., Professor of Apologetics and Systematic Theology in the United Free Church College, Glasgow, Scotland. 8 mo., Cloth. Pp. XIV 301. Price \$1.50 net.

These lectures by Dr. Orr created a deep impression when delivered last spring. Those interested in the subject are grateful for their reproduction in the present permanent form. Though comparatively brief, they are a classic. The line of argument is simple and the conclusions convincing. The gist of the volume may be presented as follows:

1. The denials of the doctrine of the Virgin Birth. These came chiefly from scholars of the anti-Trinitarian, Naturalistic and Rationalistic Schools, and are based upon what they call (a) The inherent improbability, (b) The spuriousness of the text in Matthew and Luke, and (c) The silence of other N. T. writers. The answer to the first objection appeals to the fact of God's immanence, and to the inherent probability of the virgin birth as furnishing the only adequate explanation of the origin of the supernatural life and character of our Lord. The answer to the second is an appeal to fact. There is absolutely no ground for calling into question the integrity of the texts in Matthew and Luke. They rest upon the same authority as the rest of the gospels. The third objection is also groundless, for it can be shown that these writers either had no occasion to allude to the virgin birth, or actually did so.

2. The Authenticity of the Virgin Birth. This is established by arguments, cumulative in character. (a) The plain, undeniable affirmation of two (or one-half) of the Gospels. There is no proof of interpolation. The accounts are so direct, that no additional statements on the part of other writers seem necessary. (b) Other N. T. writers take the Virgin Birth for granted. Mark begins his story with the baptism of Jesus. John evidently knew the facts and alludes to them in such passages as, "The Word became flesh." Paul must have heard the account of the Virgin Birth from Luke, his traveling companion, and evidently has it in mind in Romans I, 3, 4; VIII 7; Phil. II 7; Gal. IV 4.

3. Its Early Acceptance is proved by its denial by a few small heretical sects, by its unchallenged currency in the Church, by quotations from the Early Fathers and the Apostles' Creed.

4. Its Importance rests upon the fact that (a) it confirms Christ's supernatural character as seen in his works and his resurrection. (b) It explains his entrance into the world as nothing else can. (c) It is a proof of his sinlessness.

An Appendix constitutes a valuable feature, giving confirmatory opinions of nearly a score of eminent scholars.

J. A. SINGMASTER.

Days Off and Other Digressions. By Henry Van Dyke. 8 mo., Cloth, illustrated. Pp. 322. Price \$1.50.

In *Days Off* Doctor Van Dyke has gathered together several essays, one or two less formal compositions, and several very good stories. The compilation is thoroughly delightful, especially the dissertation on sea gulls, the story of Silverhorns, the fine old moose who dared to give battle to a locomotive. Country folk and country lovers will see with delight the careful records of country walks and fishing trips, and the palms of their urban cousins will itch for rod and paddle. The book is heartily to be recommended. It is beautifully illustrated, and handsomely bound. The paper and the printing are good. The make-up and the contents of *Days Off* fit it for the parlor table or the study. It will be welcomed as a gift book.

E. S.

Under the Crust. By Thomas Nelson Page. 8 mo., Cloth, gilt, illustrated. Pp. 307. Price \$1.50.

Under the Crust is a collection of six short stories which have appeared from time to time in magazines, and *The Hostage*, a one-act play. Of the stories, *A Brother to Diogenes* and *Leander's Light* are the best. Mr. Page is the most successful in picturing simple, rugged folk, such as old Simmy, who refuses to

be tempted or coerced into giving up the old house where he was born. *The Hostage* is a disappointment, being old in subject matter, and accomplishing its effects by theatric rather than dramatic means. The book, as a whole, is entertaining, is handsomely gotten out and will be a suitable gift book.

E. S.

Social and Religious Ideals. By Artemas Jean Haynes, M.A.

A kodak is a very interesting diversion for the owner of it. It enables him to take snapshots of the things that strike his fancy. These pictures he develops; he shows them to his friends, who tolerantly permit themselves to be bored by the incessant thrusting before their eyes of picture after picture, which, interesting enough to the owner, have absolutely no attraction for the patient beholder. This book is a collection of snapshots. Some of them represent aspects of morals and religion, and are very well done indeed. But, as a photograph by an amateur is not art, so these extracts are not literature. One suspects that they have been picked out of the author's sermons, or addresses. They are very short, scrappy, disconnected. That they should be seriously regarded as contributions to the literature of sociology or religion, is not possible. Few men can write first rate short essays. These seem to be mere fledgling flights, not to be compared with the fine work of writers like Hamilton Mabie, whose books are always welcome. One other figure will serve to illustrate the sort of book before us. Walnut lumber is valuable; but one would not give much for walnut chips. This book is a collection of walnut chips.

D. W. WOODS, JR.

The Youth's Companion Calendar for 1908.

The publishers of the *Youth's Companion* will, as always at this season, present to every subscriber whose subscription (\$1.75) is paid for 1908, a beautiful calendar for the new year. Four paintings by artists of distinction are reproduced in the four panels of the Calendar by a process of color-printing which has been recently brought to remarkable excellence. The first of the panels is an inspiring sea scene, full of the beauty of the wide ocean and sky, and the joyous rush of the home-bound ship. The second is a fine cattle piece. The third picture is an old mill at Zaandam—typically Dutch in treatment. The fourth panel depicts a "Girl with Roses"—a charming face, exquisite in color and expression. All the pictures are worthy of preservation long after 1908 has passed into the good old times.

THE MACMILLAN COMPANY, NEW YORK.

The Modern Reader's Bible, the Books of the Bible with three Books of the Apocrypha, presented in modern literary form, edited, with Introductions and Notes By Richard G. Moulton, M.A. (Camb.) Ph.D. (Penn) Professor of Literary Theory and Interpretation in the University of Chicago. Cloth Smo. Pp. XIV 1733. Price \$2.00 net.

This volume is an achievement in book-making. Here are nearly eighteen hundred readable pages in a book easily held in the hand. The paper is necessarily thin but is opaque. The type is clear. The price is very moderate. This justly celebrated work is thus brought within the reach of those who may not have thought themselves able to secure the twenty-one volumes in which it has been before the public for the last twelve years. There is some gain in having the whole Bible in a single volume.

The contents of *The Modern Reader's Bible* consist of a preface, in which is explained the purpose of the work, the Books of the Bible as found in the ordinary versions, three Books of the Old Testament Apocrypha, Literary Introduction and Notes to Particular Books, and an Index. The Introduction and Notes cover about 350 closely printed pages. While the author has the example of various publishers in including several of the apocryphal books, nevertheless it seems to us that they should not be associated with the inspired Word of God. They are not found in any authentic Hebrew Bible, and really have no place in the sacred record.

The order of the books is chronological rather than topical, and has much in its favor though it impresses the reader with its unfamiliarity.

The Notes and Introductions are written from a purely literary standpoint. "From this work are excluded, not only theological questions and religious dogma, but also questions of historic criticism" (p. 1367). This method of treatment will make it all the more welcome to many a reader, while to others it will be the evidence of serious limitation. The author justly thinks that the contents of a book are of greater account than the question of its authorship.

"The text of the *Modern Reader's Bible* is one constructed specially for this work, for which the editor is solely responsible. It is based upon the English Revised Version, with choice between the readings of the text and margin, and such slight changes of wording as are involved in the adaptation to modern literary structure" (p. XI). While we have not observed any serious departure from the authorized or Revised Version, the

method of the author is certainly subject to serious question. While we are no stickler for mere words, it seems to us that variation from a text, founded upon the best known sources, can hardly be justified.

The arrangement of the matter and the distinction in type are striking features in the work and differentiate it from the ordinary Bible. The Revised Version does, in small measure, set the example in using paragraphs instead of verses, and also in printing the poetical parts as poetry is ordinarily printed. The author rightly claims that, for instance, in the historical books, there is much matter which in ordinary histories would appear in the form of notes or in an appendix. By indicating this supplemental matter in some way, the author has aimed to bring the main narrative into prominence.

Whatever the author's intentions, his arrangement of the matter can not be without dogmatic tendencies. Moreover, it must be evident that the task attempted is a stupenduous one. We doubt if it is at all possible to know exactly the original plan, and we fear also that the judgment of one man, however brilliant and scholarly, is too fallible to be accepted in so serious a matter as the re-arrangement of our Sacred Books.

We do not, by the above strictures, mean in any degree to belittle the splendid work done by Professor Moulton, for we are bound to say that we have read the *Reader's Bible* with deep interest and new delight. Some of the Old Testament poetical books have become almost new to us in their new setting and appeal to us as they have never done before. What greater praise than this can Professor Moulton ask?

J. A. SINGMASTER.

New Theology Sermons. By R. J. Campbell, M.A.

There is a delightful charm in these sermons, suggesting the enthusiasm of youth which freshens whatever is in danger of becoming stale, as religion is in danger of becoming. When Mr. Campbell burst upon the London mind, which is too often typified by the London fog, some people were ready to say, "A great prophet is risen up among us;" second thoughts hardly justify such a statement. But these sermons have those readable qualities of perfect clearness and glowing enthusiasm which will win readers. The utmost sincerity shines in every line. There is not the slightest taint of sensationalism, nor is there any self-conceit evident, even when Mr. Campbell says, as he says frequently, "Now, listen to what I say." One does listen, and is repaid by what he hears, or reads. Startling things the orthodox reader will find here, but American readers are no longer held in leash by orthodoxy. Indeed, one is surprised that Mr. Campbell's doctrines should be called new. They have the fla-

vor of Horace Bushnell's thoughts. These sermons strike a note often found in one so ancient as Hugh Latimer, none the less they have the sure marks of originality, and of course the ministers of the London City Temple could be nothing less than fearless.

A detailed study of these sermons will not be presented in this review. Let it suffice that a few of the doctrines are noted. A favorite thought with him is the manhood of Jesus, as manifesting the divine type of manhood for all the children of God. "Whatever else he may be, God is eternally man," and so, later, "The true life for any man to live is the life that manifests the divine manhood." And again, "We are here to manifest, against the dark background of limitation, the nature of the divine man." "The truest life is the life that Jesus lived." Well, is that not just what all Christians have always believed and aspired to do? Mr. Campbell, however, succeeds in making us feel the reality of this familiar idea, treating it not as a doctrine of theology but as a personal experience for every man. He likes to contrast "theological tradition" and "spiritual common sense."

Where he runs athwart the traditional teaching of the Churches is at the point where he treats of sin. Anyone who is suspected of tampering with the doctrine of sin, opens himself to the charge of minimizing the entire Christian faith. It has seemed necessary to emphasize the fact, the tremendous significance of sin, in order to exalt the death of Christ. The Reformers and their followers have dwelt much on sin as the cause of man's fall and the condition from which he has been redeemed by Christ. "Sin and salvation," a great German theologian has said, are the two elements to be fronted in the gospel. The enormity of sin, its terrible effects in character, its fatality in determining the destiny of man,—who has not heard of these? Indeed, who does not know the truth about sin in his own soul? Now, Mr. Campbell does not overlook this. He only lays his emphasis on salvation. He speaks of sin as "the soul in prison," as a self-will, as summed up in selfishness the opposite of love. He is at pains to assure us that sin is horrible, and redemption from it the object of Christ's death. He dwells on the spark of divinity in man, appeals to the latent divine manhood. In short he does not denounce men as sinners, he appeals to them as the sons of God. And there you have, (I believe I have fairly stated it), his doctrine of sin. It grows out of his doctrine of man.

Then, of course, comes his doctrine of the atonement. Here it is, "To speak of Jesus as having paid some mysterious penalty for us in the unseen is not only untrue, but even morally mischievous, for it draws attention away from the essential truth, which is that all human life is of the same equality as His, a manifestation of God." And so the atonement is not a sacri-

fice made to God, as our substitute to satisfy divine justice, it is a sacrifice made by God to show His love for us. For "God was in Christ reconciling the world unto Himself." "The one thing in the Christian gospel which people feel to be the most precious—is the truth that Jesus bore their sins upon the cross. And they are perfectly right, it is the marrow of the gospel." In all of this he is perfectly clear and can summon abundance of scripture texts to support his theory, as can be done for any one of the seven or eight theories of the atonement. What Mr. Campbell makes you feel is not so much the truth of his theory, as the strength of Christ's love, His intimate sympathy with sinners, and His power to save from sin.

The idea is further carried out in his teaching about the resurrection. Whether he accepts the actual resurrection of Christ's body and the ascension of His physical frame, Mr. Campbell does not make sufficiently clear. At least I did not note a clear statement of it. He tells us what the disciples believed about it and holds before us the spiritual resurrection, as St. Paul does in his later epistles. "The resurrection is continually repeated in the experience of the sons of God." "It was the rising of Christ in a few simple Galilean fishermen that made the best in modern civilization possible, and it is the rising of that same Christ in brave and faithful men and women now which is filling the world with a great hope for the dawning of a better day." All this is very true. But if Mr. Campbell has no basis of fact, such as the actual resurrection of Christ, upon which to build hope for a personal immortality his preaching will not grip and hold the minds of men very long.

One realizes that there is a very large proportion of mysticism in these sermons. One sentence shows the naziness to be met with occasionally. "The being of God is a circle with its center everywhere and its circumference nowhere. Everywhere is here. Everywhere is now." I suppose that's about as near to a definition of Infinity and Eternity as a finite man can get.

When one has finished reading this book he has the sensation of having been out walking on a cool, breezy day. Nature is just what she always is, only some days are more charming than others. One finds little that is really new in this new theology; it is just a bit fresher, a trifle less solid, than the old theology. And any man will be amply repaid by reading this book. It will stimulate him, give him many clearer ideas of old truths, put him in living touch with vital humanity, and do him lots of good in many ways.

D. W. WOODS, JR.

(Mr. Campbell's *Theology* will be reviewed in our next issue.
Eds.)

The Church and the Changing Order. By Shailer Matthews, Professor of Historical and Comparative Religion, in Chicago University. Pp. 255.

This book consists of eight splendidly written chapters. The first is on "The Crisis of the Church," and the last is on "The Sword of Christ." The intervening chapters discuss the Church in her relation to "Scholarship," "The Risen Christ," "Brotherhood," "Social Discontent," "The Social Movement," and "Materialism."

The agencies co-operating to make tomorrow very different from today are, "scholarship," "business," "socialism," "popularized philosophy," "amusements," and "national aggrandizement." The crisis of the Church is found in the necessity of "defining its attitude toward these formative forces." He claims that "the Church is not in touch with the age as it ought to be," and thinks that it is the fault of the Church, that the age has grown away from it.

In his chapter on scholarship he gives Kant and Darwin credit for having peopled the world with "new intellectual citizens." He argues that "dogma, as an expression of the facts of religions known in the life of Jesus and in human experience," is so affected by the "philosophical world—view," "scientific conceptions," and "religious philosophy" that when these latter change, the former must change with them, or adapt itself to them.

The discussion of such an important question by such an eminent scholar and writer necessarily brings out a great many valuable and interesting facts. But when the discussion is carried on from the standpoint of higher criticism, and with an aim to be truly evangelical, it leads to more or less confusion. The aim of the book seems to be to show what advantage the higher critic has in meeting the wants of the age with which it is supposed to "be in touch," over the pronounced orthodox Christian. Indeed the latter seems not to be able to solve the problem at all. The unbelieving critic will find much in the book to his notion. He would join the author heartily in his reflections upon "sixteenth theology" "Jonah and the great fish," &c., and in the low estimate in which he holds the miracle. He says that "Jesus is the real miracle," meaning that he is about all the miracle. Jesus says "the same works that I do bear witness of me." He says, "demoniacal possessions" and belief in the "heavenly Jerusalem and the lake of fire are not the gospel, but the ideas that conditioned the first preaching of the gospel." He tries to construct a gospel out of the barest facts of the gospel, that is both "liberal and scientific," and yet, "evangelical." He thinks that our religious teachers are in a sort of "philosophical, psy-

chological, anthropological, epistemological panic." This can hardly be true of the "sixteenth century theologians" whom he aims to bring in touch with the age, but seems rather to be a warning to his brother higher critics, who having come in touch with the age have run completely off the track. We cannot see how he can calm this theological mob by preaching Darwinism, and the gospel of Schmiedel, Van Manen and Schmidt, and other higher critics. He says "that the belief on part of the apostles in a risen Christ was merely the product of hypnotic suggestion, —auto—suggestion, and feminine hysteria." And yet he tries to *hold on* to the *risen Christ* in the most *orthodox fashion!*"

He pleads for the simplification of theology, thinking it a "waste of time, when living in a generation polluted by a mania for gambling, with saloons and brothels at its door, &c., &c., for the Church to pause to manicure its theology, and to discuss the calculus of religion," whatever that is, "thus failing to meet the demands of the age." But does the Church do this? Instead of giving us a true picture of the Church, he gives us an ugly caricature. He says that "the Church ought not make the historicity of the great fish and Jonah a test of fitness for co-operation in aggressive evangelism." But does the Church do this? We think not. Jonah's fish was made to swallow, not to be swallowed. Every critic, little and big, infidel or higher critic, must have his fling at poor old Jonah's submarine vessel. Nothing on earth is so overworked, and yet neither the critic, nor Jonah and his fish, seem to get tired of it. Well, as long as Jonah can stand it I guess we will have to. Our author does not give the Church of today a "square deal." It is this same Church which he so arraigns at the bar of his judgment, that is *foremost* in the *great work of moral reform and law—enforcement which is sweeping over the country like a mighty tidal wave.*

He claims that preaching is something more than "an appeal to the fear of hell." Well, who doesn't believe this? But is the Church guilty as charged? We think not. She doesn't preach as much hell as she ought. A heaven to gain without a hell to shun, may be good theology for the higher critics, but it doesn't tally with the Book, and the commission it gives to its ambassadors. It strikes us that the Church he is assailing, is the Church that has become weakened by preaching the mutilated and emasculated gospel of the "higher critic." With the miracle and inspiration both jettisoned, the preaching has gone wide of the true gospel mark.

But passing all this by, we cannot agree with the author in his notion that the Church must all the time be adapting herself to the ever changing world order. We cannot treat the Bible on "the Dutch auction plan" lowering its claims to the level and

bidding of rationalistic critics. We are becoming afraid of these theological and critical experts. They bring to our memory the dictum of Matthew Arnold, concerning those who "make learning and study the business of their lives," as they are apt "from want of some discipline or other, to lose all balance of judgment, all common sense." While it is true that Christianity is being judged, and tested by a broader intelligence, and broader views on many noted moral questions, and has its own peculiar problems to solve, we cannot believe that she is having a more severe test in the twentieth century than she had in the first. And instead of trying to find some scientific method of adaptation, our notion is that all these difficulties will readily yield to apostolic methods and measures. Greek idealism and Roman paganism were met and boldly encountered by the great apostle, and *overcome*, not by method of adaptation, but by boldly crying out "I am not ashamed of the gospel, for it is the *power of God*." What we need is not some means of adaptation to the world-order, but some way to keep this world-order *out* of the Church. The point of contact, and the only one possible between the world and the Church, between the age and the Church, is the contact of *conflict*, and not of agreement. We do not believe that any man who candidly accepts Moses, Christ and Paul, can possibly accept Darwin. They do not agree, and no line of argument, however adroitly drawn, can make them agree. There can be no greater mistake than to persist in trying to make them align, either in matters of science or of religion. And if this *could* be done we would find ourselves *farther* from meeting the problems of the age than before.

Besides the ethical teachers who are determined to avoid the doctrines of reward and punishment, are not the product of the sixteenth century, but of the twentieth. There never was an age more out of touch with the gospel message than the first century, the apostolic age, when it spread over nearly the entire civilized world. The difference between that age and our own is, so far as this discussion is concerned, that it had *passed* its golden era, and was looking for the Messiah, while we are *in the midst* of our golden era and are *not looking for the Christ*. There is too much of Darwinism and not enough of Christ in the Church, and that is a chief trouble. The world can never be saved, and immorality be cleansed by preaching a theory of creation. No age ever more needed the gospel preached in its apostolic purity and simplicity, and with pentecostal fire, than our own, and when that is done, *the devils of the twentieth century will flee as did the devils of the first*.

J. M. CROMER.

Jesus Christ and the Civilization of To-day. By Joseph Alexander Leighton, Ph.D., Professor of Philosophy in Hobart College. New York: The Macmillan Company. 1907. Pp. X, 248. Price \$1.50.

The aim of this book is to offer an interpretation of the fundamental principles of Jesus in their bearing on the problem of social life and individual destiny as these present themselves to the men of to-day. It justly objects to the ethics of Antiquity and to that of the Middle Ages. It pleads for the ethics that has the Gospel as its basis. The book is practical and readable. The author is at home in his subject and cannot fail to hold the attention of the reader. In theology his standpoint resembles very much that of the positive modern school in Germany. Its appeal to Scripture is sane and strong, his attitude toward evolution and biology sound. The criticism that he passes on Fr. Nietzsche is alone worth the price of the book. The literature-references, though only moderately large, are up-to-date. It is known that Prof. Peabody, in his *austausch* lectures, delivered in Germany, was severely criticised for his onesided use of the literature current on his subject: he ignored the scientific literature of the conservatives. This criticism cannot be directed against Prof. Leighton, who bids fair to become a rival of the Harvard scholar. There are a few very important works, however, that our author seems to have neglected to consult—the works of Kahler and Zahn, bearing on the term The Son of Man (see Kahler's art. Christology in PRE. and Zahn's Commentary on St. Matthew), and, though I am not so sure of this, one booklet of Ph. Bachmann, "*Die Sittenlehre Jesu.*"

JOHN O. EVJEN.

MANN & MANN, ST. AUGUSTINE, FLA.

Story of the Huguenots. A sixteenth century narrative wherein the French, Spaniards and Indians were actors. By F. A. Mann

This little book is classified among the Florida Historical Tales. It is a simple story of the century in which Florida made its appearance in written history. The author's brief introduction is followed by three pages moonshine rhetoric on our southernmost state, descriptive matter that would do credit to a land-seeker's guide, got out by the land department of the best of our railroads. The real corpus of the book is divided into two parts. The first part, called "The History of It," tells about the troubles the French Huguenots had with the Spaniards. It relates the founding of La Caroline, the war with the

Indians, the suffering of the French Protestants at the hands of the cruel Spaniard and fanatic Catholic Melendez. Praise is bestowed upon Ribault and D'Erlach. The second part, called "The Romance of It," describes the romantic adventures of D'Erlach and his men along the coast of St. Augustine.

The purpose of the book is to eulogize the Huguenots as "the first martyrs to civil and religious liberty on the American continent; arriving as they did nearly a century before the landing of the Puritans at Plymouth." We cannot say that the eulogy is a success. We can, however, say that the scientific value of the book, as viewed by a student of history, is nothing.

JOHN O. EVJEN.

AUGUSTANA BOOK CONCERN, ROCK ISLAND, ILL.

The Lord is My Refuge. Boards, Chromo-lithographic illustrations. Price 35 cts.

Under the Shadow of the Almighty. Boards, Chromo-lithographic illustrations. Price 35 cts.

Stories for Children. By L. Topelius, Vol. VI. Bound in illuminated board cover. Price 25 cts.

These three story-books have been issued in good taste and are made up of stories translated by Prof. C. W. Foss, Ph.D. The language is idiomatic and the sentiment wholesome. The stories are interesting, giving us a view into the lives of the common people on the other side of the sea. The last of three, translated from Topelius, reminds one of good Hans Christian Andersen.

J. A. SINGMASTER.

THE LUTHERAN QUARTERLY.

APRIL, 1908.

ARTICLE I.

REALITY.

BY THEO. B. STORK.

And so illustrating the statement made at the outset of a previous paper* that space and time are crucial tests of philosophic discussion we are brought face to face with that great problem: What is reality? A problem that we have incidentally touched upon more than once in the course of our approach.

This much has already been made evident: space and time do not apply to reality but only to thought and perception, to the Egoistic activities dealing with reality. They thus discover themselves to be one of the minor criteria of that much disputed point, what is and how shall we know reality. By this we are shown what reality must be and that simple consciousness without thought and perception alone of all conditions known to us excludes space and time, and so in this respect answers the description of reality. By simple consciousness is meant consciousness without, what Hegel calls, self-relation, consciousness unmodified by any activity of the Ego, made up of sense-impressions of the external world and of feelings making up and constituting conscious existence of the Ego.

The moment these contents of the simple consciousness are taken up and modified by the activity of the Ego, reality ceases, space and time appear as necessary to the making the processes

(*) Published in LUTHERAN QUARTERLY, October, 1907.

of thought and perception intelligible. The knowledge of reality is immediately lost for thoughts and perceptions being self-confessedly representative of something other than themselves thereby in terms admit their want of reality and so stand self-condemned. Then emerges the question heretofore absurd as applied to a simple consciousness composed of only sense-impressions and feelings: are these perceptions correct? These thoughts are they true? Reality consisting of simple consciousness is of course true: it is itself, represents nothing; and the question of truth is inapplicable; for truth or want of truth of anything must always mean does something which purports to be a copy, replica or representation of another correctly report correspond or agree with it. I cannot ask, is my sense-impression, my sensation, true, as well might I ask is my consciousness which is constituted by them true. And so another important criterion of reality is given us. It is not representative of anything. It is directly known, which is simply another way of stating that it represents nothing, but is simply itself, for itself, purporting to have no relation to anything else as a copy or an effect. Having the sensation (not observe knowing either it or that I have it) is direct knowledge of it as part of myself. I am the sensation in so far as it with other sense-impressions goes to makeup my consciousness and so constitutes a mode of being of myself. It is I: I am it. This is the only direct knowledge possible to me. When I suffer agony that agony is part of myself, a mode of my existence, representing nothing. I know it directly and I cannot doubt its truth. It represents nothing and so there is nothing with which I can compare it and test its truth. To question its reality is to question my own for it is myself. Again as contrasted with reality thus conceived, I observe that I have control over my thoughts and in a less degree over my perceptions as for example and especially in dreams. My will can cause them to appear or disappear. I may accept or reject them or modify them and shift them about and do much as I will with them. This I know intuitively, I cannot do with reality. In it I recognize as one of its distinguishing marks something not myself in the sense that I cannot control it or do as I will with it yet something which in another sense is myself in that it is even against my will and

beyond my control part of myself a mode of my existence as a conscious Ego. An agony of pain, one sort of reality, is myself, constitutes for the time my whole consciousness, excluding every other content and yet it is not my will, is entirely beyond my control: I can neither exclude nor modify it by an act of volition. Thus reality appears in its true light a mysterious union of the Ego with the Non-Ego—one of the many mysteries of consciousness—inexplicable yet beyond all doubt real. The Non-Ego thus given is as real as the Ego, the knowledge of it is as real unquestionable, and direct, i. e. I know it directly and know that it is not under my control (although part of myself) which is the definition in terms of consciousness of the Non-Ego. It also is a criterion of reality for there is no reality without this element of Non-Ego which is never subject to my will although I am part of it and it a part of me; for the truth of reality lies in this consciousness of both Ego and Non-Ego unmodified by perception or thought. All these statements are direct deliverances of consciousness impossible of other proof or of doubt.

We have, therefore, gathered together all the criteria of reality. In order of importance they may be stated as follows: Reality is distinguished, first, as something directly known, not representative of anything, being in some way we cannot explain a part of the Ego itself, a determination of its conscious existence.

For what we know directly cannot represent anything, direct knowledge of anything must be *ipso facto* the thing itself, the reality, not a representation of it, for that would be indirect knowledge. Secondly, it is something beyond the control of the Ego's will, it has in other words always present in it an element of Non-Ego, when this disappears or is absent we have instinctively a feeling of unreality. The absence of this element at once causes us to suspect the reality of whatever is thus deficient; for we know that we cannot control, or make, or unmake reality or change it even; although in a sense a part of ourselves, it yet defies us and remains independent of our will. Thirdly, the element of Ego is as essential as that of Non-Ego: a reality of which we are not a part is so far as we are concerned non-existent: a reality without consciousness or beyond it, external to it, is impossible to our thinking. The various difficulties of this position are well known. It will be asked on the one side: Does

the Non-Ego appear and disappear with consciousness? Do the eternal stars only shine for me? Has the world no reality beyond me and my individual consciousness? If so, what becomes of them when I am absent? Does my coming re-create them? Will my death annihilate them? Such a position strikes the ordinary plain man as incredible. He declares he must think the Non-Ego, the stars, the world as reality, independent of the consciousness, of his existence. What he is conscious of, the sense-impressions that are known to him as part of himself in consciousness must have something back of them that is independent altogether of that consciousness. This is a necessity of his thinking. But on the other side, it must be asked: what sort of a reality must that be existing out of consciousness? Is it not something formed simply under the coercion of a law of thinking which carries no warrant of its validity beyond mere thinking? Is it not a delusion of the mind, this something that is out of consciousness, that exists unknown, under conditions that never can be known, whose very existence is posited expressly to be independent and apart from the only condition, consciousness, under which any knowledge is possible to us? If consciousness and reality are not one what kind of reality can that be which is not known, has no existence in consciousness? Such reality thus inferred must be a different reality from the known reality: the only known reality is that of which the Ego is an essential part. In this reality being and knowing are identical, the Ego is, and it is, because it is conscious of itself and of that other not itself. Is there any absurdity of thinking wilder than this insisting on a reality which is by its express terms posited as unknowable, i. e., as out of consciousness, as having qualities different from any ever revealed to us in experience, i. e., without any of the effects on consciousness by which we know all that we do know. Is not this more absurd than the absurdest theory of the Idealists?

We launch ourselves into fairy land when we endeavor to construct such reality, an enterprise more idealistic than the most ideal philosopher ever dared and far more useless; for what is more vain and unprofitable than a speculation as to what sort of a world that may be which no man is ever to see, which is posited as unseeable, unknowable, but graced by a sort of arbitrary

tour de force of the intellect with the supreme quality of being the only reality!

To declare that because certain effects are known to us, are reality, that therefore certain causes must exist behind them different yet more real, although utterly unknowable as such, is to claim for the law of thinking, causality, a validity utterly unwarranted. Fourthly, it may be added that Space and Time do not apply to reality. This being, however, rather a consequence of the previous qualification that it is not representative of anything, that is, it is neither thought nor perception. In short reality is just what every man without reflection upon consequences and consistencies of thought accepts as such. What each man feels directly, his simple consciousness of himself and that something not himself, unmodified by thought, uncolored by the perceptive faculties. He knows this reality without a doubt of its truth: as well might he ask if he himself were true: for this reality is himself and he is it.

When thought enters and separates the reality of consciousness into Ego and Non-Ego and, constructing representations of them, undertakes to think them, reality is lost and contradictions and difficulties appear.

Some philosophers have actually gone so far as to make the laws of thought, of the representative criteria of the represented, the reality. Thus the law of contradiction has been erected as one of the criteria of reality. (1) Upon which Kant aptly remarks: "Realities (as simple affirmations) never logically contradict each other is a proposition perfectly true respecting the relation of conceptions but whether as regards nature or things in themselves (of which we have not the slightest conception) is without any the least meaning. For real opposition in which A-B is—O exists everywhere, an opposition in which one reality united with another in the same subject annihilates the effect of the other." (2) Or to put it a little differently it is merely a law of our thinking that reality as we must think it contains no contradictions: this does not justify the assertion that reality in itself is in perfect agreement and harmony, but only that our conceptions of it must be. The proposition means no more than

(1) Bradley's *Appearance & Reality*.

(2) *Critique of Pure Reason*. Amphiboly of Conceptions of Reflection.

that a conception containing only affirmatives contains no negatives. (3)

We cannot think reality. All our thinking is done confessedly with the representative not the real, with the image, the idea, the symbol of the real. It has already been shown how much this image, idea or symbol differs often intentionally from the real which it represents. It is only by that process of more or less abstract representation of reality that it becomes possible to apply those laws of thought which are constantly employed with results that are practically correct and satisfactory for our everyday transactions. It is for example only of these abstract representations that we can assert the truth of the logical rule: "Things that are equal to the same things are equal to each other:" for we know that two things in reality never are exactly equal. Logic does not deal and cannot deal with reality but only with these representations of it, all of which have at their root and as the very beginning of the abstracting and representative process that primary act of abstraction by which Ego and Non-Ego united in consciousness as reality are torn apart, violently divorced from each other and separately turned into independent representations of the Ego and Non-Ego and so thought.

Let us examine how reality disappears as the representative abstraction made from it loses either of these two essential elements. In order to think we have seen that we must have our representations under our control, must exclude that element of the Non-Ego in them which forbids this.

But as we exclude the Non-Ego and shape our representation more and more after our own will, the sense of reality disappears and the representation approaches what is sometimes called the fantastic, the fanciful, the unreal. As long as there remains in the representation something that is beyond our control, something not ourselves, retaining that is traces of the Non-Ego, that particular something is accredited intuitively with truth, correspondence with reality. If every trace of the Non-Ego be excluded consciousness itself disappears; for even self-consciousness is without reality save as the self is distinguished from the not-self whose presence in consciousness is thus made essential

(3) Paraphrased from Kant's Critique (Amphiboly of Conceptions of Reflection) p. 180.

for the reality of the self. Without the Non-Ego consciousness of the Ego would be impossible. In the phenomena known as dreaming this element of reality which we call the Non-Ego and whose distinctive characteristic mark is its refusal of all control by the will of the Ego may be advantageously studied. For in dreaming it seems as if these two essentials of reality were present. Dreaming apparently combines for us the Ego and Non-Ego as completely as waking consciousness. But the Non-Ego of which we are there made aware is but the representation of the Non-Ego, the image of our thinking, not the reality of consciousness, not the sense-impression of simple consciousness. It is a Non-Ego lacking the essential mark of the true Non-Ego, the refusal to be the creature of the Ego. The Non-Ego, of dreams is controlled by the Ego which turns and shifts it at will into fantastic shapes and combinations whereas the Non-Ego of reality refuses to yield to such manipulation, is independent of Egoistic control and so a true Non-Ego. Frequently in the dream we are not aware of this: the Non-Ego behaves like a true Non-Ego, apparently beyond our control, until on waking we find it disappears with the Egoistic condition thus revealing itself as the mere creature of the Ego's volition, not independent, but a mere manufacture of the memory and imagination. If it be objected, as it might with some acuteness, that in dreams there is a consciousness of the self which is a reality as far as it goes, that is to say in my dreams I have always a consciousness of myself which is real although the consciousness of the Non-Ego is not real but only imaginary, recollected, and that in dreams self-consciousness seems possible, therefore, without any Non-Ego to make it so, the answer is not difficult that there is an element of Non-Ego still remaining in dreams, a residue, remembered and reproduced from the storehouse of memory and sufficient to constitute that contrast necessary to make a reality of self-consciousness. For it is sufficient to make a consciousness of self real to have some content, something in consciousness derived from the Non-Ego originally, ideas, representations of the Non-Ego are sufficient for this; so that we can imagine a man cut off from all communication with the world of Non-Ego having however a consciousness filled with ideas or representations of former sense-impressions who would

have as real a consciousness of himself as if in the constant receipt of actual present sense-impressions. A man without, however, any memory of such and without any actual sense-impressions would have no consciousness of anything and therefore no self-consciousness, confirming our doctrine that with absolutely no Non-Ego nor any trace of memory of it there would be no self-consciousness, nor in fact any consciousness at all.

If on the other hand we separate, as we may in thought, that other element of reality the Ego from the Non-Ego and endeavor to make a representation of a Non-Ego without any Ego to be conscious of it, we shall find such representation even according to the laws of thinking, of logic, self-contradictory and illusive. For it is an attempt to think in terms of consciousness a Non-Ego only known by and in those very terms of consciousness which we in thinking seek to separate arbitrarily from it. We must think the Non-Ego if we think it at all as it is alone given to us originally, in consciousness, that is as part of the Ego which is its reality, i. e., as having certain effects on the Ego. And again, the test of all Non-Egoistic reality is in its last analysis an Egoistic test: without the Ego you can never know that there is a real Non-Ego, since the essence of all the Non-Ego as known in reality is its refusal to yield itself to the will of the Ego. In its truth, its reality, the Non-Ego exists as a negative of the Ego, a setting up of something contradictory thereto. It is, as it were, a shadow of the Ego which disappears with the disappearance of the Ego. its substance. In other words, to put it in everyday language of the street we know that there is an outside world solely and only by its antagonism to our own Ego, to our own volition. Everything that stands out against ourselves, that refuses to be governed by our will, we know to be a something else—an other. When in doubt, when we hesitate whether we ought to consider that any given thing (Non-Ego) really is or is not, we make this the test. If it resists our will, exhibits independence of our control, then we consider the questioned reality a true reality but if we find that we can control it, or alter it, if it simply answers to our will we unhesitatingly reject it as an illusion created in part or altogether by ourselves and therefore not a true Non-Ego since it lacks that essential

quality of the Non-Ego, a resistance to and independence of the Ego.

It has already been remarked that it is only by getting rid of the element of Non-Ego to a greater or less extent that thinking as such becomes possible. For that essential characteristic of the Non-Ego its self-will refusing to yield to the will of the Ego—by which the Ego knows it for what it is, something different from, negative of, itself and its will—forbids thinking. The essential of thinking is the complete control of the Ego over it so that all the material of thought is absolutely at the will of the Ego to recall, modify, dismiss as the process of thinking requires. As an activity of the Ego it absolutely demands full unhampered control of its subjects excluding the Non-Ego so far as that element refuses to yield itself to the will of the Ego. In so far as the Non-Ego furnishes material for ideas, thoughts, symbols, the instruments of the thinking process it is in this sense a constituent of all thinking and necessarily so but only in that representative shape which is amenable to the will of the Ego and so capable of being thought as the Non-Ego of reality cannot be.

That is to say, there is in every idea, thought, symbol, no matter how artificially fashioned by the Ego's activity, a something beyond its control as Ego, an element of Non-Ego, something represented which could not have been derived from the Ego.

Thus it is plain that reality cannot be thought, the very effort to make it the object of thought by representing it in ideas, thoughts, symbols, destroys it by expelling of necessity the element of Non-Ego and so all thought ostensibly about reality is illusion. In short, thought of which we boast so proudly is an evidence and symptom of the weakness and imperfection of our human faculties of knowledge. It is a result of our inability to know directly and at once all that is to be known. It is an attempt by the Ego to remedy those inevitable and natural defects of our faculties which compel us to know only the present and to perceive only indirectly. It is a makeshift by which representation is substituted for reality to patch out the imperfect knowledge of it that alone is vouchsafed us. For why do we think and for what object? Is not the object of all thinking to complete for the Ego by means of comparisons and judgments a picture of the universe? In thought we strive to see as though

by a single act of perception—precisely as if the whole were in our consciousness—the universe, with all its relations each part to the other, the most minute atom as well as the most gigantic fixed star, just as the whole really is, that is as it must appear if we could perceive it all at once, completely.

If we had this power, thinking would then be superseded, no longer necessary, for we should perceive and know directly all things which now we seek to gain a knowledge of by the imperfection of thought. Perfect knowledge driveth out thought.

We should then live in a perpetual present of reality and time would be no more. There would be no past nor future. Such a condition steadily regarded will appear less fantastic than perhaps it may at first seem. It is naturally more or less difficult to attempt to think with our present faculties of perception and thought, what and how we might know if they were enlarged or changed. But it is possible to conceive even with our present limited faculties, how all sense of time might disappear, so that there should be neither past nor future. The Scriptures tell us of God's existence in those remarkable words that strike down our sense of time so bewilderingly, proclaiming for Him a perpetual unalterable present without past or future: "Before Abraham was, I am." (4) Abraham's past was God's present, that is to say to a being with greater than human capacities the distinctions of time disappeared: Everything was present to that enlarged faculty, that consciousness which had the capacity to retain all impressions exactly as presented and to embrace them in their totality, the universe, with all its details small and great. Then to such a consciousness there could be no past for it would never let go into forgetfulness or even dimness of recollection that which once had been its possession, neither would there be any future; for a consciousness which possessed perfect and unabridged knowledge of all the universe in its completeness could never suffer the experience of any changes or new thing; for it would in the completeness of its knowledge have these and all their possibilities of change—which make the future of our consciousness—in its present possession. And so may be faintly understood the mysterious words of Scripture:

(4) St. John's Gospel, VIII: 58.

"There should be Time no longer," (5) for the fulness of knowledge possible to God and perhaps to men in a different state will thus destroy it. (6) And so eternity is revealed not as an endless succession of changes which are impossible to our thinking but as a perpetual present that has no changes because it embraces and includes them all in a present that never changes. For changes are only possible to a consciousness possessing imperfect and incomplete knowledge by reason of which some new hitherto unknown thing comes into consciousness and so makes what we call future: for of course we even now only know the present and both past and future are simply Egoistical creations of our thinking, the past a remembered present, the future an imagined past, built up from remembrances.

A consciousness that embraced all things in their totality, an omniscient consciousness which might not be what we call consciousness at all but its equivalent with the capacity for all knowledge bestowed upon it could thus have no past and it would have no future for nothing new, i. e., no change, could be added to what was already all embracing and comprehensive of the totality.

(5) Revelation X: 6.

(6) Daniel Webster in his "Confession of Faith," written in 1867, referring to this subject of time and our human limited conceptions founded upon it, adopts the view outlined in the text as satisfying his own mind upon the point:

"I believe that things past, present and to come are all equally present in the mind of the Deity: that with him there is no succession of time nor ideas, that therefore the relative terms past, present and future as used among men cannot with strict propriety be applied to Deity."

He finds here too a solution of that endless puzzle of our thinking—God's foreknowledge and man's free will; for he adds:

"I believe in the doctrine of foreknowledge and predestination as thus expounded. I do not believe in those doctrines as imposing any fatality or necessity on men's actions or in any way infringing free agency."

ARTICLE II.

MOTIVES.

BY CHARLES W. SUPER, PH.D., LL.D.

The problem of free will and its antithesis, determinism, has engaged the attention of thinkers ever since man became a self-conscious being in ancient Greece. As long as Greek thought was a living force the problem was discussed from the metaphysical or philosophical point of view. Later it passed into the realm of theology where it remained more than a thousand years. Spinoza again brought it into the domain of speculation, although he supposed his deductions drawn according to a strictly scientific method, where it remained until within a comparatively short time. It is well known that he was an out-and-out-determinist, maintaining that men's actions are guided entirely by conditions over which they have no control: men will what they will and do what they do because no other course is possible for them. That they imagine themselves free is wholly attributable to a misconception or to an underestimate of the forces by which they are swayed in every action of their lives. This doctrine received the support of a number of men eminent in the physical sciences who transferred the unvarying law they found operative in brute matter to the realm of mind. The distinguished French mathematician and astronomer, Laplace, who died in 1827, is said to have declared that every particle of dust blown about by the wind has its course exactly determined by conditions that existed from all eternity. I remember well that this theme was frequently discussed by my fellow-students and that all discussion never changed anybody's opinion; naturally enough, since students are not competent to take a profound view of a very profound subject. If envisaged from the traditional standpoint it is utterly useless to enter upon it again; and it seems at present to be attracting comparatively little attention. It has, however, been shifted to the realm of psychology where it assumes a new and practical importance, an importance that is equally great whether we accept the determinist or indeterminist horn of the dilemma.

Nobody denies that when we act consciously our action is the result of a weighing of motives, of a judgment, the decision being always in favor of the strongest. Although it is impossible to place two persons amid exactly the same external conditions they can be found so nearly alike that they may be regarded as identical for the purpose of argument. A boy is passing along the street on a cold day when few persons are out of doors. He observes in a sheltered nook two men engaged in conversation. Just then one of them takes from his pocket a purse and hands the other some money. But he does not notice, what has caught the boy's eye, that he inadvertently dropped a coin. A moment later the men are gone and the boy picks up what to his delight he finds to be a ten-dollar gold piece. He looks in every direction and is sure no one has seen him. He puts the coin in his pocket and decides to wait for developments. He knows the man who dropped the money and is sure the man does not know him. Meanwhile he deliberates upon what he will do with his treasure-trove. During the next few weeks he crosses the loser's path several times without attracting his notice, so that he is now sure that no suspicion rests upon him as the finder. So he decides to regard the money as his own and to spend it for himself in such a way as to attract as little attention as possible. Not long after another boy about the same age picks up a ten-dollar note from the pavement. He looks about but there is no one near who might have dropped the bill. His first feeling is one of joy when he thinks of the things he can buy with it. Then it occurs to him that he has no right to the money, at least until he has made an effort to find the owner. Somewhat sadly he takes it to a printing office, hands it to the editor, and tells him how he came by it. A notice in the next issue of the paper finds the loser, who, to his shame be it said, does not even reward the boy for his honesty. Although the boy feels that he has been unfairly treated and now especially is pricked with an occasional sting of regret that he did not keep the skinflint's money, yet a second thought always brings to his mind the conviction that he feels better for having done as he did. Those two boys who were tempted in exactly the same way were of the same age, had the same need of money, attended the same school and recited to the same teacher. While the temptations were

alike, one yielded, the other resisted. To what cause shall we attribute their diametrically opposite conduct? The motive was the same, the effect totally different. Evidently the decision was due to the difference in the psyche of the boys: one was honest by nature or from home-training, the other was not. Whether then we hold to the determinist theory or its converse, we can not escape the conviction that if we could change the environment of the two boys, the one might be made to take the place of the other. Substantially the same motive-cause produced diametrically opposite results or effects. If the honest boy could not help being honest any more than the dishonest boy could not help acting as he did, it follows as a matter of course that every community is vitally interested in so educating its youth that they will choose as a matter of course, automatically, if we choose to put it in this way, the right when they are compelled to decide between two equally possible courses of action. In every community there are persons who can not be reached or influenced by any moralizing agencies. It seems sometimes as if moral obliquity is the result of heredity traceable through three or four generations; far oftener it is the result of pernicious influences brought to bear on the particular individual. It does not follow that because the father is crooked the son will not be straight. If the proverb were true:

“Wie die Alten sungen
So zwitschern auch die Jungen,”

we might as well accept the inevitable and cease wasting our efforts on the rising generation. It by no means follows in a moral sense, as Milton says, that

“The childhood shows the man,
As morning shows the day.”

We are wisely warned against praising the day before the evening, since many meteorological vicissitudes may take place between dawn and darkness. The writer has in mind at this moment a young man who is an honored minister of the gospel, whose father was a rogue and nobody. Nor is this an isolated,

although a somewhat conspicuous case. The young man attributes his view of life to the influence of a teacher for whom he cherishes the highest regard.

One need not be a profound student of sociology to become convinced that public opinion is a powerful force for good or evil; when it is otherwise it is usually the result of indifference rather than of positive wickedness. And public opinion can be greatly influenced by enlightenment. Every individual may contribute his mite to raise the general level. A German publisher in Leipzig once said to me that he did not hesitate to send books to the United States to persons who were unknown to him as he always felt sure of getting his pay; but experience had taught him to be careful to whom he sent a book in the Balkan States. Joseph Bertha, the leading character in the Erckmann-Chatrian novel entitled "Waterloo," is a striking example of the moral influence of environment. He was an exceptionally timid youth. When he found himself drafted into the army he was so frightened that he could scarcely walk or eat. When later he went into battle with a few companions braver than himself, he fought as valiantly as any of them.

Although in theology there have always been numerous and strong champions of predestination or determinism, there seems to have been no doubt among jurists that man is free and that the criminal is always responsible. It is only on such a supposition that we can account for the frightful atrocities of the criminal law. There is no more gruesome reading to be found in print than the history of jurisprudence on the continent of Europe. In some countries the torture was not abolished until the beginning of the nineteenth century. How a legal system could be built up on the assumption that a suspect could be made to confess if guilty, but not an innocent person, is a problem that is hard for us to understand. As lawyers were not more cruel than other members of the community their mental attitude is explicable only on the ground of an implicit belief in human responsibility; when a man became a law-breaker he acted with full knowledge of the consequences and could not be too severely dealt with. The belief that an accused person or an actual criminal should often be examined as to his responsibility is of recent origin. That our lawyers have gone too far

in the application of a principle now considered well established is evident to any one who reads the accounts of many of our trials. All laws are enacted and all pains and penalties prescribed for their infraction, proceed on the assumption that those who transgress them might have done otherwise. On the other hand, since psychology has been raised to the rank of a science the doctrine of individual responsibility has been greatly modified. Not only has the enlightened public come to realize that criminals are not always responsible as individuals but that the community is often to a greater or less extent *particeps criminis*. It is not merely that reformatories for minors and adults have been established in every civilized country at public expense, but the state is also striving to take away as far as possible incentives or allurements to crime. For this reason are not only public schools everywhere maintained by governments but the indigent are to a greater or less extent aided from public funds. In several countries of Europe the worthy aged poor are supported in whole or in part from the public treasury on the supposition that they are not responsible for their poverty. In other words, environment is frequently chargeable with indigence, and where the environment can not be materially changed the sufferers from adverse conditions should be supported to some extent at least by those who are in a greater or less measure responsible for it. When the environment is adverse the inefficient become indigent and the strong frequently become criminal, if their moral perceptions are obtuse or their wills weak. Desire is stronger than the subjective restraint imposed by the ethical motive, and the law is transgressed. But we are in danger of laying too much stress upon the word *community*. A number of rogues united into a community will not generate an honest public sentiment. St. Paul was aware of the importance of the individual when he wrote to the Romans: "Let every man be fully assured in his own mind." It should however be remembered, in this connection, that he was writing to a company of believers whom he assumes to have been willing and anxious to do what was right. It is true in practice, moreover, that a hundred men as we find them are more honest than any one or even than any ten taken at random, because there is a larger number interested in the honesty of all the rest. It will be

found that practically every iniquitous law, enacted by a legislature popularly elected, is due to an interested clique or to a misapprehension of its scope. All laws are ostensibly for the good of the larger number. It is the recognition of this fact that has given rise to the strong sentiment for publicity in all affairs in which the public is vitally concerned. The contention is, and it appears to be grounded on experience, that if the community knows what its servants are doing they can and will hold them to a strict accountability. The commandment which the rege has the strongest faith in is: "Thou shalt not get found out." It is not true that what is everybody's business is nobody's business. It is demonstrably false in matters pertaining to civic righteousness. Ancient Athens furnished an instructive example. The popular assembly imposed the severest penalties on public officials who were found guilty of taking bribes and of embezzlement. In spite of the penalties men were constantly convicted of violating the express stipulations of the statutes, and many were punished. The mass was more upright than the man. Perhaps we may say that all men are honest when they are not themselves tempted. Let us, however, not be misled. Ethical growth is always due to individuals. People so enlightened as the Athenians could not fail to see that ethical principles can not be violated with impunity. Many of their speakers and writers kept persistently preaching this truth. But alas for the weakness of men! The majority lacked moral firmness to do what they clearly perceived to be their duty. Wherever there is progress somebody must be wiser and stronger and less narrowly selfish than the rest; otherwise stagnation will ensue. If the strong man is worse than the average represented by the group deterioration is inevitable. Assuming then that those who teach as well as those who preach are to a greater or less degree leaders, it is incumbent upon them to take high moral and religious grounds and endeavor to bring those under their influence up to their own level. "Teach" and "preach" are constantly employed as interchangeable terms in the New Testament. Christ is never spoken of as the Great Preacher but as the Great Teacher. There are men who are incorruptible under all circumstances and proof against all temptation. On the other hand it is well known that persons whose lives are regu-

lated at home by a strict ethical code sometimes become demoralized abroad and gradually sink to the average level of a foreign community whose moral code is lax. It has been frequently remarked by missionaries that herein lies a serious difficulty against which they have to contend. Missionaries are, however, responsible to the fostering agency at home while the man who migrates to a foreign country is usually responsible only to himself. Someone has said that we all live by admiration. This statement is perhaps too strong; it is true as a general proposition. The chief danger is that we may admire success rather than merit. It is undisputed that the low moral level of the politics of some of our states and cities is directly traceable to the unscrupulous methods of strong men who inoculated the electorate with a pernicious virus. On the other hand an opposite character has in numerous cases raised the electorate to high grounds in a few years. As a general proposition it is, however, always easier to regenerate an individual or a small group than larger aggregates. This was demonstrated by the success of the founders of Christianity; by Luther in the sixteenth century, and by the Wesleys and Whitefield in the eighteenth.

ARTICLE III.

THE OLD FAITH, BUT A MODERN THEOLOGY.

BY G. U. WENNER, D.D.

(Under the title: "*Moderne Theologie des alten Glaubens*," Dr. Theodore Kaftan, the General Superintendent of the Lutheran Church in Schleswig, has recently published a book which has attracted considerable attention. It is condemned by the conservatives as going too far, and by the liberals as not going far enough. The titles of the five chapters are: The Demand, What is Meant by the Old Faith, Christianity Stands and Falls with the Old Faith, What is Modern Theology, The Old Faith Demands a Modern Theology. In this paper I have attempted to give an abstract of the first two chapters. The remaining chapters I hope to present later.—G. U. W.)

I THE DEMAND.

The expression originated under the exigencies of the day. To many it may seem paradoxical. They say, if you adopt modern theology you must give up the old faith. Or, if you hold to the old faith, you must have nothing to do with modern theology. They attribute the effort to a cowardly disposition to mediate.

But it is a false presumption that the old faith and a modern theology are irreconcilable ideas. This comes from confusing faith and science.

For example, the fundamental controversy between the old school and the new in the question concerning Christ is whether the Gospel is a Gospel of Christ or Christ's Gospel, that is, whether Christ is the *object* or only the original *subject* of Christian faith. The old school holds to the former as its fundamental position. The latter is the fundamental position of the new school.

Now this question, whether Christ is the only begotten Son of God, is not a scientific question. No science can grasp it. And

yet the new school treats it as if it were a scientific question. In the field of science they inquire whether Christ is a specific Divine revelation or simply the product of religio-historic development.

Thus they affirm a knowledge-judgment where a faith-judgment alone is legitimate. For example, Jean Reville in his "Modern Christianity." He admits that we speak of science only where there is a methodical cognition of facts and events, phenomena. He that decides what God can do or can not do, acts as sensibly as if a child two years old were to decide what kind of problems a professor of mathematics might be able to solve.

And yet he holds that Christ belongs to a world which the human mind is able to regulate.

Science cannot solve the Christ question. Formerly it was tried on speculative grounds. Nowadays it is attempted in the field of history, especially in the field of religio-historic investigation. Here they show us that what we supposed was specifically Christian, comes from another source; or that analagous truths are found in other religions. So that what we thought was specifically and peculiarly Christian, vanishes.

With vast confidence this school proclaims that it has discovered the true course. The followers of Baur and Ritschl in their day boasted the same. Their day has passed, and what is left of all their boasted discoveries? Not nothing. They reformed some of the earthen vessels in which the Divine treasure committed to us was contained, but nothing more. A new comprehension of Christianity this school will fail to inaugurate, just as all the other attempts in this direction failed. The Christ question is too large for historico-religious investigation. Indeed this is the rock on which it will split, in so far as it promises to disclose a new comprehension of Christianity. It will split on the idea which is their chief pride, the historical Christ, the untenableness of which cannot be permanently concealed.

The Christ question will again prove itself to be that which up to this hour it has always been, not a question of science but a question of faith. *The Christ question as well as the God question is a question of faith.*

But this confusion of faith judgments and knowledge judg-

ments exists also when the old school warns against modern theology.

Christian doctrines have been so intricately tied up in the formulas of the science of other days, that as a consequence, human inventions, which are fair objects of scientific investigation, have been deified and made objects of faith.

Many identify the truth of the Deity of Christ with a formulation of this truth which was constructed in a Greek workshop.

Others take the truth that in the Scriptures we have God's Word, and identify it with the dogma of inspiration. This is the mistake of the old school. They label a scientific question and call it a question of faith. For, the inspiration of which they speak is verbal inspiration. All attempts to maintain the dogma of inspiration without the verbal have failed. The usual formulation of these attempts is in the direction of Schleiermacher's inspiration not of the writings but of the writers. But this is not an affirmation but a repudiation of inspiration. Inspiration, that is, the inspiration of a book, is either verbal inspiration or it is not. Well, then, why not insist on verbal inspiration? Because anyone who reads the Bible for himself must see that it is not verbally inspired.

This indicates the mistake which the maker of the dogma committed. How did it happen?

They were experimentally certain that in the Scriptures they had God's Word, a certainty which they shared with the whole Christian Church of all ages, a certainty that is renewed to-day in every one who enters into a conscious Christian life. But how can these Scriptures, which certainly were written by men, be God's Word? That is the question which appealed to the Fathers and which appeals to every awakened person to-day.

It was Luther who pointed out the solution in his famous dictum: *Was Christum treibt, das ist Gottes Wort.* That which reveals Christ is God's Word."

The solution was found in the content and not in the origin. The Fathers took the opposite course and made a fatal mistake.

How the Scriptures originated is not a question of faith. The Bible is before us in its historical results, a literary product, an object in the world of phenomena, and hence a legitimate object

of scientific investigation. The Bible itself tells us how it originated, in history.

Hence to make this an object of faith which belongs to the realm of science, was a fatal mistake of the Fathers.

The old school therefore illustrates, as did the new school, that objects of faith and objects of science should not be confused.

Neither does this demand for a modern theology spring from an unhappy desire to mediate. This is the charge which the conservatives make against us.

Mediation has a bad reputation in the field of theology. This is as it should be. In practical life, where objects are brought into contact with each other in limited space, it is a good thing to mediate. But in the world of thought, where truth is the aim, all compromises are iniquitous, especially such as are the result of weakness. As such, every concession to modern thought is regarded by the adherents of the old faith.

We are not seeking for the approval of the liberal school. Ten times rather do we seek to be commended for being faithful to the Word of God. Besides, we should be fools if we imagined that we might gain the applause of the liberals by accepting this one or that one of their critical conclusions. The only way to gain a place among them is by sacrificing ourselves wholly upon the altar of their gods, the laws of nature. If we make concessions, or what seems to be concessions, they are such only as are necessary in the nature of things.

II. WHAT IS MEANT BY THE "OLD FAITH."

The term is frequently used, but not always in the same sense. Hence it is necessary to obtain a clear understanding of its meaning.

Its general characteristic is Christ faith. To the adherents of the old faith, Christ is the object; to the adherents of the new faith, Christ is the first subject of the Christian faith.

This is the line of cleavage, the characteristic difference. Whatever difference may separate the adherents of the old faith, the common ground on which they stand is Christ, the object of their faith. While this statement is correct, it is not adequate. Its fundamental features must be shown, of *faith*, and not of *theology*, and note particularly of the *old* faith.

In matters of faith the central conception is that of God. What is God?

New school writers discriminate learnedly between a psychic and a pneumatic God. But such ideas, whether developed in the heads of plain people or in the labyrinthine cerebrations of the philosophers, all belong to the sphere of natural cognition of God. But the God of the old faith is not a God of natural cognition. In the old faith we get to God not by way of the world but by way of the Word. The God of the old faith is the God of the Scriptures. And the God of the New Testament is a much greater God than the psychic and pneumatic Deity of the new school.

The God of the Scriptures is in the first place what is commonly understood by God, without whom nothing is that is; in short what the philosophers mean when they speak of the Absolute.

Likewise the God of the Scriptures is a Personality. Two ideas these, that will not fit into our thinking. Nor is it necessary. Comprehension of a conception of God is not a condition of its reality. We think and speak of God in human terms which do not grasp Him as He is. Our thought and word concerning Him is more or less in symbols. This does not disturb the old faith. We owe our knowledge of God, not to human speculation but to Divine revelation. Knowing Him as the Absolute and yet as a person, one to whom we stand in the relation of Thou and Thou, we know Him in reality. We but stammer when we speak of God, but nevertheless we know that He of whom we thus speak is an eternal reality.

But Absolute and Personality are not the expressions which the Old Faith uses when it speaks of God. Those terms have only been borrowed from another sphere. The Old Faith says: Almighty Father. In place of Absolute he says Almighty, that is, a living God, a God who doeth wonders. The student of nature doubts whether God doeth wonders, that is performs miracles. The greater the progress in the knowledge of nature, the more fixed becomes the conviction that its laws are inviolable. To the adherent of the Old Faith it is a matter of course that God performs miracles in accordance with His counsel and will. It is an integral factor of his conception of God.

We cannot explain God from the laws of nature. Our knowledge of nature is limited. It does not grasp all that is.

For Personality the Old Faith uses the term Father. The term, drawn from human relations, implies that He cares for us, trains us, and brings us to our destined end. It means that the Heavenly Father has all the details of our earthly life in mind, and yet is constantly guiding us to an eternal destiny. While no reason can grasp this thought, this Fatherly love embraces every individual. Nor can any other word, such as Final Cause, or the infinite of the mystics, take the place of this word Almighty Father.

For a complete understanding of what Almighty Father means to the Old Faith we must also consider what are human needs. It is an eternal destiny to which God is leading us to participate in the life which is in God, and this alone is life indeed, here and forever. God and the soul, the soul and God, in this religion consists. The Old Faith will say the same. Except that the Old Faith does not isolate itself. It is a fellowship, a kingdom of men lifted up to the eternal life in which the Old Faith beholds its final aim of God's dealing with men in this world. This is the gift of God, according to the Old Faith: Eternal life in God's eternal kingdom.

But the acceptance and experience of this gift is conditioned by another fact which is not less essential than the gift itself. Man as he is, is not fit for God. When the natural man finds God, he finds condemnation. If not, he has not really found God. In the presence of God, man is under the ban of guilt. If this ban is not removed, if the evil in him is not in the course of being overcome, a participation in the life of God, the everlasting life which is the gift of God, is impossible.

But this ban man himself cannot remove. The Old Faith knows to a certainty that God alone has done it and does it continually. This is its experience and assurance. The Old Faith has eternal life in God only on this basis, that God is gracious, who forgives sins and heals our diseases. The emphasis is on forgiveness. This is what we experience fully in this world. The healing, the sanctification, is a process. To sum up: the Old Faith is faith in the Father Almighty, who forgives us all

our sins, and in virtue of such forgiveness grants us everlasting life, here in time and there in eternity.

This is the first thing to be said in answer to the question what God means to the Old Faith. But there is a second, without which there is no first.

Christian Faith has always been conscious to itself of having been conditioned in history.

It is not the product of speculation, much as that has entered into it. Nor of inner experience, in spite of the significance of experience for the individual.

But it is the product of the history in which Christ is Alpha and Omega. So it was in the beginning of Christianity, so it has continued through the ages. Whatever fragments of theistic knowledge they may have had without Christ, in Him alone, have nations and individuals reached the true knowledge of God, forgiveness of sins, everlasting life. "*Through Jesus Christ*" is an indispensable element of the Old Faith. This means that Christ is the Mediator, the only Mediator, in whom we find God, and without whom the Divine life is impossible.

In this mediation three things are involved: Sonship, Mediatorial death, Resurrection.

Sonship. Jesus the Man of Nazareth occupies a unique relation to the living God, previously unattained, hereafter forever unattainable. It is that which constitutes Him what He is. This is learned not from Paul, nor from John, but from the Synoptics. E. g. Matt. 11:27: No one knoweth the Son save the Father, &c. The significance of this Sonship is that in Him we have a personal revelation of God. (1)

2. Mediatorial death. The Liberals also speak of a mediation, but it is the mediation of a prophet or teacher which they have in mind, such as have always existed, and not of a person who suffered and died for us, and one who gave a *λύτρον ἀντὶ πολλῶν*

The Old Faith knows no mediation except that of which the cross is the center.

3. The Resurrection from the dead. How this took place, for this there is room for difference of opinion, but the fact is an essential position of the Old Faith.

(1) The author has no doubt on the subject of "conceived by the Holy Ghost," but he is not so certain of the Virgin Birth. He does not regard the two as necessarily correlative.

Finally the Old Faith insists upon a third truth without which those of the Father Almighty and "through Jesus Christ" would be incomplete. It says: "In the Holy Ghost," that is, in the strength of the Holy Ghost. This is an integral part of the Old Faith.

A believer knows that he is a believer, and as such a partaker of the fellowship with God in Christ, only through the power of the Holy Ghost. Just as Jesus Christ was the historical experience of the Church of the disciples, so the Holy Ghost is the experience of Christendom. So it was in the early Church, so it is to-day. It experiences Him as a power, enlightening, condemning the old nature, creating the new nature, glorifying Christ. But this does not complicate the God-faith. Just as it was God whom we experienced in Christ, so it is God by whom we are moved in the Holy Ghost. The Holy Ghost is God. The means through which the Holy Ghost works are word and sacrament. Reduced to its ultimate statement, the word, since the sacrament derives its efficacy from the word.

That upon which the emphasis is here placed is the presence of Christ in the word and sacrament.

Those who are opposed to the Old Faith frequently lay stress on this, that faith has to do not with the past but the present. Quite right. But that does not affect such things as the incarnation of Christ, His death and resurrection. So far as the Person of Christ is concerned, all this is present in the word and sacrament, and because He is present, that is what makes the word a word of God, and makes the sacrament really a sacrament.

The Liberals have no real word of God. For them the Bible is a constituent part of the literature of the world, with a certain religious quality. There are no real sacraments. They are simply venerable ceremonies, not ordinances of the Lord.

This cannot be otherwise. For word and sacrament are Christ-bearers, that is truly word of God and truly sacrament, if they are the products and representatives of a specific Divine revelation of God in Jesus Christ, and of this the new faith knows nothing.

God, the Holy Ghost, working effectively through the word and the sacraments, creates the Church. And the Church, the congregation, the *communio sanctorum*, is both the product and

the instrument of the Holy Ghost. To the Old Faith the Church is essentially that which is "in the Holy Ghost."

As a matter of course Church is here spoken of not in a hierarchical sense, or in the sense of a civil institution, or any kind of an external organization, but purely and simply in its essential characteristics as a communion of the word and sacrament.

It is the instrument of the Holy Ghost, because through the Church word and sacrament are made effective.

It is the product of the Holy Ghost, because in it are anticipated in the natural world that which is the supernatural purpose of God's plan, the kingdom of God.

In this double sense the doctrine of the Church is connected with the doctrine of the Holy Ghost and is a characteristic feature of the Old Faith in contradiction to the Liberal school, which knows nothing about Church because it has repudiated the word of God and knows nothing about the sacraments.

This Church, this communion of those who are being sanctified, which is making itself felt in all the world, both as the instrument of the Spirit, and the product of the Spirit, may be termed the realization, in which and through which faith, though essentially belonging to the unseen world, in innumerable channels enters into and controls the life of this present world with its visible forms and influences.

"In the Holy Ghost." This means in the power of the Holy Ghost, who through word and sacrament effects in us faith, which makes us members of the Church of Jesus Christ and thereby partakers of all the gifts of God in Christ Jesus.

To sum up and to express briefly but at the same time comprehensively: The Old Faith is faith in the Father Almighty, who forgives us all our sins, and by virtue of this forgiveness grants us everlasting life, here in this world and forever in the world to come. All this through Jesus Christ, His only begotten Son, who by His coming, His life and His death and His resurrection became the only Mediator between God and men. This He did in the Holy Ghost. that is in the power of the Holy Ghost who creates faith in us through the word and sacrament, and thus we become members of the Church of Jesus Christ and thereby partakers of all the gifts of God in Christ Jesus

This is what is meant by faith in the triune God.

In the faith which has here been described, the human soul comes into real touch with the everlasting and living God. Here there courses the Life which is the Light of men. Here there gushes forth from the depths of Divine grace that comfort which brings to the soul the peace of reconciliation. Here there manifests itself a strength which is from God and which creates a new life. And whatever blessings may have come to the world from the Christian Church in its work of brotherhood, or service, or of missionary labor, finds in the Old Faith as it has here been described its serene and ever-flowing fountain. And with this faith Christianity stands or falls.

ARTICLE IV.

MODERN ACQUISITIONS FOR THE INTERPRETATION OF THE BIBLE.

BY REV. J. F. SEEBACH, A.M.

No one questions the necessity of interpreting the Bible. It is the primary duty of all to whom are entrusted the "preaching" and "teaching" specified in the last commands of Christ. It is the instinctive request of those who are brought to face the momentous question, "What think ye of Christ? whose Son is He?" and it is the inevitable response of him whose help is sought. "Understandest thou what thou readest?" said Philip to the eunuch. "And he said, How can I except someone shall guide me?"

Christ himself has emphasized the importance of interpretation by the many examples enshrined in his teaching. The series of contrasts introduced by, "But I say unto you," are interpretations in which spiritual insight, historical sense, and grammatical accuracy are ideally combined. But nowhere are his powers more strikingly displayed than in His illuminating exposition of Malachi 4:5. The teachers of His day, misled by false principles of interpretation, debased by unworthy and material expectations, sought that in John Baptist which was impossible, and received his denial (John 1:21). The Master, searching the prophet for the words of His Father, saw clearly the truth declared, and proclaimed what seemed to contradict John, but really did not; for Malachi had not said, "I will send you Elijah, the prophet," but, "I will send you a prophet Elijah,"—"in the spirit and power of Elijah," the angel had said (Luke 1:17). If these passages still seem to carry a burden of contradiction for the present time, it is because the masters followed have come from the schools of the Rabbis, to the neglect of the spirit and method of Him who said, "One is your Master, even Christ."

Many methods of interpretation have contended with each other in the Church of Christ since men first felt the need of

bringing forth "treasures new and old" from the strong-room of God's Word. Naturally they made mistakes; unfortunately they persisted in them through centuries. Some of their conclusions remain to this day to obscure the clear light of truth. In many places the windows are closed, and we "see through a glass darkly;" and when the truth is sought, "the veil is" not "taken away."

But the promise of God is being steadily fulfilled. The Spirit who shall lead us into all truth is accomplishing his work, broadening and purifying knowledge, accelerating the process by the accumulation of many means and agents, that we may at length be free from the bondage of ignorance.

I. REVISIONS.

The most obvious of the modern acquisitions are, of course, the revisions of the Bible. I speak, naturally, of those in our own language, though there have been several others, of which the most notable, perhaps, is that of the German Bible. In spite of several well recognized deficiencies in the revisions, there can be no doubt of their incalculable value.

In the first place, they offer us a better and a truer text. Instead of a fourteenth century text,—a child of many erring ancestors,—we have one taken by the most exact and competent scholarship from manuscripts that were certainly written early in the fourth century, and probably reach back into the second century, of our era,—venerable parchments, patriarchs of the day when men knew men who had spoken with the apostles of Christ. The value of this cannot be overestimated.

Besides this, they provide a vocabulary suited to modern needs. Who of us has not felt the burden of obsolete words when standing in the pulpit, or meeting the hesitant questioning of an inquirer? But now the mysterious "leasing" (Psalm 4:2) is readily known as plain *lying*, and the dangerous attempt to "prevent" God (Psalm 88:13) is appreciated as the gracious privilege of *coming before* Him by the pathway of prayer.

In this connection, we should not lose sight of the many modifications of words not obsolete, but inaccurately chosen. The example in Matthew 26:28 may stand for many others. In the

Authorized Version Christ is made to say, "For this is my blood of the new testament;" while in the American Revision the wording is, "for this is my blood of the covenant." It needs little thought to see the superiority of the latter. It is truer, for the institution was not a legal document; it is clearer, for the ordinary reader will confound that "New Testament" with the latter part of the Bible. It will be seen, too, in this and other cases, that the change is more than verbal.

And then they give us innumerable examples of more judicious phrasing whereby the light penetrates into many dusky corners of Holy Writ. Two examples must suffice. (a) First, there is that noble chapter of Isaiah—the ninth. The obscurities and mistakes of the old reading were not wholly able to conceal the lofty dignity of its thought; but now, clothed aright, it reveals the infinite tenderness of Israel's God in the declaration that confronted the faithful of Isaiah's day, and may now console those who come with like perplexities and sorrows. (b) Then there is that place of mysteries and linguistic marvels, Job 28:1-11. Who has ever understood the Authorized Version rendering? Who would care to catalogue the varying comments on the English text? Yet the transformation that has been wrought in the Revised Version is largely by means of language suited to the activity described; for the description is that of mining, and the operations are those that every miner knows,—but who would have recognized it without the new phrasing?

To all these let us add the removal of the impossible interpretative headings attached to so many books and chapters of the Bible. It is a relief and an education to have the purified Word speak for itself; for this, though a negative acquisition in one aspect, is positive in its benefit for everyone.

There is one acquisition that has for the present a more limited acceptance. I refer to the many unofficial revisions, paraphrases, and independent translations of larger or smaller portions of Scripture. The *Modern Reader's Bible* and the *Twentieth Century Bible* are representatives of the first; the *Messages of the Bible* and paraphrases like those of Lightfoot show forth the purpose and method of the second; the work of every commentator, and the interpretation of every isolated portion:

of Scripture, give us myriad examples of the last. Each offers its contribution with varying success. The time has gone by for large changes to be effected by these methods; but an important work remains for the last-named, the results of which will gradually, but more rapidly than heretofore, find their way into future revisions.

The results of such interpretation are various. Sometimes they are indirect, as in a recent examination of Paul's phrase, "as a man." There has always been uncertainty about these words, because they seem to deny inspiration to certain portions of the apostle's writing. But now it seems clear that Paul means to say that he will use an illustration from human life as over against one taken from Scripture. Here the interpretation carries with it a change of word in Galatians 3:15, for with this conclusion the legal word "testament" would be more accurate than the religious word "covenant."

Sometimes the result is negative, offering no substitute for the reading criticised. For instance, in Ephesians 3:15 the assonance in the original, (*patera---patria*), indicates the very closest relation between the two words, "Father" and "family." But the word "family" is in several respects unfortunate. Originally the "*familia*" did not mean the children, but the servants, of a household. So Defoe could say, "I was a single man, but I had a family of servants." As a term, therefore, it takes its origin not from the highest but from the lowest in the household. If we had a personal term equivalent to the territorial appellation "fatherland," the difficulty would be removed; but as it is we can go no further at present than to notice the limitations of the term now used.

Sometimes the improvement is already partly recognized. There is such an instance in Luke 9:30, 31 with respect to the word "decease." Luke's word is "*exodus*," and it is a pity that the word was not transliterated instead of being so inadequately translated by "decease." The word in the margin, "departure," would be preferable, and sometime it will come to its own. For the Master's "*exodus*" comprehended more than his death; it involved also his passion, cross, resurrection and ascension,—and these are by no means subordinate to his death. Moreover, it may be questioned whether the Transfiguration was essentially

a preparation for death. It is suggestive to consider the messengers from the Father. "Moses was without a sepulchre; Elijah was without a shroud." From this we may gather more than the mere announcement of death; there would be nothing transfiguring in death alone. And so, Luke speaks of that which is fulfilled as a "departure," not a "decease."

Sometimes the result is a proposed change of such varied relations that many will hesitate to apply what is accepted. Take the etymology of "alaf." It has two meanings—"thousand" and "tent" or "family." No student of Hebrew will doubt the double meaning of the word. Yet, when it is applied to the numbering of the tribes of Israel, we have a surprising difference. Instead of 600,000 people we have 598 tents or families, with a total of about 5500 people. Professor Petrie urges this interpretation for two reasons. First, because the common method of computation is by families and not by numbers. Secondly, because this enumeration would reduce the Hebrews to numbers more nearly equal to the Amalekite inhabitants of the Sinaitic Peninsula, with whom they contended.

II. ARCHAEOLOGY.

No class of Biblical students can remain indifferent to the contributions of archaeology. Each school looks eagerly to it for the proof of its own position. Consequently no apologetic is called for.

And what a work it has accomplished! Bit by bit it uncovers the cities and roads that swarmed with life in the morning of the world. The so-called legendary portions of Genesis become fragmentary transcripts of history. The enemies of Abraham receive a "habitation and a name." The puzzling movements of the patriarchs are explained. The mysterious Hittites take their place among the nations of the world. The obscure Horites have their cavernous homes and altars uncovered. We can look upon the "bricks without straw," and walk upon Jeremiah's pavement in Egypt, from which he prophesied.

This science, too, has lent its powerful aid to the New Testament. The masterly work of Ramsey throughout Asia Minor; the excavations in Egypt, Greece and Italy, have all made

the time and surroundings of the apostolic labors more real and vivid. And there will be more, much more; for this is but the beginning, and who can tell the end!

But there is one development of archaeology, of late origin and unusual purpose, that may arrest our attention for more than a passing moment. In some respects it is the most important development that has yet been presented, and it is hard to conceive that one can come that shall surpass it. It is the discovery of the basis of New Testament Greek. I call it a discovery, for it is nothing less,—a theory it really never was.

We are all acquainted with the theory that the language and grammar of the New Testament stand alone in the realm of literature. As late as 1894 Professor Blass of Halle declared that New Testament Greek was “to be recognized as something peculiar, obeying its own laws.” This modern view is merely a modification of the claim first advanced in the Purist controversy of the 17th century, that the Holy Spirit had framed a new language for the purposes of revelation.

This theory seems strange now, and can be explained only on the ground of fixed, preconceived ideas. It seems strange, because various human influences were freely recognized. There were the words that were known to be, some of earlier, some of later, idiomatic Greek. There were the many marks of popular speech,—the use of compounded and sesquipedalian words, the frequent use of the diminutives, the changed forms of verbs and the modified sense of nouns. There were also the influences of Roman judicial and military terms, of Greek life and concepts, of Egyptian commerce, Oriental mysticism and, most significant of all, Hebrew and Aramaic words and constructions.

All these found mingled in the then universal speech ought naturally to have suggested the striving after a medium of expression that should be intelligible to the composite population of the Roman Empire; or, what is even more likely, that the language they used was the common speech resultant upon their mingling. The Reformers on this, as on many another question, took an advanced position, one that was sadly obscured in the century immediately following. They readily acknowledged the literary inferiority of New Testament Greek, but saw in it only a mark of great divine condescension to the humblest of men

that their common speech should be made the medium of God's blessed truth. In this they were at one with the early Christian apologists who, when their assailants pointed sarcastically at the "boatman's idiom" of the New Testament, gloried in the taunt, and made this very homeliness their boast.

The chief stone of stumbling until lately, however, was that only one standard of comparison was available—the Greek of the classics. Between this and the Greek of the Testaments there were differences that seemed unaccountable by natural laws. There were changes and peculiarities of form for which no lexical or syntactical reason could be offered. And when these were considered in connection with the change in content of words due to the exigencies of use for religious purposes, the divine fiat theory seemed to be the best-working hypothesis.

But the last ten years have changed all that, for in that time the work of Professor Deissmann and a few others has been recognized, and a new standard of comparison established—that of the common Greek speech of the apostolic times.

We are all acquainted with the marvelous discoveries of papyri made during the last century, especially those from Fayum, Oxyrynchus-Behnesa and other portions of Upper and Middle Egypt. For a long time they were neglected, or made use of by very few scholars. Interest in them was gradually heightened by the discovery of fragments of Scripture; but when the now famous Logia were found, a great change came over the attitude of the scholarly world toward these memorials of by-gone days. Then it was discovered what a treasure lay hidden in the products of the rubbish heaps of these ancient cities.

Here were found "discarded files of documents from public and private offices, worn-out books and fragments of books, legal documents of the most various kinds, e. g., leases, accounts and receipts, marriage contracts and wills, attestations, official edicts, petitions for justice, records of judicial proceedings, and a large number of documents relating to taxes; then letters and notes, exercise books, charms, horoscopes, diaries," and all forms of the script incident to the expression of the common activities of life.

When these were considered and studied in connection with other results of excavation in various parts of the world, e. g.,

inscriptions cut on stone, cast in bronze, scratched on lead or gold plates, wax tablets, wall scribblings, coins and medals, and, last but not least, the inscribed ostraca or potsherds—the common stationery of the poorer classes of that day—a surprising and revolutionary discovery was made.

Here in common use by non-Christians of widely separated portions of the then known world were many of the linguistic peculiarities of the New Testament Greek. The similarities were unmistakeable, as were the departures from the style of classic Greek. The conclusion was inevitable; these forms were the forms of non-literary prose,—the common speech of the people. Therefore, the sacred scribes of the New Testament had used the language of common life, the speech of the people they approached with the message of salvation.

It is yet too early to indicate the specific influences of this development upon the interpretation of Scripture. The most important and wide-reaching change must be the different attitude toward the vehicle of revelation. The result of this cannot be easily or quickly estimated. Time is needed to declare the full value of this new contribution to the science of interpretation.

One concrete example I cannot refrain from citing, partly because of its practical bearing upon a problem often presented to us. It is the light thrown on the words of Christ, (Matthew 10:8 ff.; Mark 6:8; Luke 9:3; 10:4; 22:55 ff.) “Freely ye have received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey.” What is the meaning of “wallet?” The Greek word “pera” is generally taken to mean a travelling-bag, a term that is general and somewhat vague in its meaning. Professor Deissmann has recently made a stimulating comment on this passage (*Expository Times*, November 1906) from which I shall here quote at length.

“A special meaning made known to us by an ancient stone monument suits the passage at least as well as the general meaning of ‘travelling-bag.’ A Greek inscription of the Roman period has been discovered at Kefr Hauar in Syria, in which a ‘slave’ of the ‘Syrian goddess’ speaks of the begging expeditions he has undertaken for the ‘Lady.’ This heathen apostle—who speaks of himself as ‘sent by the Lady’—tells with triumph how each of his journeys brought in seventy bags. Here he uses our

word 'pera.' It means, of course, not bags filled with provisions and taken on the journey, but a beggar's collecting-bag. This special meaning would suit the New Testament passages admirably, especially the context in St. Matthew: You are not to earn money, and you are also not to beg. The divine humility of Jesus would stand out anew with this inscription as back-ground were we to adopt this possible interpretation of the word 'pera.' In the days of early Christianity the mendicant priest of the ancestral goddess wanders through the Syrian land; from village to village the string of sumpter animals lengthens, bearing his pious booty to the shrine; and the Lady will not be unmindful of her slave. In the same land, and in the same age, was One who had not where to lay His head, and He sent out His apostles with the words: 'Freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey.'

III. ANCIENT MANUSCRIPTS.

There can be no doubt of the importance and value of these for the interpretation of the Bible. The contentions of Dean Burgon long ago ceased to arrest attention. The intelligence of the world is at one in appreciating the contributions of the ancient codices towards the restoration of the original text of the New Testament. That is an old story, but one that will never lose its interest, I imagine; for where the various revisions reach with their stimulating and educative effect, there will the story be retold as a memorial of them.

From the very nature of the case, however, their influences will always seem somewhat obscure and uncertain, because of the indirectness of the results, and the comparative smallness of the changes they may effect. There is no doubt that we have in general the true text of the New Testament. The reverence of the transcribers would assure that. Even the manuscripts on which the revisions are based have occasioned no revolution, but only a reform, in the subject-matter of the text. The dust of ages has been blown away; accretions have been removed; elisions have been replaced; phrases have been adjusted. But we have no new Bible, only a clarified one.

It is not possible that even so great a change as this can be again effected by the further discovery of ancient rolls or codices, parchments or papyri. Those we have are too ancient to allow space or time for considerable differences of any kind. Further documents may be found corroborating the Logia as veritable reminiscences of the sayings of Jesus. Some of the lost letters of Paul, and other apostolic writings, may possibly see the light. But these are at most only possibilities, not acquisitions, and would make no change in the Bible. The reverence of men for the forms of sanctity and an invincible hesitation, would advance them no further than an appendix to the Sacred Tome.

But the contributions of the manuscripts are not ended. The late and increasing treasures of the Sinaitic monasteries are prophetic of that. Ancient copies of ancient versions—Syriac, Coptic, Armenian, etc.—furnish testimony of still more ancient originals, and suggest emendations, original words and phrases, that cannot be ignored. Often not a word is changed, but the sense of a passage is effectually modified. Sometimes a new word is introduced which at once approves itself by its very presence. It may never be incorporated in the standard text, but its power will be felt.

There is a partial illustration of this in a new reading of Luke 23:39 that has recently been deciphered in an ancient Syriac palimpsest. It runs as follows: "Art thou not the Saviour? Save thyself alive to-day, and also us." They are the words of the impenitent thief. The assonance of "Saviour" and "save" in the English reproduce very well the same effect in the Syriac—to which the Semitic taste was very partial. But there is also a further significance when beside this sentence we place Christ's words to the other thief, "*To-day* thou shalt be with me in Paradise." "To-day," viewed as a word repeated by Christ, receives additional emphasis. Those familiar with Semitic idiom see some value in this variant "still enshrined in what was once the Bible of the Syriac-speaking Church." No variant may be neglected, for it may possibly represent the recollection of some early disciple.

And here is another. This same palimpsest introduces the word "standing" into John 4:27, so that it reads somewhat as follows: "And upon this came his disciples; and they marveled

that he was standing speaking with a woman." Can one fail to see the suggestiveness here? We must, of course, guard ourselves against the Occidental tendency to see in this attitude a manly deference and courtesy toward woman, for its import is really a more religious one.

Let us recall the circumstances. The disciples had left Him by the well-side utterly weary—"as he was" is very expressive of complete fatigue—and hungry, for they had gone to buy food. But when they return, the fatigue is gone, for he is standing; and when they proffer the food they went to obtain, He says: "I have meat to eat that ye know not." What has caused the change?

There is no new thought added to the passage, for the change in the Master's condition is most naturally attributable to the spiritual uplift of the incident. His eagerness for humanity's welfare and this unexpected susceptibility of the woman after the depressing experiences in Jerusalem are the simplest explanations of the transformation in Him. But while the attitude does not change the teaching of the incident, it emphasizes it. The posture is suggestive, the more so because it is so natural. It is the inevitable gesture of earnestness, and so lights up the story with a vividness that makes it more humanly real, more divinely touching.

Take with this one other use of the word "standing" in connection with Christ. This is already in our text. It is when Stephen stands looking steadfastly into heaven, and sees "the Son of Man *standing* on the right hand of God." In every other instance recorded the Son of Man is described as sitting, but this first martyr is about to come, and He stands to receive him. There is the same eagerness, the same mindfulness, the same advance.

Put these two side by side and, while you may not put the word into the text of John's gospel, you will always see the Son of Man *standing* speaking with the woman of Samaria.

IV. RESULTANT ADVANTAGES.

Here I shall stop, though I should like to show at some length the advantages these acquisitions afford us. Let me but indicate

them. We are made increasingly sure of the Bible's meaning. We are made more familiar with the conditions of thought and living in the times concerned. There is produced a realization of the eternal oneness of mankind. There naturally follows a greater facility of applying the Biblical facts and teachings to the needs of the present day. The word of God is humanized, so that none can say hereafter: "These people were different from myself, living under different conditions." Its precepts are made more reasonable—divinely, sweetly reasonable. And—we are nearer the truth!

ARTICLE V.

THE BIBLICAL DOCTRINE OF THE HEART.

BY NORMAN S. WOLF, B.D.

The importance of the heart with respect to its inward and outward relations to life and the activities of the animate creation, finds its expression not alone in the Bible. Parallel with the teachings of the Bible are the firmly grounded teachings of the ancient peoples who inculcated a sacred regard for the heart. The earliest Egyptian records, found in *The Book of the Dead*, reveal the fact that the blood was considered the life of man, in the heart existed the source of the life of man, that is, the heart was the sustaining center of life after birth. The heart, as the embodiment of life, was the gate-way to the presence of the gods, and there, after death, it was returned with all self-conscious powers, by the chief of the gods.

Abundant evidence has been discovered, not only in Egyptian records, but also in the records of other primitive peoples, to confirm the fact that the heart was everywhere held in highest veneration. It was considered as the vital center for all the activities of the soul. Even to-day in heathen countries it receives this primitive veneration.

It is thus seen that the doctrine of the heart, not only as the center of physical life, but also as the center of the pneumatico-physical realm of man, antedates the distinct promise of God, given through Moses to the Children of Israel, saying: "And Jehovah, thy God, will circumcise thy heart and the heart of thy seed, to love Jehovah, thy God, with all thy heart and with all thy soul, that thou mayest live." Deut. 30:6.

Though no one can with certainty declare the historical beginning of the human race, nor even its primal separation and segregation into families, clans, and tribes which formed the head waters of the profane nations that were a perpetual worry to the Children of Israel, yet we may confidently infer, that, back in the obscure morning of history, before God called Abraham from out of the Chaldee, or before He saved the eight souls

by water, the heart, according to their way of thinking, was the part of man by which he reached out towards his God or gods. On the other hand it was also the medium by which divinity disposed man for definite ends. The heart was the home of divinity and of the self-conscious *ego* that stirred in it. It was the common meeting place of God and man.

I. AN ATTEMPTED EXPLANATION.

One thing is sure, before physiological and psychological investigations were instituted, people gave to the heart all the powers exercised by the soul and the body. No particular reason is given for regarding it thus. The acceptation of this fact was quite natural, for, with but a few exceptions, and those chiefly among heathen philosophers, and in Dan. 2:28; 4:2, 7, 10; 7:1, 5; the *nous*, which is the Septuagint translation for *lebh*, had not been assigned to the brain as the sphere of its activity. Pythagoras, 580-500 B. C. (?) was the first philosopher to ascribe the activity of the *nous* to the brain. This belief was not generally accepted until later investigation of philosophy and physiology demonstrated beyond doubt the truth of his belief.

The head is recognized in Scripture, but only for the external appearance which it presents of the internal state and agency of the soul. It is the part on which the hand is laid in blessing, in consecration, in healing, and over which the anointing oil is poured, in order that these may prevade the whole natural state of the man.

The countenance is regarded as the mirror of divine influences and emotional states and transports which light up the external appearance from an inner glow. Thus we see the Biblical distinction of an outer nature, *prosopon*, *rosh*, Is. 13:8; the visible, personal appearance of man; and of an internal nature, *psuche*, *nephesh*. But nowhere is there ascribed to the head psychical functions. Seeing and hearing though located functionally in the eye and ear, are nowhere referred to by Scripture as activities of the soul, located in the head. The soul is the back-ground of every sense-perception, and its home is in the heart.

Is there any plausible explanation to be found to justify the Biblical usage of "heart?" Were we speaking of present-day

ideas, we would smile at this puerile idea of conferring psychical functions upon a muscular organ, by whose contraction and expansion the circulation of the blood is effected, and by circulation, both assimilation and invigoration. But in the Biblical use of "heart" we find such a close relation existing between it and blood, and sacrifice, and atonement, that here there seems to be found an explanation. This relation is shown to have existed also in legendary and ancient history. (7)

In the days of early Bible history, though men had not the faintest idea of the circulatory system of the blood, and of the heart's relation to such a system, we may reasonably infer that they had more than an intimation of the close relation between heart and blood. But this cannot answer for the prominence given to the heart in the Bible, except as it may answer to a generic conception of man. Even if the heart was thought to sustain a mysterious relation to the blood, so far as its origin was concerned, this fact does not explain why it should have been made the repository for all the higher activities of the soul. That such is the case a most casual reading of the Bible establishes beyond doubt.

The doctrine of *the heart*, as the Bible teaches it, starts with ideas of life and of blood. These ideas are divinely attested to, which at once separates the Bible teachings from the superstitions and fancies of heathen and legendary doctrines, though underneath these may be a substratum of divine enlightenment conferred by means of the intuitional faculty, generic to man, to which we were not wont to give due amount of credence.

In Gen. 9:4, we find this statement made: "But flesh with the life therefore, which is the blood thereof, shall ye not eat." Here "life" and "blood" are in apposition. The flesh of every "living thing" was to be used for food, on condition that the blood be shed before using. Often in Scripture do we find reference to this prohibition, for the blood is the soul of the flesh. Another reason for prohibiting the eating of blood is found in Lev. 17:11: "For the soul of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls." The

(7) *The Blood-Covenant*, pp. 99-110.

word used for soul in these references and elsewhere is *nephesh*, which constitutes the vital principle in man and beast.

But Gen. 9:5 places a further restriction on man's blood. The blood of beasts is not to be eaten; it must be "poured out;" but here we find the positive command that man's blood is not to be shed. A penalty is added to the shedding of man's blood: "Surely your blood, the blood of your lives will I require at the hand of every beast, and at the hand of man, even at the hand of every man's brother, will I require the life of man," for this reason added in verse 7—"for in the image of God made he man." Here we find the same dependence of life upon the blood, but it is of a higher nature and of greater value than animal life. Here is included the individualizing principle which is the characteristic gift to man from the breath of God.

Since the *life of the body*, which is the *soul*, is in the *blood*, and it, i. e., the life, employs the blood as its agent for all activities of the body and soul, and since the heart is everywhere spoken of as the home of the soul for man and beast, though the soul, *nephesh*, of man differs in its origin from that of the beast, it naturally follows that the heart, in which all life finds its full expression, is the point of union between the blood and the activities of the soul. The life which is in the blood finds its support, its direction and its final disposition in the heart.

Moreover, let it be remembered also, that the blood is not the only agency through which the soul acts. Primarily *nephesh* means "that which breathes"—as in the acts of respiration; hence Jer. 15:9, Job 31:39 speak of "breathing out of the soul." The soul also acts in taking and depends on nourishment as is shown in various statements which indicate kinds of foods and drinks to be eaten and the benefits derived therefrom. Whence comes the energy for these activities? A common, central, energizing point between the activities and the life which supports them must be recognized. We may rightly confer this energizing power upon the heart.

Though the life of man, the soul, is in the blood, yet it is clearly shown that this life centers in the heart. For instance, when instantaneous death was desired, Abner smote Ashael "under the fifth rib." Likewise Joab administered death to Ab-

salom by thrusting his darts through the heart. Transfixing the heart was known to bring sure and immediate death.

II. THE HEART AS THE CENTER FOR 1. "ANIMA." 2. "ANIMUS."

The heart lies therefore at the very center of the life which is in the blood, and this life includes not only the vital principle as it is found in man and beast, but the personal principle of man also which is the spiritual principle. This personal spirit is inseparably connected with the body and uses it as an instrument. By it all the phenomena of the senses are received and interpreted and built into physical, moral and religious strength. Not that the sentiency lies in the heart are we to understand this relation of heart and personal life, but by means of the heart's activity, as the central organ for circulation, this relation is established and maintained.

The heart, as the home of the soul, sustains to it a double relation, for the soul has a double sphere of activity. On the one hand it is kept from stagnation and death by this throbbing organ in our breasts. Even it itself is kept pulsating by the very same life which it distributes throughout the body. On this distribution rests the life of the senses as well as the activities of the body. In this aspect of life, that is, the principle of life, we call the soul "*anima*."

On the other hand it is evident also that the soul is dependent on this river, charged with the elements of life for its *spiritual* activities, using *spiritual* dichotomously, and attributing to it all the states of the soul and those acts which speak of spiritual discernment and communion with God. Here the soul is termed "*animus*." How the transition of energy is effected, that of the spiritual into the realm of flesh and sense and *vice versa*, who can tell? But that it occurs, who will doubt? Is it not certain that in the ceaseless ebb and flow which arises out of the pulsations of the heart, there is present that mysterious union of the spirit of life which keeps soul and body in a unified, mutually dependent being, that being which in "the beginning" God was pleased to call man?

It is not a forced inference, therefore, to attribute to the heart all the activities in which man can engage. We now regard it

merely as a muscular propelling center for the circulation, lifeless in itself, except as it is animated by the soul which is the medium of life, yet it is quite natural and reasonable to attach to it such a dependence of life, that while it continues to throb, some strands of hope remain unsevered. It is the central organ of the unity of man's existence. Thought may cease, consciousness may even depart for a season, the functions of the other organs may be suspended indefinitely, even the heaving of the breast as in asphyxiation, and yet within a reasonable limit of time this life-dispensing again will maintain the spark needful for resuscitation. To quote Beck—"The heart is the first thing to live. It existed before the organism, and even furnishes materials for the formation of it. So too, it survives the organism, being the last organ that fulfils its office." This points to the meaning which the Scriptures give to the heart, namely, center of life. Its first motion is the sure sign of life, its stillness the sure sign of death.

III. THE HEART AS THE CENTER FOR PHYSICAL LIFE.

We have sufficiently shown above that the heart is the center for the whole life of man. Before we proceed to a consideration of specific psychical functions attributed to it, let us note that the Bible recognizes it as the center for physical strength. When the three men appeared to Abraham on the plains of Mamre, he hastened to set before them a morsel of bread and butter, (curds of milk) and flesh, that their hearts might be strengthened, meaning thereby, the alleviation of their fatigue, a restoration to comfort and strength. The same significance is found in Acts 14:17, where Paul affirms that "God gave rain from Heaven and fruitful seasons, filling our hearts with food and gladness."

Thus the partaking of food and drink becomes the strengthening of the whole man. It is not to be understood that the heart is the receptacle for food and drink, but rather, by the partaking thereof, life is quickened, whereupon the heart, the center of life, becomes the recipient of this added strength, thus becoming the restorer of strength to the whole body.

IV. THE HEART AS "NOUS."

The Bible, in its reference to the heart, as the center of man's psychological functions, aims at no scientific statement of psychological laws. It deals with the content of revelation, which has been the same qualitatively, and at the same time continuous and progressive through the ages. Man, because of his self-conscious constitution, is the recipient of this revelation. To him it is addressed, in harmony with the psychological conceptions of the various eras of development.

In an endeavor to systematize the Bible references to the heart, we shall do so in accordance with the laws of psychology, remembering that the mind whose realm of activity is the soul, acts in each act of consciousness as a unit, and thus may be referred aptly to the common center, the heart. Also for the Old Testament and New Testament, we shall endeavor to show similarity of ascriptions to the heart and note differences where such may be found.

The Bible knows nothing of the sensorium, the back-ground, or rather the foundation of the psychical realm, as it has been set forth in modern times. It starts with the assumed fact that man has certain powers in his soul which distinguish him from the rest of creation. By these powers he is enabled to regulate and adapt himself, as well as to be the recipient of divine favor and retribution.

Taking these powers in an orderly sequence, let us first look at the heart as the center of the *nous*. Here it becomes the source of thought-conceptions, including the imagination, the memory and the understanding.

That the heart perceives and understands is shown in Deut. 29:4: "But Jehovah has not given you a heart to know." Acts 16:14: "Whose heart the Lord opened to give heed." That upon which one relies and in which he finds direction is bound or written in the heart; Deut. 10:16: "Therefore shall ye lay up these my words in your hearts;" while everything kept for memory's use is stored in the heart; Luke 2:51: "His mother kept all these saying in her heart;" and Isa. 65:17: "And the former shall not be remembered nor come unto the mind," i. e., *lebh*.

Thinking in Gen. 17:17 is called "speaking in his heart," and because thinking is centered in the heart, it becomes the birth-place of words, Matt. 24:48: "Shall say in his heart, my Lord tarrieth," also Job 8:10 utters words out of their hearts, so also in Matt. 12:34: "Out of the abundance of the heart the mouth speaketh." The heart is the seat of wise thoughts and deceits and inventions, therefore the wise man is the man with a heart. Ex. 28:3—"And the man who is void of understanding, to him there is no heart." Jer. 5:21: "Hear now this, O foolish people and without understanding," *lebh*.

V. THE HEART AS THE CENTER OF FEELING.

The heart is also the center for the soul's emotions. In it originate the feelings and affections. The *splangchna* are the seat of compassion and pity. The heart being a part of the *splangchna* has a share in the emotional states of the soul, but never is it the seat of compassion. From it spring the other emotions, affections, desires, appetites, passions, etc.

The heart knows various degrees of joy, ranging from pleasures to that of transport; Job 29:13: "I caused the widow's heart to sing for joy." Isa. 65:14: "Behold my servant shall sing for joy of heart." Acts 2:46: "They did eat their meat with gladness and singleness of heart." It also feels sorrow and pain, and crushing trouble. Isa. 65:14: "But ye shall cry for sorrow of heart" Jno. 16:6: "Sorrow hath filled your heart." Acts 21:13: "What mean ye to weep and break mine heart." It is the seat of anger and raging madness, and from it springs the desire for vengeance Jas. 3:14: "If ye have bitter envying and strife in your hearts, glory not." 9:16: "Lest the avenger of blood pursue the slayer while your heart is hot." Acts 7:54: "When they heard these things, they were cut to the heart."

A peculiar emotion, a love of the heart, is expressed in Luke 24:32, when Jesus, in a surprising way, reveals to the two disciples on their way to Emmaus the secret, inner meaning of the Scriptures which caused them to say later: "Did not our hearts burn within us, while He talked to us by the way, and while He opened to us the Scriptures?" The heart is the place where a loved one is cherished, and it is also the center

of goodwill. 2 Cor. 7:3: "Ye are in our hearts to die and to live with you." The heart is crushed and withered by sorrow and fear. "Ps. 102:4: "My heart is smitten and withered like grass." Jer. 23:9: "My heart within me is broken because of the prophets." It is touched by sympathy. Hos. 11:8: "My heart is turned within me and my repentings are kindled together;" it is weakened by fear. Deut. 20:8: "What man is there who is fearful and faint-hearted, let him go and return unto his house, lest his brethren's heart faint as well as his heart."

VI. THE HEART AS WILL.

Yet one aspect of the psychical realm needs to be investigated, that of the will. That the heart was considered the center of this self-regulative power is plainly shown in both the Old and New Testaments. It is in the heart as a formative faculty that the accumulated ideas and conceptions are raised to the service of the will in its decisions. Here they are unified and arranged into judgments and resolutions. Thus man is given the power to choose, reject or desire and arrange the phenomena, that are constantly rushing from without, inward, as well as his own subjective states. Isa. 10:7: "Howbeit he meaneth not so, neither doth his heart think so, but it is in his heart to destroy and cut off nations not a few." Esther 7:5: "Who is he, and where is he who durst presume in his heart to do so?" Ex. 35:21: "And they brought a free-will offering unto Jehovah; every man and woman whose heart made them willing to bring it." 2 Cor. 9:7: "Let every man do according as he hath purposed in his heart." 1 Sam. 14:7 "Do is in thy heart." Thus, the heart is the center for choice and strong determination. It acts consciously with reference to a motive or object in view. Acts 11:23: "He exhorted them, with a purpose of heart that they would cleave unto the Lord."

VII. THE HEART, THE CENTER OF THE MORAL LIFE.

With these brief allusions to the various spheres of psychical activity, we shall now turn to the most important aspect of the

Biblical doctrine of the heart, it is the ethical aspect, the final disposition of all we have thus far considered. Thought, feeling and will, *per se*, would be of little value if there were not an ideal toward which to rise. It is that harmonizing of all our conscious experiences to the norm of right as established by Absolute Righteousness which forms the fullest expression of the heart-life. All the acts of thought, feeling and will, when viewed in the light of Scripture are always conceived of from a moral stand-point. At once this conception lifts the heart into an invaluable position in respect to the moral welfare and strength of man. As such it becomes the self-conscious center of man to which revelation is addressed, by which it is comprehended. And the heart, actuated by the grace of God, disposes of the content of revelation.

It is the heart in man which responds to the will of God, first, as manifested by the patriarchs and prophets of the Old Testament; secondly, as is manifested by Jesus Christ and as operated upon by the Holy Spirit. So the heart stands between God and the whole spiritual life of man. The heart is the precise expression, therefore, for the moral character of man. Ps. 12:13: "With flattering lips and with a double heart do they speak," indicating an uncertain, unstable character. 1 Cor. 12:13: "And were not of a doubtful heart." 1 Sam. 10:9: "When he had turned his back to go from Samuel, God gave him another heart" Jer. 24:7: "And I will give thee a heart to know me, that I am Jehovah." Heb. 13:9: "Be not carried away with divers and strange teachings, for it is good that the heart be established by grace." 2 Peter 1:19: "As unto a lamp shining in a dark place, until the day dawn and the day-star arise in your hearts." Deut. 32:46: "Set your hearts unto all the words which I testify among you this day." Rom. 5:5: "Because the love of God is shed abroad in our hearts," etc.

Well did the man of wisdom say in Prov. 4:23: "Keep thy heart with all diligence, for out of it are the issues of life;" and in Prov. 23:7: "As a man thinketh in his heart, so is he," also Rom. 10:10: "With the heart man believeth unto righteousness."

But since man is a free moral agent, the heart must naturally be the center from which proceeds the expression of this freedom. We have seen the part that it plays in the salvation and

moral uprightness of man. Equally as well is it the center from which proceed evil thoughts and deeds. It is the heart of flesh that lusteth against the spirit. We are told in Rom. 1:24, that God even ceases to work upon the heart: "Wherefore God gave them up in the lusts of their hearts unto uncleanness.." Because of the presence of sin in the heart, God is represented as hardening the hearts of men. Ex. 9:35, 10:20, referring to the heart of Pharaoh; Eccl. 8:11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The heart, i. e., the unregenerated heart, is the fountain whence come forth evil thought, murders, adulteries, fornications, thefts, false witness, railings, these are the things which defile the man. With the heart man hates his brother. Lev. 19:17: "Thou shalt not hate thy brother in thine heart." Of a truth, out of the heart are the issues of a man's life.

VIII. THE HEART THE CENTER OF CONSCIENCE.

Thus far we have found no advance in the teachings of the heart. The conceptions up to this point are common to the Old and New Testaments alike. But there is one point of advance in the New Testament which is not distinctly taught in the Old Testament, that of conscience. That there are allusions to this faculty in the Old Testament cannot be denied, for man is there always treated as a moral being. The most direct passage which treats of the characteristic work of conscience, that of condemning wrong and approving right is found in Job 27:6: "My heart shall not (condemn) reproach me so long as I live."

That there should have been no doctrine of conscience among the Children of Israel is not due to the fact that they were lacking in psychological study and conception, but rather because the highest good had been revealed, and hence had precluded the question, to which conscience, by virtue of its constitution, is to give an answer. Plato's question, "What is the highest good?" had been answered for Israel in the law; the law is the will of God, hence the highest good was obedience to the law, which was written on tablets of stone in that dispensation, and not on the fleshy tablets of the heart.

Jesus himself, in his teachings, gave forth revelation largely which was intended to stir up individual self-consciousness of sin and of a sense of duty. He sought to find the hidden man of the heart and to make him a law unto himself by the light of revelation. So while Jesus sought to stir up conscience, he never taught a doctrine of it.

When his work as the Redeemer of the world had been accomplished, then the question of the highest good had been effectually answered. By His life and death He exhibited it and made it an actual power, within the reach of every man, without destroying his freedom. Then came the opportune time for the introduction of conscience into the affairs of men, that by its judgments of the facts of intellect, sensibility and will, resulting in a moral state, this highest good might be attained. It is conscience that impels a man to regard the law of justice and truth. Thus it becomes the legislature for a rational life. Being the discerner of moral principles, it impresses man's rational life with a definite personal conduct, while he at the same time preserves his freedom of choice.

On the other hand, personal conduct is placed side by side with the law of truth and righteousness, whereupon conscience declares whether such conduct is in harmony with the law of right, if so, then will there be a peaceful heart; if it is antagonistic to that law, then will there be an evil heart of unrest and unbelief. In this second aspect conscience becomes the tribunal of conduct.

Note furthermore, that conscience does not exist except as causal for right of choice, and for such choice it must be attached to intellectual and moral aspects of the soul. "To have a complete notion of our own moral being and attitude we must take conscience and reason together not only because they are directly given to us as one in the organism, but because they are united by a moral process. According to the teachings of the Bible, the heart presents this union in both aspects."

The development of the doctrine of conscience is left chiefly to the teachings of the disciples of Christ. St. Paul lays especial emphasis on attaining the highest possible good in life by seeking to have a conscience, "pure" and "void of offense."

The chief passage on this doctrine however, is found in Rom. 2:14, 15: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The thought herein contained is that men are responsible for their moral states and action whether Jew or Gentile, for God, who has committed to men the spiritual heritage of the race with the duty of guarding it and transmitting it, has also appropriately given a full revelation of the highest good in His Son. Man is a spiritual being and is susceptible of this revelation, and in the degree in which he becomes conscious of this revelation in things moral, is conscience rightly informed and consequently rightly supreme in its directions. The heart is the center for the conscience, the tribunal before which we are either acquitted or condemned. 1 Jno. 3:21: "Beloved, if our hearts condemn us not, then have we confidence towards God."

CONCLUSION.

From this brief review, it is obvious that the heart as spoken of in the Bible is the home of the soul, the common meeting place of all the inflowing influences of the great wide world without, and the center from which all the out-goings of man's self-conscious nature spring. Here the messages of sense and of God are transformed into finished products for health and the highest attainments. In its mysterious depths which God alone can fathom, lies the home of all we think and feel and will. Here our moral character is fashioned and confirmed by the law of conscience. Over it God's love broods until we open the door when He gladly enters and establishes there the law of the Spirit a living power by which we rise into sonship to God. Well may we, with all earnestness, pray the prayer of the Psalmist: "So teach us to number our days that we may apply our hearts unto wisdom."

ON THE DOCTRINE OF SCRIPTURE AND INSPIRATION.

ARTICLE VI.

BY REV. W. A. LAMBERT, B.A.

I. In the Seventeenth Century dogmatics, the doctrine of Scripture is treated in two places, from different standpoints: in the Prolegomena (or *Locus de scriptura sacra*, Gerhard) the Scriptures are considered as *principium cognoscendi*, in the *Locus de verbo divino* as *medium operandi*, or *medium vocandi, illuminandi, convertendi*, etc. (Hollaz, 992.)

II. The second is the original place for the treatment of the doctrine of the Word in Lutheran theology, under the heading, however, *de lege* and *de evangelio*... (Melancthon, *Loci*, 1521. Ed. Plitt-Kolde, 1900, pp. 110, 140, cf. Hase, *Hutterus Redivivus*, Sec. 118: "Die AKD haben die dgm. Behandlung dieses Bgr. [Wort Gottes] vernachlässigt, indem sie sich allein mit seinen einzelnen Gliedern *Lex. et Ev.* beschäftigten.")

III. The treatment of the doctrine *de scriptura sacra* is borrowed from the Scholastics and is in conflict with the doctrine as given in the *Locus de verbo divino*. According to the former, the Christian religion can be taught: (Hollaz, 41: *Ad capessendam religionem intellectus humanus, vi verbi divini, et ex eo petitis argumentis stringentibus, logice atque interne cogi potest*); according to the latter, "the efficacy of the Word does not consist in moral persuasion" (Hollaz 992), but the "Word of God is a living thing, efficacious to produce spiritual effects" (Hollaz, 74, where an effort is made to reconcile the two views by at least placing them side by side in the Prolegomena.)

IV. The whole Prolegomena, with all the elements which necessitate the doctrine of Scripture as there given, are not reworked to harmonize with Reformation principles, and are not Protestant in tone or character. Cf. the definitions of *religion revelation* and *theology*, and note the absence of references to Luther and the frequency of references to the Scholastics, in the Prolegomena and in Gerhard's *Locus I*.

Cf Köstlin, Art. *Religion*, PRE 2 12:644 f.; Kropatscheck, *Das Schriftprinzip der lutherischen Kirche*, I. Bd. 1904. This position is not contradicted by Weber's negative answer to the question, "ob die Arbeit der Orthodoxie prinzipiell einen Irrweg, ein Zurückbiegen in Katholische Ssholastik bedeute." (*Der Einfluss der prot. Schulphilosophie auf die orthodox lutherische Dogmatik*, 1908, S. 173.)

V. The doctrine of the Scriptures as contained in the Prolegomena treats the Scriptures as source of knowledge, revelation as the making known of teachings or truths concerning God, rather than as the self-manifestation of God. This position was first developed in Jewish theology before N. T. times (Philo), exerted strong influence upon post-Apostolic writers, furnished the basis for the scholastic doctrine, and reached its fullest expression in Calov. It makes the Scriptures the real mediator between God and man, strives after knowledge of God rather than fellowship with God, is biblio-centric rather than Christo-centric. Cf. Cremer, Art. *Inspiration* PRE 3 9:183 ff.

VI. Any restatement and development of the doctrine from a Lutheran standpoint must start from the doctrine of the Word as Means of Grace, not from the conception of the Word as source of knowledge.

The latter conception is at best but a half-truth. In order to defend it and define it clearly, the dogmaticians must assume revelation=Holy Scripture, an assumption which they cannot fully justify. The definition of Gerhard: "Theologia (habitualiter et concretive considerata) est habitus *theosdotos* per verbum a Spiritu Sancto homini collatus" (p. 8) recognizes far more than the Scriptures alone as the source of theology, far more than is implied in the opening sentence of Locus I.: "Cum Scriptura Sacra sit unicum et proprium theologiae principium," etc. The latter agrees well enough with the other definition: "Theologia (systematice et abstractive considerata) est doctrina ex verbo Dei exstructa, qua homines in fide vera et vita pia erudiuntur ad vitam aeternam" (p. 8), if it could be granted that an unregenerated man could be a good theologian, which, however, is denied by the definition itself. This second definition is given in somewhat different form by Hollaz: "Theologia, systematice et secundario spectata, est doctrina de Deo, hominem viatorem,

a verbo divino, de vero Dei per Christum cultu, ad vitam aeternam informans," (p. 7), which implies indeed that the Scriptures are the sole source of theology, but also that the doctrine suffices to teach man unto eternal life without any special working of the Holy Spirit. If the Scriptures are the sole source of theology, then the intellect of man can and must unaided draw from Scripture the knowledge of the saving truth; if man needs the illumination of the Holy Spirit, then this also is a source of theology, and Scripture is not the sole source of theology.

VII. The Word is a Means of Grace because it brings Christ to us; for herein lies the work of the Holy Spirit, that He through the Word unites us with Christ, who is our salvation. The power of the Word is the Christ who is revealed in it; as Luther expressed it: "*Es treibet Christum.*" The Word is not grace, it is a means of grace; we find salvation not in it, but by means of it. And the salvation we find is not given in knowledge of God, but in fellowship with Christ. Christ is the power of God and the wisdom of God, (1 Cor. 1:24), Christ is the truth, the way and the life, (John 14:6), before the eyes of the Galatians Jesus Christ was openly set forth crucified (Gal. 3:1) Paul is "again in travail of them until Christ be formed in them" (Gal. 4:19). It is not knowledge, not wisdom, that St. Paul wishes to bring to men, but Christ, and Him crucified (1 Cor. 1:22-24); if the word of the cross is "unto us which are being saved the power of God," (1 Cor. 1:18), it is none the less Christ who is the power of God and the wisdom of God (1 Cor. 1:24.)

"Quoties Paulus optare se testatur fidelibus locupletem Christi cognitionem! Praevidebat enim fore, ut relictis salutaribus locis animos converteremus ad frigidas et alienas a Christo disputationes, itaque nos aliquam delineabimus eorum locorum rationem, qui Christum tibi commendent, qui conscientiam continent, qui animum adversus Satan erigant." (Melanchthon, *Loci*, 1521. Ed. Kolde-Plitt, p. 65). The heart of the Word is Christ, its efficacy comes from Christ—so it appears also to Luther and Melanchthon.

VIII. Since Christ is the revelation of God, and revelation is not intellectual, not the making known of a doctrine, but per-

sonal, the making known of a person; and since the power of the Word lies in the fact that it brings Christ to us; the Scriptures are not only the record of the revelation, not only "die Geschichtsurkunde über die göttliche Offenbarung" (Rothe, *Zur Dogmatik*, p. 343), not only "Urkunde für den Vollzug der kirchengründenden Predigt." Kaehler, *Dogmatische Zietfragen* 2I. 23), they are "das bekennende Zeugnis von der messianischen Gottesoffenbarung" (Kaehler I 2); "Offenbarungs-ansehen dürfen wir der Bibel beilegen, wenn sie uns Gottes Selbstoffenbarung in seinem Worte vermittelt." (Kaehler, I. 190). It is the record of the revelation completed, i. e., received by men. "Es treibet Christum," because it gives the first vivid experience of men with and in Him. (cf. Rothe, p. 280: "Und eben deshalb ist es so wichtig, dass der Elöser zur unmittelbarsten persönlichen Gemeinschaft mit ihm gerade solche Männer berief, die an der eigentlichen Bildung ihrer Zeit so wenig Anteil hatten.")

The Word, therefore, is not simply a historical document, but a living power; it is the written Christ, or, more accurately, it is the written witness of men concerning that which Christ was and is for men and in men. This is true Revelation—something not outside of man, but something which from the outside has come into man. Cf. Simon, *Entwicklung und Offenbarung*, 1907, p. 54.

It dare not be overlooked that "Word of God" is not found only in the Scriptures, e. g. "Auch mit allen Klauseln, Umdeutungen und Einlegungen gilt die Gleichung: "Gottes Wort = Heilige Schrift" keine ausreichende Antwort auf die Frage: Was heisst das, der Prediger soll Gottes Wort predigen?..... Was wir bedürfen, ist eine inhaltliche Definition des göttlichen Wortes, die sowohl die Schrift, wie die Predigt unter sich befasst..... "Was Christum treibet, das ist Gottes Wort," sagt Luther: Gottes Wort ist zu predigen, d. h. *Christus ist zu predigen*. Als Zeugnis von Christo ist die h. Schrift das Grundzeugnis göttlichen Wortes für die Christenheit.... Den in Christo, dem Gekreuzigten und Auferstandenen geoffenbarten Heilswillen Gottes als das Evangelium für alle Kreatur predigen zu Busse und Glauben, zur Liebe Gottes und der nächsten: das ist die Predigt der göttlichen Wortes." (Paul Kleinert, *Homiletik*, 1907, p. 43-45). "Word of God" is thus at the same time a

wider and a narrower term than "Holy Scripture." "Word of God" includes the preaching of all ages, in so far as it preaches Christ, it does not include whatever in "Holy Scripture" does not preach Christ.

IX. The Word is therefore Christ-filled, or Spirit-filled; the Holy Spirit is the Spirit of Christ, taking of Christ's and declaring it unto men, John 16:14; or God-filled, *theopneustos*, "the Word of God, living and efficacious in producing spiritual effects." (Frank, *Christliche Wahrheit*, II, 264.)

X. However the word *theopneustos* may be understood, whether *active*—God-breathing, or *passive*—God-breathed, in either case it denotes an attribute or quality of the Word, not a condition of the writers, nor a description of the mode of production: *pasa graphe theopneustos*, 2 Tim. 3:16.

For the meaning of *theopneustos* see Cremer, *Bibl. Theol. Wörterbuch* and PRE 3 9:184. Cremer maintains that philologically only the meanings "von Gott beatmet, von Gottes Geist erfüllt," or "Gottees Geist atmet" are possible, although Frank (*Wahrheit* II, 74) protests: "Es liegt nicht der leiseste sprachliche oder sachliche Grund von, mit Cremer von der hergebrachten Auffassung "inspirirt" abzugehen." Frank unfortunately bases his position purely upon an etymological possibility, not upon actual usage of the Word.

XI. Since the term *inspiration* is used as co-relative with revelation, and defined as "the subjective side of revelation" (Ladd, *Doctrine of Sacred Scriptures*), or the means and manner of revelation—always implying more or less that revelation is intellectual, an enlightening of the mind, rather than a personal contact with a person—it does not have the same connotation as *theopneustos*; and the adjective "inspired" has different meanings when applied to the writings and to the writers. An "inspired" writing is a writing produced under the influence of inspiration, an "inspired" man is not produced under the influence of inspiration, but is the object influenced by inspiration; or an "inspired" writing is *breathed* by God, an "inspired" man is *breathed into* by God. According to the A V the Holy Scriptures are "given by inspiration," the writers are not "given by inspiration," but receive by inspiration.

XII. We may therefore speak of the *theopneustia* of the

writings and of the *inspiration* of the men, thus keeping apart two distinct thoughts. But we must then not define *theopneustia*=*inspiration*, as the dogmaticians do. (cf. also Gaussen, *Theopneustie*-2 1842.)

XIII. The *theopneustia* of the writings is given directly in Christian experience and is correlative with the *authority* of the Scriptures. As the Christian knows himself dependent upon the Scriptures for his fellowship with God, he recognizes in Scripture God's voice speaking to him, i. e., the God-filledness of Scripture or its *theopneustia*... Cf. Gasser, *Das A. T. und die Kritik*, p. 133: "And this already is very worthy of note, that this unique literature [the O. T.], this inner experience of universal import and meaning, this soul-life, was given to the relatively small people of Israel which is almost lost among the old Oriental cultured states; this literature and life of which thousands on thousands among the most diverse peoples of earth have had to say again and again: these are *my* questions, *my* interests, *my* experience, *my* case, *my* sorrow, *my* joy, *my* striving, *my* rest, *my* sin, *my* folly, *my* worthlessness, *my* salvation, *my* hope, *my* wisdom, *my* strength,—*my* God!"

XIV. The *inspiration* of the writers of Scripture, or the fact that the Scriptures are given by inspiration, is gained by a deduction from the consciousness that what the Scriptures tell us of God was not learned by men themselves, but was made known to them by God. Only when this consciousness is developed in a man will the claim of the writers and the statements of the writings be accepted. The inspiration of the writers is therefore a deduction from the *theopneustia* of the writings—not *vice versa*, as the dogmaticians argue. Cf. however, Gerhard, *Locus* I, Cap. III, Sec. 36: "*Qui sunt in ecclesia, illi sponte agnoscunt divinam Scripturae auctoritatem, eamque autopiston et axiopiston esse statuunt. Quo modo enim ecclesiae filii de veritate fundamenti, cui ecclesia innititur, dubitare poterunt? quomodo auctoritate verbi divini in Scripturis contenti possunt quaerere, qui vim et efficaciam verbi in corde suo ipsimet sentiunt, et per illud ad vitam aeternam sese regenitos esse agnoscunt?*"

XV. In the N. T. there is only one passage which mentions the *theopneustia* of Scripture [O. T.], but the entire usage of

the O. T. and the manner of quotation from it implies the theopneustia; there are a number of passages which speak of the inspiration of the writers, not however specifically as writers, but as preachers or heralds. The one exception to the latter statement, in the Book of Revelation, may be only apparent. John is commanded to write what is revealed to him; that he is inspired during the writing is not stated (Rev. 1:10 ff.). And what is revealed to him is no new truth concerning God, but warnings, instructions and prophecies to, for and concerning *men*.

XVI. None of the passages which speak of the inspiration of the writers give a description of the process, nor of the state of the subject of inspiration, nor of the character in detail of the result of inspiration.

(a) 2 Pet. 1:21: "No prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." The fact is here given: *how* the prophets were moved by the Holy Ghost is not here; and the fact is that of revelation, more than that of *inspiration*.

(b) John 14:26: "But the Comforter, even the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Again the fact of a "being moved by the Holy Ghost," but no reference to the *how*, nor to the writing of "all things."

(c) 1 Cor. 2:10: "But unto us God revealed them through the Spirit;" a statement still more remote from the subject of inspiration, dealing directly with revelation.

(d) 1 Cor. 2:13: "Which things we also speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." "But what are these 'things' of which St. Paul speaks? V. 9: "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the Spirit." Not, then, certainly, what the Biblical writers have read in the writings of others to whom they refer; *not* that of which they bear witness as eye witnesses, which they have seen, heard, touched; *not* whatever of fear and shame, joy and thanksgiving, gushed forth from their hearts; *not* that which God has placed before us all, like our world as we know it, with its rain and sunshine.....and what shall I say further?"

(Kaehler, *Zeitfragen* I, 68). Again, therefore, we have the fact asserted, but not a word as to the manner, method or result; and the fact asserted only for a limited range of truths, not for all of Scripture.

XVII. Inspiration, according to these passages and the definition given by the theologians, (e. g.: "Inspiration is an action of the Holy Spirit, by which real knowledge of things is supernaturally poured upon a created intellect," Quenstedt, quoted in Schmid), belongs properly only to the strictly revealed truth contained in Scripture, not to the Scriptures as a whole, nor in all their parts. Theopneustia is a quality belonging to the Scriptures as a whole, is not restricted to any of its parts and is independent of the amount of supernatural revelation contained in any special portion. E. g. John 3:16 is from the standpoint of revelation—intellectually considered—more 'inspired' than Phil. 1:21, or Gal. 2:20; but measured by their God-filledness, their theopneustia, whether by this we mean their being God-breathed or their being God-breathing, these latter passages are by no means inferior. Measured by revelation as a personal fellowship with God, we might even consider them of greater value, embodying a clearer revelation of Christ. Again, the degree of inspiration in this sense varies greatly in St. Paul from the passages just quoted to 2 Tim. 4:13, but the theopneustia, being a quality of the writings as a whole, or, better yet, of the Bible as a whole, is not affected by such passages any more than the architectural beauty of a well-built house is affected by the rough rafters supporting its roof.

XVIII. Inspiration, especially in the sense of the dogmatists of the Seventeenth Century, belongs to the Scriptures as the source of theology, theopneustia belongs to the Scriptures as means of grace. Or, to retain the terminology of the dogmatists, inspiration belongs to the *Locus de scriptura sacra*, theopneustia to the *Locus de verbo divino*. Even in the dogmatists the two terms *Scriptura sacra* and *verbum divinum* are not synonymous. Gerhard, in a passage quoted above directly uses the phrase "*verbi divini in Scripturis contenti*." Hollaz writes: "*Sacra scriptura accurate loquendo est verbum Dei, idque vivum et efficax ad producendum effectus spirituales*," but in the very next question states: "*In definitione sacrae scripturae verbum*

Dei formaliter notat sententiam Dei, sive conceptum mentis divinae, de salute hominum immediate prophetis et apostolis, atque mediante eorum ministerion, universo generi humano manifestatum." (pp. 74 and 77.) It follows that a distinction must be made between *sacra scriptura* and *verbum Dei*, which one definition denies and the other necessitates. The attempt to substitute a definition for *Verbum Dei* in many places would lead to difficulties which are ignored by the simple assumption of Hollaz's first definition, *Scriptura sacra = Verbum Dei*.

XIX. Since the modern development of thought, especially also of theological thought, does not admit the use of Scriptures as the sole source of theology; since in fact the Scriptures never were so *used*, but in the ancient Church the source of theology was the *regula fidei* drawn from the Scriptures, and in the dogmatics of the Seventeenth Century the *analogia fidei* was considered the key to the Scriptures, and both *regula fidei* and *analogia fidei* were the expression of Christian experience based upon and mediated by the Scriptures; it is not necessary to define inspiration in such a way as to make the Scriptures the absolute and sole, and therefore absolutely infallible source of theology. The sole source of theology is rather the Bible attested to and interpreted by Christian experience, or Christian experience bound up with the Bible and recognizing in it the personal God and personal Redeemer, finding through the Bible and ultimately through the Bible alone access to God through Christ.

XX. The detail investigation of the means and manner of inspiration is therefore not essential to theology, and, in the absence of clear statements of Scripture and of experience, belongs to the speculative portion of theology, rather than to the positive. Christian experience and Christian knowledge are satisfied with the theopneustia of Scripture, the fact that in the Scriptures God is found, and with the assurance of Scripture and of experience, that it was God's Spirit who made it possible to find God in Scripture, not man himself; in other words, the double *fact*, not *theory*, of theopneustia and inspiration suffices.

XXI. If a theory of inspiration, i. e., of the mode in which God acted upon the writers of Scripture or of the condition of the writers during the writing, is to be formed, it must account not only for the theopneustia and the fact of inspiration, but

also allow for those parts of the *theopneustos graphe* which are not in the strict sense *inspired*, i.e., which contain no revelation, either intellectual or personal.

XXII. No theory can be true which distinguishes between the writing and the preaching of the apostles; since the only Scripture foundation for the doctrine deals not with the writing, but with speaking. The dogmaticians recognize the latter fact, but base upon it the argument *a minore ad majorem*: if God inspired the preaching how much more the writing, which was a permanent preaching?

XXIII. No theory can be true which mechanically distinguishes degrees and grades of inspiration in the same person during the same writing. This was granted by the dogmaticians, when they argued that the slightest details were truly inspired by the Holy Spirit.

XXIV. No theory can be true which treats revelation as the making known of formulated truth, and not as the making manifest of personal relations. "Die frühere orthodoxe, wesentlich wissenschaftliche Auffassung der Offenbarung als übernatürlicher Mitteilung von Kenntnissen, wie sie unter den Apologeten noch am meisten die Katholiken vertreten, betrachten wir (das Nähere der Dogmatik überlassend) als abgethan, besonders durch Rothe, "Zur Dogmatik." Die Erkenntnis ist erst Wirkung der an sich objektiven Offenbarung—Selbstkundthung Gottes." (Kübel, Apologetik, in Zöckler's Hand-buch, 3:309.)

XXV. No theory can be true which denies or ignores what the apostles claim, what Christ promises and what the Christian experiences—the indwelling of the Holy Spirit in man, the dwelling of man in God and of God in man.

XXVI. It seems most satisfactory to regard the Bible, the N. T. more particularly, as the work of the Holy Spirit dwelling in men, in which work the men wrote out of the fulness of their own life and thought what through the Holy Spirit's guidance they had learned, felt and thought, so that the writings are in the most real sense their work, and yet, according to St. Paul's word: "no longer theirs, but Christ's in them." Cf. John 1:14; 15:27; 1 John 1:1-4; Gal. 2:20.

XXVII. Such a theory does not make the writings less human nor less divine than the fact of theopneustia and the other

fact of inspiration require; and it avoids the dualism of a two-fold irreconcilable authorship, by the human writers on one hand and by the divine Spirit on the other.

XXVIII. Such a theory fully accounts for all the peculiarities of the writings, allows for the human history of their transmission, without in any way disparaging their truly divine character and influence.

XXIX. Such a theory accords with all the methods of divine work, since God universally works through men as living personalities, not as mere intellects nor as mere impersonal tools; permitting them of their own human weakness to add their personal marks to what He does, but also so overruling these personal marks that His work is not hindered. The few apparent exceptions are clearly marked as such, e. g., Balaam and Caiaphas; in both instances, however, the men speak their true mind, and in their own personalities, in the one case compelled by God's appearing, in the other intending something entirely different, and speaking that something different clearly and directly, yet in such wise that the words have another meaning as well, of which the speaker is unconscious. Any other exceptions we might think of, belong entirely to the extraordinary and temporary, almost momentary, and do not fit the case of prophets or historians or psalmists, of evangelists or writers of letters.

XXX. Such a theory also accords with God's method of dealing with men in other matters. He nowhere gives men finished truth, but everywhere the elements out of which they must spell the truth. He has given man His reason also to find out God, not to abuse it nor to leave it unused. When God gives man experience, He leaves him to interpret and to record that experience; God does not do man's work for him. So also in the Scriptures; God has left men, filled with His Spirit, in full sympathy with Him, to record their experience with Christ, and this record of Christ in their experience brings to us the Christ of Christian experience, the true revelation of God in Christ. Hence He can also leave the interpretation of the Scriptures to men, who shall also have His Spirit in them, through whose guidance they shall find His meaning in Scripture. Had God intended to give men finished truth in Scripture, it must be the judgment of any man who has glanced at but a few commentaries, or a few systems of

theology, that God had not accomplished His purpose—the natural inference from which would be that there is no God back of Scripture; God the Omnipotent would not have failed. The alternative is simply that God did not intend to give man in Scripture an infallible statement of truth any more than He intended to give man an infallible system of astronomy in the stars.

XXXI. Since *theopneustia* is an attribute of the Scriptures as they are used, it is independent of questions of textual and literary criticism, and is by Christian experience posited of the Scriptures not in their original form only, but in the form in which we have them, whether in translation, or in original text or in critically restored text, or even in paraphrase or sermon; it is an attribute not of *words*, but of the *Word*... Or, to return again to the dogmaticians, *theopneustia* belongs to the *sensus divinus*, the *sententiam Dei*, *sive conceptum mentis divinae*, *de salute hominum*, (— in which terms however the intellectualism must be noted, overshadowing the personal character of revelation —), not to the *materia ex qua*, *litterae et voces*, of which the dogmaticians hold, however, that they are *divinitus dictatae*. (Hollaz, p. 77.)

XXXII. Since inspiration is a deduction from *theopneustia* and from the fact of a personal revelation guaranteed by the *theopneustia*, it also is independent of question of textual and literary criticism. The argument must read: "No prophecy ever came by the will of men; but men spake from God, being moved by the Holy Ghost" (2 Pet 1:21); "in these writings we have prophecy; therefore the writers were moved by the Holy Ghost;" not: "these men were moved by the Holy Ghost, therefore their writings are prophecy."

XXXIII. Since *theopneustia* and inspiration are independent of textual and literary criticism, the latter can and must solve its problems independently of both *theopneustia* and inspiration; and errs only when it presumes to deny these, or to claim that these are dependent upon its results. When it makes such a claim, it is in error, whether it denies or supports the *theopneustia* and inspiration, i. e., whether the criticism is negative or conservative. If the criticism is negative, its argument amounts to this: These writings cannot have the power ascribed

to them and exerted by them in Christian experience, because it is possible to point out time, place and person concerned in their production; as much as if a man insisted that a keg of powder had no explosive power within it, because he could point out the factory in which it was made! If the criticism is conservative, the argument implies, that if the writings had not been produced by certain men at a given time, they could not have the power ascribed to them; i. e., the God-filledness belongs not to the writings as such, but to certain conditions of their origin;—an argument constantly contradicted by experience, and equal to the argument: unless this keg of powder was made by such a man in such a given factory on such a day, it cannot explode. A false label on the keg will not prevent the powder from shattering the doubter, nor will it add force to the explosive for him who believes the label.

XXXIV. Since theopneustia and inspiration are independent of textual and literary criticism, the latter are not indispensable, nor are they every man's business, nor are they essentially theological studies. Textual and literary criticism are branches of philological and historical study, which belong to theological study only because they concern the Bible in which the theologian has so vital an interest. They are of direct importance to the theologian only in so far as they affect exegesis, i. e., the interpretation of the Bible. When the clear meaning of the Word of God can be determined without the knowledge of variations in the text and of the circumstances of the writer, textual and literary criticism are a burden, not a help to the theologian.

XXXV. On the other hand, simply because both theopneustia and inspiration are independent of textual, literary and historical criticism, the positive results of criticism can and must, after due testing on critical—not dogmatic, whether conservative or negative—grounds, be accepted by the theologian, and provided for his theories and doctrines. With the unproved hypotheses and suggestions of critics he has nothing whatever to do, except to burden his memory with them, in order not to be thought unscholarly.

XXXVI. The fundamental misconception which has led to a false view of inspiration, the confusion of theopneustia with inspiration and an exaggerated importance ascribed to criticism

on both positive and negative sides, is the valuation of the Scriptures as a legal codex, of Christianity as a new Law, implying an ignorance of the Gospel, and the old error of work-righteousness, although it may be only the work-righteousness of infallible teaching, of having the truth more than other men; and, on the negative side, the desire to escape the bondage to a Law felt to be oppressive, the Law which requires belief,—belief being mistaken for faith. Cf. Herrmann, *Communion with God*, closing chapter.

ARTICLE VII.

THE NEW THEOLOGY.

BY PROFESSOR JOHN O. EVJEN, PH.D.

The New Theology, by R. J. Campbell, M.A., Minister of the City Temple, London. (New York: The Macmillan Company, 1907. Pp. VII, 258 Price \$1.50 net.)

What has of late come to be known as New Theology is associated with the Rev. Campbell more than with any other theological writer. Not that he invented the name or the thing, for both were in existence before Mr. Campbell ever preached a sermon. The thing came from the Rationalists. But it is not known where or when the name was first used. (1) Fifty years ago there was a theology in the American Lutheran Church nicknamed "new theology," but it had nothing in common with that of Mr. Campbell. The discussions in England going under the name of new theology are of recent date, referring, as they do, to the religious line of thought of which Mr. Campbell is the special sponsor. On the European continent we hear but little about "new theology," the term "modern" being preferred to "new." Modern theology is generally accepted as synonymous with negative theology. But there is also a modern theology that is, or claims to be, positive: the movement inaugurated by Prof. Seeberg of Berlin, and supported by Prof. Grützmacher of Rostock and Prof. Beth of Vienna. There is no reason why "modern" should be the adjectival prerogative of the Radicals, for what is modern may very well be positive. To bring out the negative moment, "new" is perhaps the better word. Mr. Campbell has likely made no mistake in selecting his adjective, though it is far from being adequate; for his theology is old and decrepit, a bald rationalism that has only a remote connection with sober modern religious thought. This, by way of anticipation, may be said at the start of our discussion.

(1) It has been said that Ritschl in Germany is the father of modern theology. Ritschl, however, disavowed the name, which, moreover, was used in Holland before in Germany.

In the following, we will seize upon some of the salient points in our author's theology, using so far as possible, his own words. His ideas regarding God and Christ, sin and atonement, prophecy and the authority of Scriptures, retribution, Church and orthodoxy, are so pronounced that it requires no effort to select such quotations as will, even in themselves, give us a fair idea of his theology, method and scholarship. To refute Mr. Campbell, beyond quoting and passing a few opinions, will not be necessary. Much of what he says is too crude or too naive to deserve express refutation. To do him no injustice, it must, however, be said that his book has its charms on the language side, and that Mr. Campbell himself can, no doubt, be classified as one who possesses not a few of those things which go to make up a magnetic personality. He is, in more than one way, sympathetic. It is his theology that is objectionable.

Says he: "God is the mysterious Power which is finding expression in the universe and which is presented in every tiniest atom. It was this Power that produced Jesus. When I look at Jesus I say to myself, God is that, and, if I can only get down to the truth about myself, I shall find I am that too.....God is all; He is the Universe and infinitely more.....The Universe is God's thought about Himself...The surface self of....Smith, his Philistine self, is the incarnation of some portion of that eternal self which is one with God.....My God is my deeper self and yours too; He is the Self of the Universe and knows all about it.....When our finite consciousness ceases to be finite, there will be no distinction whatever between ours and God's."

Mr. Campbell's Pantheism—and the above is nothing but that—naturally makes God responsible for evil. "Nothing finite can exist without evil....Good is being, and evil is not-being... Evil is necessary in order that we may know that there is such a thing as good.....'The Devil is a vacuum'.....The doctrine about the Fall is an archaic untenable notion....The Genesis myth about Adam and Eve in the Garden of Eden forms the background of it....The Genesis narrative says nothing about the ruined creation or the curse upon posterity.....It is a composite primitive story. More than one account of the event has been drawn upon to supply material for the narrative as it now stands.....The Genesis story of the Fall exercised no influence

upon the O. T. religion. . . . It is doubtful whether Paul took the Genesis story literally or not, certainly Milton did not. . . . The doctrine of the Fall is an absurdity from the point of view both of ethical consistency and common sense. . . . Modern science knows nothing of it. . . . The Fall theory is a hindrance to religion."

In his conception of Christ, Mr. Campbell is a Unitarian. He is at one with radical theology in proclaiming the uniqueness of Jesus, and does not hesitate to affirm that "Christianity without Jesus is a world without sun. . . . It is no use trying to place Jesus in a row along with other religious masters. . . . He is the first and the last nowhere, we have no category for Him." In the light of Mr. Campbell's own thinking, however, these statements are unwarrantable. The material that he brings to the market is too weak to support such Christology. We get an idea of its strength in statements like the following: "The human and the divine are two categories which shade into and imply each other; humanity is divinity viewed from below, divinity is humanity viewed from above. . . . If any human being could succeed in living a life of perfect love, he would show himself as divine, for he would have revealed the innermost of God. In a sense—everything is divine, because the whole universe is an expression of the being of God." "Gen. Booth is divine" in so far "as the principle of love is the governing principle of his life. . . . Jesus was divine simply and solely because His life was never governed by any other principle. . . . But the term Deity cannot be applied to Jesus, for He did not possess the all-contributing consciousness of the universe. . . . Present-day Unitarianism is preaching with fervor and clearness the foundation-truth of the New Theology, the fundamental unity of God and man—" (Mr. Campbell objects to being called a Unitarian just as much as he denies he is a Pantheist) "Jesus was God, so are we. . . . He was the child of Joseph and Mary. . . . The virgin birth is not demonstrable from Scriptures. . . . The fourth Gospel—the work of several—ignores the belief in the virgin birth. . . . The famous passage 'Behold a virgin shall conceive and bear a son and shall call his name Immanuel' has nothing to do with the virgin birth of Christ. . . . The prophecy here indicated was only the shrewd common sense of a wise and patriotic man

who loved his country and believed in God....Expert scholarship has been saying it for a long time....The genealogies in **Matthew** and **Luke** are inconsistent with each other....The nativity stones belong to the poetry of religion."

The atonement is disposed of in the same off-hand way. We are told that "psychologically the idea of atonement takes precedence of the idea of sin ...The root principle of atonement is not that of escaping punishment for transgression, but the assertion of the fundamental oneness of God and man [at-one-ment]....The sense of sin is not essential to atonement....Atonement is never an equivalent for penalty. The Pauline, Petrine, and Johanine theories and that of one writer to the Hebrews are not naturally consistent, and Paul is not always consistent with himself....What has the death of Jesus effected in the unseen so as to make it possible for God to forgive us? Nothing whatever and nothing was ever needed....But in what sense is the death of Jesus a satisfaction to the Father? In no sense at all, except that the sacrifice of Jesus is the highest expression of the innermost of God that has ever been made....Institutional, forensic, external, the atonement never has been and never will be....There is no justification except by becoming just and no imputed righteousness which means availing ourselves of merits that are not ours....The noble fifty-third of Isaiah has nothing whatever to do with Jesus."

It will be seen from the above dicta that Mr. Campbell cares very little for the opinion of the Biblical writers. Especially does he seem to be fond of combating St. Paul. "Paul's opinion on the atonement is simply Paul's opinion and not necessarily a complete and adequate statement of truth....According to Paul, the wages of sin were actually and literally death. But for sin there would have been no death, and to break the power of sin would also be to break the power of death....But in this Paul was wrong....The juridical and the ethical elements in Paul's teaching stand in irreconcilable contrast....His theology is saved by his mysticism." Mr. Campbell also corrects what he thinks is Paul's view of the resurrection: "True resurrection is spiritual, not material....No doubt primitive Christians naively regarded heaven as a place above the sky to which the physical body actually went. Plainly enough this is what

Paul thought about it, but such a conception is now impossible to any one; it could only exist under a geocentric view of the universe, which has long since passed away.... Paul's theory as to resurrection of every physical body is just nonsense in the light of our knowledge of the universe and its laws."

As to eternal judgment Mr. Campbell asks, "Who pray is the judge? Who but yourself?.... The deeper self is the judge, the self who is eternally one with God. You are the judge; you in God.... Death, judgment, heaven, and hell cannot properly be regarded as the Last Things.... They are all here now, here within the soul, just as infinity and eternity are here now.... It is not a matter of hither and yonder but of higher and lower.... Belief in the atoning merits and the finished work of a Saviour will not compensate for wasted opportunities and selfish deeds; the latter will light the fires of retribution as the soul awakens to the true condition and then will the indwelling Christ obtain His opportunity."

In Mr. Campbell's system of theology there is no room for faith or the Holy Ghost. He has also very little use for the dogma, the institutional Church, and the theologian: "The Dogma is doing nothing to save the world.... Much of the moral earnestness of the nation and of social redemptive efforts exists outside of the Church. Religion is necessary to mankind, but Churches are not. The world is not listening to the theologians to-day. They have no message for it. They are on the periphery, not at the center of things. Popular Christianity (or rather pulpit theological Christianity) does *not* interpret life."

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The English speaking world has long been busy in "sizing up" the Rev. Campbell and his New Theology. A writer in the "Nation," evidently a theologian, has given a very good estimate of both. He says: "There is not much in the book to justify the acute alarm or intense admiration with which it has been alternately regarded. Principal Fairbairn has delicately hinted at Mr. Campbell's deficient training in the subject he discusses. This is manifest in every chapter. He attacks the oldest and toughest problems of theology and metaphysics, and

has his little offhand solution for each one. . . . This is the courage of conviction, no doubt, but it is also the *courage of ignorance*. (2) An eminent theologian, himself very liberal minded, says about Mr. Campbell's book that it is a 'farrago of nonsense.' It is something more than that on the human and religious side, but it is also philosophically very weak. Indeed where Mr. Campbell's New Theology is not merely old heresy, it is too much of a thing of shreds and patches."

A similar estimate, though more from the philosopher's point of view, is given by Newton Marshall (M.A., London University; Ph.D., Halle.) in the "Expositor." He characterizes Mr. Campbell's methods and tendencies as irrelevant: his method is faulty, his results wrong. Higher criticism, social science, and natural science are for Mr. Campbell nothing but names to conjure with. After giving many pages to the philosophical side of Mr. Campbell's theology, Dr. Marshall arrives at the conclusion, that the author of the New Theology "has no remotest notion of what modern science means. . . . I say this without any reservation. If there is one thing which the author of the New Theology has quite neglected to master it is the scientific method." Mr. Campbell may call his New Theology an 'untrammelled return to the Christian sources.' It is, however, nothing but 'untrammelled reliance upon intellect.' He recommends for Mr. Campbell's intellectual improvement the reading of some of the philosophical works of Karl Pearson or Riehl; of Schiller of Oxford; and of James of Harvard. It is, he claims, not sufficient to build, as Mr. Campbell does, "on the theological speculations of scientists such as are embodied in Sir Oliver Lodge's interesting little ventures called the 'Substance of Faith.'"

We heartily endorse these criticisms. The "New Theology" may be the favorite classic of the emancipated woman, or the fetish of the dissatisfied Church-goer. To the scientific mind, however, it can be nothing but the work of a theological charlatan. In Germany, where every contribution to the science, no matter in what language, is scrutinized, dissected, and judged as soon as it appears, Mr. Campbell's book has not, to our knowledge, been deigned any notice. In England, however, it has

(2) *Italics mine.*

had another fate. Prof. Sanday in his new work: *The Life of Christ in Recent Research*, 1907, referring to the movement started by the "New Theology," says: "Now they [the discussions] are upon us, and upon us in a flood; and, even though the waters may subside, the face of the landscape will never quite be what it was again. The circumstances were just the kind that in this country makes more impression upon the mass of the public in a few weeks than the quiet work of retired students in as many months and even years. This is just the unfortunate part of it. Publicity with us means so much publicity. It means rallying cries and the forming of party organizations, and propaganda—very often before it is all clear what is sought to propagate. A movement is forced on, and clamour arises, and the issues are soon confused in the strife of tongues. . . . The misfortune is that it [New Theology] is thrust before the public long before it has been really thought out. And the point on which it seems to me to need the greatest amount of further thinking is in regard to the relation between the old and the new. There is much in the principle that lies behind the movement that may be right enough and true enough in its proper place and degree. But then it is stated with exaggeration, and with a lack of proportion and the necessary qualifications which jars the Christian conscience. While it is true that the effort after theological restatement is widespread, including as I believe many who are anxious to maintain a full continuity with the Christian faith in its historical expression, I should like to put in a word of warning against the idea that this effort has yet attained to anything like a completely satisfactory formulation. . . . Nothing but harm will come from raising our peans too soon. Let us maintain the modest attitude of seekers, and in particular not be in a hurry to sally forth into the streets to teach until we have learnt our own lesson, and made sure that we have learnt it well."

There are some commendable things said in the first chapter of Mr. Campbell's book, and the attendant promises have something of an inspiration, but the remaining fifteen chapters fail entirely in making these promises good. They reveal the utopian spirit of the whole program. It is Mr. Campbell's misfortune that he has been doing (if we accept his statements) too

much of his own thinking. In the preface he says, "I do not see why a man should be ashamed of confessing that he does his own thinking instead of letting other people do it for him;" in the conclusion, "I am not conscious of owing a scintilla of my theology to any living man." This naive attitude to theological research, the work of thousands of busy minds is indeed characteristic. It explains the inglorious failure of Mr. Campbell to make an impression on the theological circles proper.

Mr. Campbell alludes to the existence of a New Theology in America, in England, and in France. But Germany is ignored, the country from which he has, perhaps subconsciously, got almost all his theology even though he did get it in shreds and patches. Of Germany's progressive conservative theology he seems to know nothing: he hears and sees everywhere the victorious approach of modern theology, forgetful of the fact that this theology is now being attacked by sane and sober scholarship as never before. A perusal of E. Müller's *Die neuesten zeugnisse der theol. Universitätslehrer gegen die radikale Theologie*" (see LUTHERAN QUARTERLY, July 1907, 351 f.) goes to prove this. Further proof is given in the excellent series of pamphlets called "*Biblische zeit-und Streitfragen*" (counteracting the radical "*Religionsgeschichtliche Volksbücher*") and in "*Die Theologie der Gegenwart*" (counteracting the radical "*Theologische Rundschau*"). Again might be mentioned the modern-positive theology. Add to this Lic. Schiele's criticism of Harnack's peace message ("Observer," Oct. 25, '07; reprinted in "The Bible Student and Teacher," Dec. 1907) and it will become evident that the modern liberal theology is so far from becoming the master of the situation that it is steadily losing ground.

Dr. Marshall has already pointed out in the *Expositor* that Mr. Campbell "has no remotest notion of what modern science means." The writer in the "Nation" speaks of the author's "courage of ignorance." And Dr. Sanday, though less direct, is not one that spares the rod. The philosophic acumen of Mr. Campbell has certainly been reduced to its proper level. A word might be added as to his "historisches Empfinden" and historical scholarship.

It is a requisite of the historian to comprehend in all its signi-

ficance the distinction between myth and legend. For instance, Strauss' "Life of Jesus," which made the miracles mere myths, or purposeless poetical traditions, is an unscientific work, if for no other reason, than for the fact that mythmaking is possible only in certain centuries. If the age in which Christ entered into the world, or the nineteenth century were capable of producing myths, then men like Caesar and Bismarck would have come in for a good share of them. As it is, we have no myths about Caesar or Bismarck. We have anecdotes and, perhaps, legends, but these have very little in common with the myth. Mr. Campbell is not aware of the distinction. To him the creation narrative is a myth, also a legend. And he posits the nativity stories in the region of "poetry of religion," and still calls them legends. He "traces" the "legend" of the virgin birth back to Babylonian myth! Through this "tracing" we also learn that a millenium is no obstacle to Mr. Campbell. His imagination, somehow or other, manages to strike upon a missing link and give birth to phantastic combinations, "results" of "expert scholarship," as he calls it. That is the case in his handling the ancient documents. But when he takes up those of our own times, his critical attitude becomes one of credulity. There are things that the scientific historian rejects as legends, but which Mr. Campbell accepts as historical facts. He has no doubt about Julian the Apostate's crying, "Thou hast conquered, O Galilean!" and he believes with wholehearted simplicity the story about Arnold Winkelried's heroic words and action in the battle of Sempach! The rudiments of historical criticism would have taught him otherwise. The idea to stamp the nativity stories and the miracles as legends, and to pass as genuine mint the legendary words of a Roman emperor and a Swiss soldier! Mr. Campbell's purpose in quoting the soldiers is to show the weakness of Paganism and the power of Christianity. We commend the purpose. But why substitute impeachable testimony for what is unimpeachable?

Another proof of the author's manner of interpreting history is shown in his claim that the mood of the age in which Christianity had its beginnings is reflected in the pages of Juvenal. No doubt this is the popular idea. But the historian objects to this. It is only a few years ago since one of Germany's most

celebrated historians discussed this very idea. Juvenal, he said, concerned himself mainly about Rome, but a large city can never reflect the life of a nation; and a satirist furnishes exceedingly untrustworthy material for history, since he always exaggerates.

Our author is likewise careless in quantitative judgments. It is astonishing to hear him tell us that "Wesley has created the largest Protestant denomination in the world." What about the Lutherans, a body, in numbers, four times as strong? Again, when we are told that from the beginning of the second century onwards, "the fathers of the Church....attempted a variety of explanations of the way in which the death of Jesus achieved potentially the redemption of mankind", we cannot refrain from asking who these fathers were. History of Dogma knows nothing of such fathers, at least in the first half of the second century. The apostolic fathers fail to give us any distinctive conception, or original religious apprehension of the death of Christ.

Mr. Campbell's historical sense, therefore, appears to occupy the same level as his philosophical talents. This is unfortunate; for the author of the *New Theology* should be above the charge of dillentantism especially in the fields of historical and systematic theology,—the more so, since Mr. Campbell is a dogmatist of the first water. Where the conservative theologians say "yes" Mr. Campbell comes with his sweeping "no." This use of sweeping negatives, unsupported by facts, may appeal to a certain class of individuals and procure a large following, but it is no particular sign of intellectual strength or originality. Mr. Campbell's dogmas have no foundation in Scripture or in science. They may continue yet for a while to be the creed of a large and enthusiastic band of followers, but the time will come when these, too, will think as did the two Englishmen who set out to bear testimony against the authors of premature theologies. Mounting a long ladder they inscribed over the portico of Mr. Campbell's church, a word in staring white letters a foot and a half high: "Ichabod."

We close with a word from Dr. Sanday: "The pity of it is that, if I understand the *New Theology* rightly, its advocates might have all they want—or at least all that they *ought* to want, which is not perhaps quite the same thing—without any real disturbance of the greater landmarks of Christianity." This

means that Mr. Campbell's theology can be detached from what is really practical in his program, for there is no organic unity between his theological theories and his sociological measures. The author's aims are really more sociological than theological. We should not be in the least surprised to see a New Sociology fathered upon him. Be this as it may, the New Theology needs a revision.

ARTICLE VIII.

THE MAKING OF THE MINISTER: A SYMPOSIUM.

I.

BY JACOB A. CLUTZ, D.D.

This is a perennial subject. It is as old as the Church itself, and it will no doubt last as long as the Church needs men to minister in her pulpits and at her altars. While it is old, therefore, it is also ever new. Each age gives it a fresh interest and significance because it considers it from its own stand-point, and in the light of its own special needs and demands.

In beginning a discussion of it from the standpoint of the present day, two general remarks can be made.

The first is, that our views concerning the making of the minister will be determined largely by our conception of the minister himself. The more complex a machine is the more difficult it will be to manufacture it. The making of a wheelbarrow is a comparatively simple matter because it is a simple piece of mechanism. It will not require much time, and the task may be entrusted to almost any kind of a workman skilled or unskilled. It is a vastly different thing to make a chronometer, or a Hoe printing press, or a Baldwin locomotive. The proper making of these will require considerable time, and the most carefully trained workmen and the most delicate machinery.

If we think of the minister simply as a man who is to shine in society, or to perform certain religious rites and ceremonies, or to administer sacraments, and to deliver pleasant little homilies on moral and religious themes, then the preparation of him for his work may seem a very simple thing, requiring neither much time nor great care, and almost any young man who is good-looking, and has a fair amount of common sense may be regarded as good raw material for the work. But if we think of the minister as first of all, and chief of all, a prophet of God whose business it is to discover God's truth, and His message to a sinning and sorrowing world, and then to deliver that message in such

a way that men will be constrained to listen to it, whether they heed it or not; if we remember that in addition to this he is to be a priest, ministering at the altar of worship, leading the congregation in their devotions, and administering to them the sacraments; that he is also to be a pastor, going in and out of the homes of his people and ministering to them there in joy and in sorrow, in sickness, in suffering, in adversity, in bereavement and death, and seeking to apply the truth to each individual heart and in each peculiar experience; that in these days especially he is expected also to be a man of affairs, a leader and administrator, an organizer and director of societies, who shall at least keep his hand on a great multitude of social and religious activities of many different kinds; that in many cases he is also expected to be a wise counsellor and a skillful leader in moral and social and civic reforms, and in everything that looks to the improvement of society, the adjustment of the relation between the classes and masses, the adoption of better business methods, and a more honest and righteous administration of law—when we remember all this, then we must come to feel that the work of the ministry is one of the greatest and most difficult tasks to which men are now called, that only the best men in every sense of the word are fitted to undertake it, and that the preparation of them for their work must be correspondingly difficult and serious.

The second general remark is, that the making of a minister is a continuous process which neither begins nor ends with his course of study in a theological seminary. Indeed, it might be said of the true minister, as of a genuine poet, that he is born, not made. A young man must come to the seminary with certain natural endowments and capabilities, as well as with certain preliminary training, and unless he is possessed of these no seminary in the land, and no faculty of professors, no matter how able, can ever make of him an acceptable and efficient minister.

The making of the minister continues, or should continue, long after he leaves the seminary. Brave soldiers and great commanders are not made at West Point, neither are captains of battleships, and commodores of fleets made at Annapolis. Young men are given a certain technical training in these na-

tional schools of war which fits them, in a measure, for their future work, but this training in the schools must be supplemented by experience in the camp and on the field, or on the sea, and in actual warfare, before they are really fitted for their work.

It is just so with the minister, and as long as he is in the ministry the work of development and improvement should continue. When once a minister is really made, finished, so that he ceases to grow, his work is done. Then he would better stop, and quit the work. He has reached the true "dead line" and the only "dead line" which any man in the ministry should fear, or any congregation should recognize.

We hear a good deal, too much, about the "dead line" drawn by advancing years. When a man has passed forty years of age he begins to be discounted by many Churches. When he has passed fifty they will have nothing to do with him at all. They may tolerate him for a few years more, if he is their pastor, but they would never think of giving him a call, if vacant. This is a purely artificial "dead line" which ought never to have been drawn, and ought never to be recognized by any congregation. The minister should be at his best, not when he is twenty-five or thirty years of age, but when he is fifty or sixty, not when he leaves the seminary a mere theological fledgling, but after years of experience and development in the work. The true minister will be.

The real "dead line" is the time at which a minister ceases to grow, to improve, to become better acquainted with his work and better prepared and better able to do it. This time is not a matter of age at all. At least it is not necessarily so. Some men reach it very early in their ministry, some never reach it at all, though they may live to three score years and ten, or even to four score years. Some men reach it the moment they turn their backs on the seminary and pass out from under the hands of "tutors and governors," with their required tasks and regular schedule of study and recitations. Others keep up their study and work, and keep on growing, until the Master says, "It is enough, come up higher." These last are always making, never fully made, and this is the true ideal.

No doubt, however, it was the intention, in arranging for this

symposium on "The Making of the Minister," that the discussion should have to do largely with the work done in the theological seminary. This is after all the place where, broadly speaking, ministers are made, just as doctors are made in the college of medicine, and lawyers in the law school, and engineers in an engineering school, &c. That is, it is in these professional schools that young men receive the special, technical training which is intended to fit them at least to begin work in their several professions.

There has been much criticism, in recent years, of these schools of the prophets, and of the work done in them. They have been called medieval, old-fogy, impracticable, &c. Probably some of the criticism is deserved, but certainly not all of it.

In some seminaries, the courses of study and the methods of work are somewhat antiquated. They have not kept pace with the advances made in other educational institutions. Too much time may be spent in acquiring, or in a vain attempt to acquire, a working knowledge of the original languages in which the Scriptures were written. Too much stress may be laid on mere text-book study and recitations. Too little effort may be given, and this little not always very wisely, to training the young men in the art of public speaking, so that they may be able not only to prepare good sermons, but also to deliver them acceptably and effectively. There may be a lack of needed instruction and discipline in practical affairs, in the administrative work of the pastor, so much of which now falls to the lot of the minister in the average congregation especially in the cities and larger towns. All this may be true.

On the other hand it may be a good thing that our seminaries should be a little slow in making the changes called for by such criticism, and in taking up with the various fads of modern pedagogy and what are called university methods. Some of these have hardly been sufficiently tested, as yet, to know whether they are wise or not. Let them be thoroughly tried and proved elsewhere before they are adopted in the seminary. It may turn out that in many cases the old will after all be found better than the new.

Moreover, it must ever be remembered that our seminaries have to deal with men, and not with machines, with minds and

spirits and not with dead matter. Hence not too much must be expected from them. Due allowance must be made for the personality and the individuality of the students. In a factory where watches and clocks are made, or sewing machines, or printing presses, or electric engines, it may be possible to turn out a thousand, or ten thousand, practically exactly alike, and every one a perfect specimen of its kind. But this is impossible in a school of any grade or character. It is impossible even in the common schools, though it is often attempted there, and the teachers seem to be expected to accomplish it. It is impossible in all the higher schools, and especially in the professional schools.

The seminaries do as good work, we believe, as any other professional schools. The facts would probably show that they do better work, that a larger percentage of the graduates of theological seminaries enter the ministry and are fairly successful in it, than is true of the graduates of any other class of technical or professional schools with reference to the special lines of work for which they have been fitted.

Sometimes it is said that when young men leave the seminary, and enter the actual work of the ministry, they must at first unlearn much of what has been taught them, before they can really begin to do their work comfortably and successfully. This, however, is seldom true. A young man may have misunderstood much of his teaching, and he may need to correct these misunderstandings. He may have drawn many false inferences from what he has been taught, and he may need to revise these. But the chief thing he has to learn is to translate theory into practice, to use skillfully and effectively the weapons which have been placed in his hands. This, however, is no fault of the seminary. It grows out of the very nature of the case. The seminary is not to be blamed for this any more than the parent bird is to be blamed because its young must learn to fly after leaving the nest.

Without entering into any minute discussion of the course of study in the seminary, or of the work of training to be done there, there are three things which the seminary ought to aim at, and which it may reasonably be expected to do.

First it should help a young man to find himself, to know

what his gifts and capabilities are, what he can do and what he should try to do. This is a very important matter, and is really more important to a candidate for the ministry than to a candidate for any other profession or career. It is one of the most valuable services which a theological seminary can possibly render to its students.

For lack of just this thing, or because it has not been faithfully and fearlessly done, or because its results have not been accepted and acted on, many a man has entered the ministry, and has gone stumbling and falling all through life, attempting the impossible and necessarily failing in it, and thereby making himself unhappy, and proving a burden to the Church instead of a workman not needing to be ashamed.

Some men should never be admitted to the seminaries at all. They are so manifestly unfitted for the work of the ministry that the doors should be closed to them, kindly but firmly. Some are admitted to the seminaries who should never be permitted to go through. Some may finish the course who should never be allowed to enter the ministry. Their disqualifications for the work are so obvious and so pronounced, that it is a positive crime both against themselves and against the Church, to lay the hands of ordination upon them. If such men become ministers they are foreordained to failure. They may get a charge but they will not be able to hold it any length of time, and as a rule they will leave it in worse condition than they found it. And this process will be repeated over and over again, as often as they make a change until death gives them release, or a long-suffering Church refuses any longer to be imposed upon. Then they must engage in some form of secular work, or become ecclesiastical tramps, or the objects of common charity. It is not the fault of their training, they were not capable of being trained. It is not entirely the fault of the men themselves; but rather their misfortune. Nature never intended them to be ministers, and God never called them to the work. To put them there is like putting square pegs into round holes, or round pegs into square holes. They may be forced in, but they will never fit, and they will never answer the same purpose that they would answer if they did fit. They will always rattle in their places,

or easily be dislodged or shifted, and will be little better than no pegs at all, often actually worse.

The seminary ought to be able after a three or four years' course of study, to discover whether a young man has in him the making of a minister or not, and it ought to be able to discover the fact to the young man himself, and it should not hesitate to do so. The young man should be willing also to accept this revelation, if prohibitory, with Christian grace and fortitude, and especially with overflowing gratitude, and to act accordingly.

Of course it will be said that the faculty of the theological seminary are not always competent to decide what a young man can do before he has been thoroughly tested, that sometimes a man from whom little or nothing has been expected, develops unexpected power and is eminently successful and useful. This is no doubt the case sometimes. But it does not often so happen. Indeed, such cases are so rare, as to be practically a negligible quantity. What the Church might suffer by an occasional loss of the services of such an exceptional man, would be gained many times over by being spared the infliction and burden of carrying incapable and unsuccessful men.

But there is a work also for the seminary to do, in this same line, for good and capable men. Nothing is more important for any man than to know himself, to know just what his gifts and capabilities are, or the kind of work he is best fitted to do. And no lesson, perhaps, is more difficult to learn. It is especially valuable to the minister because of the very nature, the difficulties, and the tremendous significance of his work, and the far-reaching results that may be involved if he should be mistaken in his estimate of himself. For the same reason it is for him especially difficult. But we know of no place, or circumstances, more favorable to his learning it than in the theological seminary and under the kind and considerate guidance of his professors there.

No doubt it would be a delicate task for these professors, and one fraught with responsibilities before which the best men might well tremble. But this is no reason why it should not be undertaken, and faithfully performed, in the fear of God, in

devotion to the Church, and with a due and fraternal regard to the best interests of the young men themselves.

In the second place, the seminary should help the students to find and understand their work. By this is not meant the special field of labor to which they shall go when they leave the seminary. This is not a matter of much importance. Some young men have a very exaggerated idea of the importance of "getting started right," as they sometimes express it. By this they mean getting for their first charge one that will give them some degree of prominence, and put them "in the line of promotion." They think that their future career depends largely on this, and have a mortal fear of beginning in a small or obscure place lest this may forever bar their progress and keep them from receiving their just deserts. There is no such thing. Water no more surely seeks and finds its own level than a man in the ministry ultimately comes to his own. It makes little difference where he begins, if he is fitted for great things they are sure to call to him in due time, and claim his presence and his services. Many of the most distinguished and successful preachers, in our own Church and in every other church, have begun their ministry in very obscure places, very far from the great centers of population and of influence. But somehow they have always been found out and their abilities and faithfulness duly recognized and rewarded. Just as often have we seen mediocre, or incompetent men, beginning in high places, and surely descending to their own proper level. A really great light throws its beams afar, even amid surrounding darkness, and those who want it are sure to find it, while a farthing rush-light cannot long palm itself off as a five hundred candle are lamp.

But we had in mind more especially the proper work of the minister, its nature, its importance, its demands, its responsibilities, its aims, and its joys and rewards. It is all-important that the minister, in entering on his work, should have a fairly clear knowledge and understanding of all these. He should realize that it is a great work to which he is giving himself, a far greater work than making money, or building ships, or founding cities, or ruling states or nations, or shaping policies, or any other of the great secular enterprises to which men are devoting

themselves with such self-sacrificing zeal, and untiring energy, in this materialistic age. He should realize that it is a difficult work, which will call for all his very best powers of body, and mind and heart, and probably still leave much to be desired in the way of adequate powers and suitable equipment to enable him worthily to meet its demands. He should realize that it is a responsible work, dealing, as it does, with the souls of men and shaping their spiritual characters and destinies both for time and for eternity.

“ ’Tis not a call of small import
The pastor’s care demands;
But what might fill an angel’s heart,
And filled a Saviour’s hands.

They watch for souls for which the Lord
Did heavenly bliss forego;
For souls which must forever live
In raptures or in woe.” (306)

The seminary should so present and so emphasize this work, as that the men who enter upon it might carry with them a due sense of responsibility, and an *esprit de corps* something like that which animates an army that is sent upon some important and desperate mission on which may depend not only their own lives, but the lives of thousands of their fellow-soldiers, and even the destinies of nations. No matter what hardships or perils such a mission might involve, no true soldier would ever think of drawing back, or hesitating on that account. Rather would he count these as adding to the attractiveness and the glory of the opportunity presented, and rejoice that he should be counted worthy to have a part in the undertaking.

Why should not ministers have such a spirit as this in entering on their great work, and like Paul not even count their lives dear unto themselves, if only they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the grace of God? (Acts 20:24).

The great danger of the seminary is that of professionalism, that the young men being trained there shall come to regard their

work as simply a way of earning a living, or making a name, just the same as the practice of medicine or of law, or a mercantile or business pursuit. If they go into it with this idea or feeling, they will bring profane fire to the altar, and God will surely disown them and their work, even if He does not cast them out and destroy them. It is for the seminary to save them from this by ever keeping before them the real character of their work as the ministry of reconciliation, in which they are made stewards of the mysteries of God, and are to be co-workers with God Himself.

In the third place the seminary should help the young men to find and learn to use the tools of their profession, or calling.

Pre-eminent among these is the Word of God itself, our common English Bible. Every minister should know this and know it thoroughly, even if he knows no other book, for it must be his chief source of material for his sermons, his best cyclopedia of illustrations, and his most effective weapon both offensive and defensive in carrying on his warfare against sin and evil, and for righteousness and salvation. The writer recently listened to a number of discourses from a lay evangelist, who knows but little of history or science, or of general literature, or even of grammar or rhetoric. But he does know his Bible as few ministers know it, and never before was I more impressed with the truth of the statement made in Hebrews 4:12, that "the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and interests of the heart."

It may be all right to study Hebrew and Greek, and to learn to read the Bible in the original, if there is time for this. But a minister must know the English Bible and be able to use it easily and skillfully or be shorn of one of the chief elements of power both in the pulpit, and in the private "cure of souls" in his pastoral work. The seminaries should insist on this whatever else must be omitted or sacrificed to accomplish it.

Commentaries are an important part of the minister's equipment, and he should be taught how to select them and use them so as to get the best, and use them to the best advantage. This is especially important just now because so many of the newer

commentaries are infected with a very dangerous and destructive form of "Higher Criticism," and are even prepared and published as a propaganda of this school.

Of course theology must still be, as it ever has been, and ever should be, the very back-bone of the course of study in the seminary. Sometimes we hear a cry raised against the preaching of theology; but whether it is preached or not in the pulpit, theology must always be the substratum underlying, the skeleton, giving form and consistency and positive force to all true and safe and effective preaching. The minister is often tempted, in these days, to turn aside from the study of theology to the study of economics and sociology and the social questions of the day, and to preaching on these and kindred topics, with the idea that they are more interesting and more practical. But to yield to this temptation to any considerable extent will surely be fatal to the minister's highest usefulness.

We are glad to quote here a few sentences from an article on *The Call to Theology*, written by Professor Francis G. Peabody, and published in the first number of the *Harvard Theological Review*, (January, 1908):

"The danger of heeding the call to a 'practical ministry' to the neglect of theological study and doctrinal preaching is real and vital * * * It is suicidal to anticipate a revival of religion which shall be disassociated from a revival of theology... * * * The only permanent cure for wrong thinking is right thinking. The only way out of a bad theology is through good theology. Either the theologians must lead the Church, or the Church must cease to lead the world."

To some persons this may be a rather unexpected testimony from this source, but it is all the more impressive on that account. And it is eminently true.

Church history, and symbolics, and homiletics, &c., all have their place and value and are not likely to be neglected. But we need not stop to discuss each of them separately. We wish, however, briefly to emphasize two other things that are not so likely to receive due attention.

One of these is the use of general literature. Students usually have a more or less thorough course in English Literature in the college. But they need some further and more specific

instruction in the reading and use, and even in the buying of books of general literature, with a view to the help to be gotten from them in the work of preaching.

I shall never forget the great pleasure and help, the light and inspiration, received from the reading of the lectures of Professor Austin Phelps on *Men and Books*, first published in 1882. I felt then, and still feel, that every theological course should embrace a similar course of lectures, or something equivalent to them. It was the writer's privilege, when teaching in the Western Theological Seminary, to take a number of classes through Professor Phelps' *Men and Books*, using the lectures not so much as a text-book to be committed and recited, but rather as a basis for a familiar discussion of the several topics presented, and the students were almost always enthusiastic in their testimony as to the pleasure and the profit of the course.

Dr. C. E. Jefferson has a paragraph in his little book, *The Minister as Prophet*, bearing on the same subject, which is worth quoting. After speaking of the importance of the study of the Bible, he continues: "But the Bible is not the only book. God has revealed himself through other men than the Jews. English literature contains a revelation. You ought to read poetry for vision and music and color, biography for stimulus and courage and patience, history for perspective and proportion, science for revelation as wonderful in its way as the revelation which came through Moses and the prophets of Israel, fiction for analysis of character and the widening of experience. * * * Shut yourselves up with the great books. Do not spend too much time on magazines and papers. Read the great poets and the great biographies and the great histories and the great novels, and strive to know something of the great sciences of astronomy and biology. You are to read these not to parade your learning before your congregation, but because great books make mental blood and muscle and bone."

This is splendid advice, and perhaps most ministers come to appreciate its value sooner or later. But for the most part they are left to stumble upon it by their own experience, instead of being taught it in the seminary as they should be. Many never discover it, or at least never learn how to profit by it, simply because they were not started right in the beginning.

The other thing which needs greater emphasis in the work of making ministers is better training in good composition and in effective delivery.

It may be said that this is the work of the colleges, and in a general way it is. But in addition to what may be gotten during the college course, usually all too little, students for the ministry should have additional, and most careful and thorough discipline in the writing and delivery of sermons, which is to be their chief work in life.

For, say what we may about the value of pastoral work, and the importance of administrative skill and genius, the chief business of the preacher is to preach, and unless he can do this acceptably and efficiently he can never be greatly successful in his calling. No man can preach well who does not know how to write and how to speak, and both of these kingly arts should be taught in our seminaries much more thoroughly than they are, and should be given superlative emphasis.

A paragraph or two more from Dr. Jefferson's *The Minister as a Prophet* may serve as a fitting close to this discussion.

"It is surprising how stoutly and stubbornly the Churches insist upon preachers knowing how to preach. They will forgive almost everything else, but they will not forgive inability to preach. They have a wholesome reverence for learning, but they would rather have a man with no diploma who can preach than a man with two diplomas who cannot preach. They believe in experience, and acknowledge its value; but they would rather have a man with no experience who can preach than a man with years of experience who has lost [or never had] the gift of presenting truth in ways which lift and strengthen. In all this the Churches may be stiff-necked and unreasonable, but it is a frame of mind which is not likely to be changed. And if I were the president of a theological seminary, I should listen to what the spirit is saying through the Churches, and should set my house in order for the training of preachers. * * * That men should Sunday after Sunday stand in Christian pulpits, ignorant of the fundamental rules of thinking, and utterly incompetent to use the English language with either grace or power, is a scandal of such huge dimensions that every seminary in the land ought to consecrate itself afresh to the great task of putting

an end to the scandal, and training up a race of preachers who shall be able to clothe in fitting form the heavenly message intrusted to their lips."

II.

BY PROFESSOR M. COOVER, D.D.

The making of a minister of the Gospel must deal with at least three factors, the material, the means, and the product; the man, the making, and the ministry, or service.

In one sense what is true of the poet is true also of the preacher, he is born, not made. With respect to the making, however, capable educational agencies can make of a non-born candidate a very efficient counterfeit, who may do very creditable service by current face value. If the candidate be a man born to the art, he nevertheless requires the fullest education. He has capacities, but not full-grown powers. The graving tool must fashion his angularities into potencies, not remove his idiocyncracies, but form them into attractions. A man's peculiarity properly cultivated becomes his positive polarity.

And the ministry of our day is not the required ministry of one hundred, or even fifty, years ago. The age of speculative pursuits passes into applied science; the Christian evangelic proclamation passes into applied Christianity. The Gospel of apostolic times is the Gospel for to-day, but it goes out to meet a changed order of society. There are educational, industrial, social, and civic problems now which were unknown to primitive preachers. Sociology, Political Science and Economy, must make for righteousness, and should be made to go by the way of the cross, by Christian sacrifice, love, and fellowship. The brotherhood of man must be connected by the Elder Brother with the Fatherhood of God.

The preacher should be the leader in the amelioration of the evil conditions of men. He should direct civic forces, guide motives, connect the Gospel with all human operations. He must know his topics to preach. To preach well he must understand sin as well as grace, understand industrial and civic conditions as well as Christian remedies for recovery. Christianity

is designed to save the man, and not simply his soul, to make enduring and profitable the life that now is as well as to nourish hope and faith in the life to come.

1. *The Man.* A man must be a specialist to-day to be potent in his sphere of service. The staunch steel construction car for transportation of coal and ore cannot take the place of the Pullman coach for comfortable travel. The cart horse should not fly, nor the honey bee draw a Conestoga to fulfil its function. A good man must be good for something, but he cannot be equally good for everything. What is he good for, good for a preacher?

Education does not consist simply in the acquisition of facts and acquaintance with forces, but chiefly training in method for the use of power. And method, for value, depends upon the nature of the agent, the properties of the man, the capabilities of adjustment to what is to be done.

The good, pious, promising country boy with but meagre literary antecedents may make an efficient preacher, but he has a longer way to go to reach his efficiency. He must make up what his forefathers did not do of mental action and application. And in most cases the curriculum of education ends and the young man is graduated still somewhat crude. There is something in heredity, something in the antecedents of an efficient preacher. The city or town boy of feeble ancestral exhibition of intellectual power and moral leadership gives no better results.

Education is now so widely dispersed that the laity have become a very intelligent and keenly discerning class. The merely good and pious preacher fails to be a leader if he is not abreast with the world's learning, and capable of keeping abreast. Candidates for the ministry have required of them qualifications of a high order.

It is worth considering on the part of benevolent boards of education for assistance to the office of the ministry whether it is wise to select candidates until they have been graduated from college. The ministry is on trial to-day, and will undergo closer scrutiny to-morrow. It must possess intrinsic commanding power, or else decline in influence. Its greatness does not consist in being associated merely with a great theme and a

great religious economy. The man as exponent is a conspicuous factor.

The true ministry is not an order, but an efficient spiritual service, and the good man should be powerfully good for something. The early environment, and the antecedents of young men, tell potently for fitness or unfitness in the Christian ministry. Power of intellectual grasp and efficiency of method cannot supplant sincere piety and the embodiment of the moral and religious qualities of Christianity; but the intellectual vigor of our age will not be satisfied with moral essays or religious platitudes from the pulpit, however strenuous the preacher may be in personal piety and purity. Men want something to think about. Christianity with its breadth and depth of theme and import can furnish intellectual stimulus for moral resolution and motive, and the vigorous soul is not content without it. The minister who cannot measure up to his theme with considerable comprehensiveness and intellectual force cannot satisfy the hunger of a scientific age, or give religion the setting it demands and is capable of in the world's present economy.

2. *The Means.* Society and its education have moved forward; has the Theological Seminary in its equipments and chairs of instruction been equally advanced? Nothing can take the place of the old established chairs of Systematic Theology, Ecclesiastical History, Interpretation of the Divine Word, Homiletics, and studies in the original languages of the Scriptures. But a wider perspective of fitness for ministerial service demands additional facilities in the seminary to meet the broader training necessary for an adequate ministry.

Religious facts and forces have been persistently and efficiently taught, wisely systematized and drilled in unto fulness of theory. But training in method has been neglected, or rather the need for efficient method has become prominent through the necessity of meeting the new economical, industrial, and civic conditions of society. Departments for instruction in application have become necessary. Applied Christianity to the diversified social and economic features requires teachers well equipped. If the preacher should be a specialist, how much more the professor.

The older chairs in our Theological Seminaries oft have in-

congruous subjects constituting the work of the department. No teacher can be adequately qualified to teach many subjects most of which are incognate branches. Our theological chairs need readjustment; and our seminaries need new chairs with adequate equipment and facilities.

Biblical theology is in a measure supplanting dogmatics, and the comparative science of religion has become almost as prominent as ecclesiastical history. A hazy comprehension of philosophy and a meagre knowledge of the now much cultivated science of ethics incapacitate for a clear differentiation of ancient religions with their ethical and religious codes from the profounder development of the science of Christian ethics, and the origin of the revelatory religious factors of the Christian religion. The student who is unable through lack of linguistic training to sip the delicate flavor of thought in its original setting cannot distinguish well between Pagan and Christian thought and ethics, nor weigh adequately the virtues of compared religions. And the same lack incapacitates the student to grasp the full meaning of the creeds and confessions whose history and evolution are symbolized in a strange tongue.

The call to the ministry to-day is followed immediately by the call to theology. The methods of evangelism to the unawakened in Christendom have about run their course, and must be followed by profounder presentations of religious truths for permanent edification and development in spiritual force and character.

A danger lies in departments of applied Christianity in placing overstress upon training in method, forgetful of the fundamental thing to be methodized. Profound acquaintance with efficient method cannot be forceful with superficial acquaintance with the theological truths to be conveyed. We cannot turn thought to the Word of God without formulating some kind of theology. It is the expression of the relation of God to man. And one must know and experience the thing in its properties before he can wisely devise the best method of its promulgation and conveyance. Both power and method must be equally studied, and the logical order must not be overlooked. The theory and its application must be equally well considered; the di-

vine truth and power seized, then the conveyance and application exercised.

3. *The Ministry.* The greatness of Christian service is becoming more widely recognized. The socialist who rejects Christianity, in his rejection expresses what he thinks Christianity ought to do. "How to go to Heaven" is only one chapter in the volume of true religion; how to live each day by means of religious forces given for to-day consumes most thought and energy. Christianity should be the acknowledged and applied panacea for human ills of both circumstance and character, for ill-environment and evil personal will. The difficulties in the relations between capital and labor, the adjustments of industrial and social inequalities, must be fixed by the golden rule of the Lawgiver of the universe.

Divine immanence is a great truth. The divine presence should not merely come into contact with the world, its forces and animated beings, but fully permeate all earthly principles and institutions. For things to become glorious it must be Christ in men the hope of glory. The consummation of all the good divinely to be wished can come only in the avenues along which the fullest divine energy flows. The road to that one far off divine event should be a clear path to the Seer of God. The network of side intricacies may be left for each day's unravelling, but the greatness of the end, and the divineness of the means must never escape the preacher's vision. Its greatness gives attraction and stimulus. Its inner meaning is the solution of the riddle of the universe. To see is to assimilate, and to do is to know. To see Him as He is, is to be transformed by beholding, for in being phenomenally visible He is dynamically communicable. To see with eyes of spiritual discernment is to open the soul to His incoming. This vision should animate the institution that makes, and inspire the man efficiently made; its substance empower the minister and his making.

III.

BY PROFESSOR F. P. MANHART. D.D.

This brief article will consider, mainly, "the making of a minister," as far as entrance into college.

The first factor in the making of a minister is the home. This is a divine institute. Its human basis is affection or love. Of every child, the parent should be able to say with Hannah: "For this child I prayed." It is the child's right to be thus born, and not to be born as an accident of lust.

The supreme right of God to the child, should be already in the mind of the parents when it is baptized, since, among other most precious truths, baptism means that all human life is from God, unto God, and for God, in a higher sense that it is from, to and for human parents.

The whole tone and tenor of a Christian home should be such as to create and foster in the developing child, the conviction that to serve God, in the home, in life's honest and honorable avocations, and, if called, in some special office of ministry in his Church, is the very acme of man's duties and of a man's privileges. By thus serving, in home, community and Church, he becomes God's building, God's tilled land and God's fellow worker. 1 Cor. 3:9.

In every professedly Christian home, the Word of God should be read and revered. Its teachings should be the first in all religious and moral, and as far as possible, in all other factors of life. (Note the oft repeated statements of Dr. G. Stanley Hall, that the Bible is the chief text book of the up-to-date psychologist.) In the home it should ever hold its rightful place, as the one supreme "book of power"

The Christian home should be loyal in its attendance upon and support of the Church, which is another divine institution. It should regard the minister of the Church as God's servant and ambassador, and its spiritual shepherd. His office is holy. Ministers of the Church, and the work and institutions of the Church should not be the subjects of thoughtless pity or selfish criticisms. They should be considered fairly, honorably, and in view of universal human imperfections, charitably, as agencies of God for the doing of great work for Him and for men in the world.

The Christian home must regard it as its most serious, yet most blessed, duty and privilege to train its children for useful, honorable and Christlike service of God and man in the Church.

The Christian home must place the highest value upon an education in the home, in the Church, and in the schools of

lower and higher grades. It is the glory of Scotland that the paths from its homes to its universities are never overgrown with grass. As yet, in America, we Lutherans have far too few paths between our homes and our church schools.

It is, therefore, imperative that our Christian homes should also adopt and foster more just and adequate ideas concerning Christian education. Such ideas mean that in every intellectual element, Christian education in the home, the Church and in the Church's higher schools must not be one which below the best standards maintained in secular education, while acquirements and culture must be completely dominated and permeated, and therefore greatly elevated, by the highest of all truths, which are those of our holy Christian faith. It is humiliating and unjust to all concerned when Christian people do their educational work in their homes, churches and schools in a way that justifies the statement, that the children of this world are wiser in their generation than the children of light. Does not that severe condemnation of our Lord, yet, measurably rest upon our Lutherans in America.

Concerning the ministry, these are the Church's absolute needs for her well-being and progress to-day: 1. More men for the ministry. 2. Men of a higher grade religiously. 3. Men of a higher grade mentally.

Among the Missouri Lutherans the parochial school in addition to pastor and home, does a great work in preparing men for the higher special schools of the Church. In the General Synod we must rely mainly upon the home and the pastor, with some incidental help from the Sunday School.

These needs are not nearly so well understood and provided for, by home, pastor, congregation and synod, as they should be. Too much is expected of the Church College and Seminary. If the students upon entering college lack in religious and mental strength, they will graduate without the full culture that a college course well taken imparts. When such college graduates enter the seminary they are not able to take its course with full profit. Thus the Church gets ministers too weak in the real vital power of Christianity and too weak mentally to do the full work of Christian ministers.

Such men are sometimes quite popular with congregations,

but it is the kind of popularity that is a credit neither to the congregation nor to minister. Both are ignobly content with the lower, instead of striving for the higher. With the "divine unrest" over conditions that should be bettered that all noble people have, or can be made to have, and under the leadership of godly and stalwart pastors, both together can and will attain higher intellectual attainments, greater power to build up the Church and to bless men, and a richer personal enjoyment of Christian culture and fellowship. Where prophet and people are weak enough to be satisfied on the plain where they might scale the mountain, there must always be the limited vision, undeveloped power, lower grades of service, less influence, and limited spiritual fellowship and joys.

The vastly increased complexity of life makes higher and more varied demands upon the pastor of a modern Church. Ministers, as such, are treated with diminished deference. Higher education is more general. The Gospel, as meaning salvation from sin, has little power in some influential circles. These things afford a sufficient basis for a plea for stronger men physically, mentally and religiously, without inquiry whether there has been a relative decline in the effective power of the ministry due to actually lessened power among the ministers themselves.

Our homes of highest social and intellectual standing devote too few of their sons to the ministry. In addition to those who come from poorer homes and are properly helped by special funds, there should be a far larger number from homes of plenty, and especially from homes of general and Christian culture. More students should come from the homes of ministers, physicians, lawyers, teachers and other educated people.

As to preparation for entrance to college, a single statement is sufficient, viz, it should absolutely be complete both as to the quantity and quality of the work required by a good standard of admission. One of the most important periods in the educational process is that of the preparatory or secondary school. With the rapid, but by no means uniform, development of the high school, the great increase in the number of courses given by the colleges and the different subjects that may be offered for admission, the situation has become much more complex and trying for the

Church college, upon which the seminary must largely depend for students.

The standard of admission to the denominational college should be reasonable, yet high enough that such students only may enter as can profitably do college work. Colleges should never be expected to do the work in any study, of preparatory schools. The preparatory school should do its own work, and do it right. No one should be allowed to pass through it with a lot of weakness in language, methods of study and understanding of the studies pursued. Colleges and seminaries rarely ever entirely correct such defects, nor can they reasonably be expected to do so.

The Lutheran Church of America naturally has special difficulties just here. Most of our people came to America using the German and Scandinavian languages. Thousands of our ministers today came from homes where language was in a transitional state. Necessarily, many young men from such homes will use English with less accuracy in pronunciation, idiom and construction than others whose ancestors have used English for generations. These linguistic limitations account for the rise and development of some intellectual idiosyncrasies peculiar to some so-called "Dutchmen."

Where the defects indicated exist, they should be recognized and, if possible, removed, since the Lutheran ministry and Church in America will never exert their full power upon the life and thought of the country except by a correct and masterful use of the English language. The work thus required must be done mainly during those earlier years of adolescence usually covered by the preparatory school.

There is no greater need in education among American Lutherans to-day than that of first-class preparatory schools, which shall do thoroughly well the work that preparatory schools should do. (1)

Let it be repeated with emphasis, the need of the hour is more men of the best types for the ministry. The Church needs young men for her colleges and seminaries who are strong in

(1) Princeton College, at its recent midyear examination, dropped 73 men. Possibly, an adherence to standards like Princeton's, would bring at least equally dire results, in our denominational colleges.

body, who are strong in mind, and who are strong in Christian character. With such there will be no questions of discipline for wrong conduct, no failure to understand and master all of the improving and cultural work of the courses, and little or no censure upon the schools for sending out men who are poorly fitted to meet the manifold, exacting, and surpassingly important duties of the Christian ministry of to-day.

ARTICLE IX.

MODERN THEOLOGY.

BY REV. AUGUSTUS SPIECKERMANN.

The German theologian, J. S. Semler, who lived about the middle of the eighteenth century, is a representative of rationalism in its first stage. He it was who first applied to the Holy Scriptures a rationalistic exegesis with its natural explanation of miracles. Many things that until that time had not been touched by the knife of criticism, disappeared now. For everything that could not be justified before the course of reason was thrown aside.

Thus Semler became the father of modern Biblical criticism. His disciples went still further, and we therefore need not wonder at all that they were fiercely attacked. For their opponents have accused them of having undermined the good old faith by introducing the same methods of investigation that were in vogue in the different departments of science. Thus the Holy Scriptures had been divested of their divine character. That this is a fact, cannot be denied. But in justice to criticism we have right here to remember one thing, namely, that criticism itself is not a result, but a process. It is consequently not identical with the conclusions of any school. Indeed, the modern scientific study of nature and the Bible has nothing godless in its aim or method, yet it may lead a person to an irreligious conception of the world, if he allows himself to be influenced by materialism or any kindred view of the world. That modern criticism is, to a large degree, under influence of materialism, must be explained by the wonderful progress of natural science. When the latter through its inductive method had achieved the greatest success; when with its evolutionary theory under Darwin in England and Haeckel in Germany, it celebrated its greatest triumphs, and in its proud arrogance denounced, yes, even branded those as unscientific who did not submit to the results of its investigations, then modern theologians thought it necessary to meet their opponents on the same

ground by applying the same methods in the department of theological thought. Their efforts deserve high praise. Of course, it cannot be denied that many of them became a prey to materialism, and that some of the greatest Biblical critics developed even into avowed sceptics. Especially the younger theologians and university students seemed to be charmed by the new theories that often were explained in splendid style by masters of eloquence. The air of superiority these men assumed; their denunciations of older theories which they often made a subject of ridicule: the great display of learning with which they spread the new knowledge, this all captivated the minds of inexperienced youths and made them look down upon the views that they had cherished until that time. Thus it happened that they considered their old religious ideas as being based on scientific misconceptions. These ideas had to be done away with, and that as soon as possible. Science had taught them greater things. It had, for instance, taught them that creation was not, according to the old idea, immediate and particular, but that all forms of life had developed out of lower forms. It had also taught them that the relation of God to the world had not to be explained by a series of providences, as the old theology had it, but by an energy that neither increases nor diminishes, and that in the universe there was an absolute reign of law. And these theories that diminished God and higher powers suited them, because they were in full harmony with the mechanical view of the world. But even if this view wears a scientific mantle, it is not up to date, for materialism has a very limited view of the world. It does not know what to do with the phenomena of mind which it denies. It must declare itself a bankrupt when it is confronted with things as telepathy, clairvoyance, spiritualistic phenomena, and the miraculous power of mind over matter at a distance. In the face of such phenomena even such a careful philosopher as Sir Oliver Lodge admits that psychical research may confirm old truths of the Bible and open a new era for religion. This is a broadminded view and puts no limit to the future expansion and development of human nature. Not so rationalism and materialism. While rationalism acknowledges reason as the sole arbiter and discards everything it cannot comprehend, materialism insists on being the only theory which

explains everything in a natural manner and has no recourse to any arbitrary factor, any transcendent cause or supernatural will. One can understand that theologians who are under the influence of such doctrines may come to dangerous conclusions. When you want to inform yourself about their doings watch them when they apply their famous method of interpretation; see how they eliminate or change everything that does not suit them and how finally, when they have torn to pieces the wonderful dome of Scripture, there is nothing left that will serve suffering and helpless humanity in its aspiration after a higher and better life.

An anonymous writer in the New York *Independent* in an article entitled: *Confessions of an Undistinguished Heretic*, furnishes sufficient proof in that line. According to him there are two prime sources of information as to the words and deeds of Jesus, namely, the Gospel of Mark, and the collection of speeches preserved in Matthew and Luke. The two latter ones have copied from Mark and their additional material has to be examined carefully, for it does not always mean reliable added information, but only embellishment. One has—so the writer continues—to consider that the evangelic record is a thing of growth and that accretion and well intended imagination accounts for the expansion of gospel history. For this reason—he means—the simpler narrative is always to be preferred. To give the reader a clear conception of how the expansion of the gospel history has taken place, he calls attention: (1) To Jesus' baptism, and says that in Mark the records make the rending of the heavens and the descent of the dove a vision in the soul of Jesus, while in Matthew and Luke this vision is transformed into an outward event. (2) That Matthew and Luke make out of the solitary struggle of Jesus in the wilderness, as Mark relates it, a legendary dialogue with Satan. By that the preaching of Jonah, as Luke has preserved it in its original form, has become in the hands of Matthew a prophecy of the resurrection.—In these examples you see the arbitrary tendency of an apostle of modern theology to brush away everything that does not suit his narrow method of investigation. The supernatural must die. This is his watchword. Therefore his anxiety to construct the history of Bible times by sifting traditions and discarding

so-called pious additions in the most arbitrary manner. The untenableness of such a procedure on the basis of the gospels, however, will be admitted by any impartial student of history. It will also be admitted that the assertion of some of the modern school that they know after thousands of years what is genuine and what is not, is simply ridiculous, because all gospels agree in the essentials of Christianity. Their little variations in unimportant details confirm rather than weaken their statements. Modern theologians know that, but not a few of their school are driven by the love of notoriety. To find an ingenious hypothesis for the solution of this or that theological problem and to become thus a star in the sky of science, is the ambition of many. But, alas, a hypothesis is a thing without a foundation, and when the author sees it applauded to-day, he might see it ridiculed to-morrow. And on such shifting sands modern theology wants us to build our Christian life? It may wait pretty long before we are ready for that. And when, in the meantime, it will persuade us to come into the realms of its fancy, we will enter an energetic protest. Yes, we will protest with our whole soul against the destructive work of modern theology. We do not believe that it can give us a better gospel than that written by Matthew, Mark, Luke and John. We do not believe that a theology influenced by rationalism and materialism is able to satisfy the secret cravings of the soul, for it does not bring peace and joy to the hearts of men. It may meet, for a while, the literary tastes of some, but it cannot influence the great multitude. This can only be done by the good old gospel. Here is Holy Land, and we breathe in it the air of truth.

But modern theology does not show too much reverence for this truth. There are too many things in the gospels it hates. There is, for instance, that hateful miraculous element and the so-called legendary mantle that is thrown over the story of Christ and other things. It thinks their removal is necessary for the benefit of those who like them stand in the light of natural science, and like them love to do away with everything that seems not to be in harmony with the results of modern investigations. He who tries to contradict those results, is branded as an unscientific man. And yet, when a man who thinks for himself, examines the propositions of modern theology, he

will admit that though he has received from it a good many literary benefits, yet is at a loss to the satisfaction of his spiritual desires. For modern theology has no harmonious system, that by its truth appeals to men. One notices, on the contrary, that though it claims to be built on a scientific foundation, it represents an alarming confusion of opinions. This can be seen especially in matters concerning the value of the different evangelists. While some prefer Mark as the most genuine one, one will find others just as strongly in favor of one of the other evangelists. Their different standpoint is to be explained by the different hypothesis from which they proceed in their investigations. When a person believes in the miraculous element he will favor those books of the Bible that furnish him most material; when he loves moral and intellectual thought, the selection of books will be accordingly; when he is under the spell of rationalism or materialism, he will prefer those books that emphasize more the natural and human side of the Christian religion. Many of the modern school have decided in favor of Mark, because this evangel, stating every thing in a brief way, gives them ample opportunity of striking a good many things that are in their road. And when you now see what all is arbitrarily dismissed by the modern school, then you ask yourself more than once, if such a procedure is in harmony with the rules of fairness and propriety. In all truth, the modern theologian's attitude toward sacred history is overbearing. His explanations and interpretations violent. The miraculous conception of Christ is superficially denied because according to their system Jesus is a man like others and born like others. In this point the anonymous writer in the *Independent* agrees with Gustaf Frenssen, who, in his sensational novel *Hillogenlei*, calls the Master the greatest of all heroes that have been produced in any nation. But these artists of modern interpretation perform still greater wonders. In order to prove Christ's human descent they take recourse to wonderful fancies. They say that an overheated imagination has made His admirers exaggerate His human qualities and that thus the virgin birth has become but the form in which a legend-loving age confessed its faith in the divine worth of the Nazarene. That sounds learned, but is not

so, especially when we consider what artificial methods have to be used to reach such a result.

Modern theology shows here again that it lacks the faculty of appreciating the creative activity of the Holy Ghost. Believing in no higher power, and believing that the natural power of the human heart needs only to be developed to enable man to lead a moral life, it never experiences (something about) the uplifting and transforming power of the Holy Spirit. If modern theology would have experiences in that line, if, for instance, it would know that through this spiritual power notorious drunkards who had been given up by those who knew them best, are changed; if it would know that by the same power violators of the sixth commandment are transformed into decent men, and become useful members of human society, then it would not be so hard for them to conclude that a power which can work such spiritual wonders must also be able to work others and that the historical testimony of the old Church: "Born of the Holy Ghost," is not out of order. Then we would also hear no longer the worn-out phrase that Christ was Joseph's son. Christ's sonship to Joseph was, as every impartial student of sacred history knows, a reputed and not a real one. This is suggested by Luke's words: "As was supposed." (Luke III, 23.) The anonymous writer's reference to the genealogy in Matthew as designating Joseph as Jesus' Father is entirely unfounded. Matthew counts up the different forefathers, until Joseph, for he who writes for Jews has to give Christ's legal descent. Joseph he declares to be the husband of Mary of whom was born Jesus, who is called Christ. In order to remove any doubt as to the miraculous birth of Christ, he tells his supernatural birth in such a way that no impartial student of history will misunderstand its meaning. Of course, our anonymous writer will say, did I not tell you that the gospels are literary complications with a history to be traced and that from this point of view you have to look upon my results." Why, yes, dear friend, we know, but we are nevertheless unable to use your arbitrary method of interpretation, as it appears to us more miraculous than the good old one. We know that with your explaining-away method you find no difficulty in discarding such things as the resurrection of Christ that has been so truthfully

recorded. But wait, psychical research is at work. Wonderful phenomena whose existence has been denied, have now commanded the attention of such scientists as Wallace, Loellner, F. W. H. Meyers, T. J. Hudson and others. Their scientific investigation will prove the truth of the Bible and show the correctness of old Shakespeare's word: "There are more things in heaven and earth than are dreamt of in your philosophy!" In fact, ruling schools of science were often blind to phenomena in the pioneering and unorthodox departments of science. They stubbornly refused to investigate them, because they could not form a conception of them according to known laws. But from the inability to form a clear conception of a thing does not follow its impossibility. This was clearly shown when wireless telegraphy came up. Even scientists of the first rank denied then its possibility on the basis of their prejudiced theories. But they received the same lesson as those scientists who years ago denied the possibility of the penetration of dark bodies through light—and the X rays like a grinning spectre sneered at their limited wisdom. All these things suggest caution and make it our duty to study carefully the different hypotheses that are presented to us for consideration. Hypotheses are nothing new to the Church. From the earliest times heretics tried to introduce them into her teachings. She, however, knew how to protect herself against them by acknowledging only that which is founded on Holy Writ. Thus she developed a system of truth that had the consent of all within her bounds. And when in modern times theologians should find out that through the influence of rationalistic or materialistic theories their religious ideas have suffered a change, that is not in harmony with the teachings of their Church, then they ought to have so much courage as to quit the service of their Church. For a Church that does not practice what it teaches deserves the ridicule of the world. Dr. Crassey knew that and when he left he acted like a gentleman. Others who are in the same condition, should follow his example and not wait for the *consilium abeundi*. There are many fields of usefulness where with a good conscience they can make their living. Their stay in the Church will prove dangerous. This is evidenced by missionaries in foreign fields. The cry for help against modern criticism in India

should induce these men to leave a Church that through the centuries has been maintained by the same good old faith, that Church that has received the promise of a perfect victory over all obstacles.

ARTICLE X.

THE IMPECCABILITY OF CHRIST.

BY PROFESSOR J. A. SINGMASTER, D.D.

Jesus Christ was a perfect man. There is no flaw in his life or character. Was there, however, a possibility of sin in him? Could he have fallen? Was he peccable or impeccable? Was he able not to sin (*posse non peccare*) or was he unable to sin (*non posse peccare*)? These questions may appear to some as purely speculative, to be relegated to the Age of Scholasticism, and as unedifying and unworthy of serious consideration. But to us they seem to be vital, affecting not only the perfection of Christ's person, but also the confidence in which we rest our hopes upon him. For surely we want an absolutely immutable foundation for our faith. We are the more concerned for a right answer, because of a very common misconception, based upon a wrong idea of temptation, and held not only by the popular mind but taught by some wise and good men. We can tolerate nothing that impairs the absolute perfection of him, who was the effulgence of the glory of God and the very image of his substance. It shall be our purpose within the limits of a brief article to establish the proof of the impeccability of our Lord.

Our argument consists in two strong presumptive proofs, and a third categorical proof which can not be successfully disputed. These will be followed by a consideration of the objections which have been made.

1. The Impeccability of Christ is a Corollary from His Sinless Perfection.

a. Let us notice Christ's sinlessness or better his sinless perfection.

It is true that since the time of Celsus there have not been wanting those, who have sought to discredit Christ by affirming, not only a taint in his birth but also serious ethical deficiencies in his life and teachings. But the number of these is so small and their bias so apparent and, in some cases, their personal character so wicked, that it will not be necessary in this connec-

tion to take any serious account of them. Over against these we may place the common verdict of mankind that Christ stands quite apart from the rest of men. Napoleon said of him, "Everything in him astonishes me. His spirit overawes one, and his will confounds me. Between him and whoever else in the world there is no possible term of comparison. He is truly a being by himself."

When we examine the authentic records of Christ's life, we shall find a confirmation and an explanation of the verdict of history. His personal claims to sinlessness are undoubted. He boldly challenged his enemies to convict him of sin, John 8:46. They could not, in spite of all their hostility and the effort of the detectives which were ever on his track to catch him in his words or in some violation of moral or civil law. Even his final condemnation could be secured only by suborning witnesses. These claims of our Lord were not made in a boastful way but in the spirit of that meekness which ever characterized him and which makes him so attractive to men to this very day.

There was also in Christ an utter absence of any saying or act which would in the least implicate him in sin. He never confesses any personal sin, though he recognized it and denounced it in others. Moreover he taught his disciples to pray for deliverance from its guilt and power. The Lord's Prayer contains these petitions to this effect. Yet Jesus himself never prays for forgiveness, though he led a life of prayer, examples of which are recorded. This is all the more remarkable in view of the fact that the prophets and the apostles all confess their sinfulness and pray for pardon.

There is no evidence that Christ ever even cherished a sinful or ignoble thought. He was "holy, guileless, undefiled, separated from sinners," Heb. 7:26. Judged by the most exalted ethical standard known among men his character is unimpeachable.

The verdict of his most intimate friends establishes our contention. In their personal intercourse with him they discovered that "he did no sin, neither was guile found in his mouth," 1 Pet. 2:22. John the Baptist realized his unworthiness to baptize him. Peter felt that he was a sinful man when brought into contact with Christ's divine holiness. The disciple, whom

Jesus loved, wrote, "He was manifested to take away sins; and in him is no sin," 1 John 3:5. Paul declares "him who knew no sin he made to be sin on our behalf," 2 Cor. 5:21.

The tributes of those who were not his particular friends and in some cases even inimical to him are equally explicit. Judas acknowledged that he had betrayed innocent blood. Pilate found no fault in him. His wife called him a just man. The centurion who guarded the cross said "Certainly this was a righteous man."

b. His sinless perfection amid the temptations of his life form a strong presumption of his impeccability.

He lived in a sinful environment. He faced not only such temptations as are common to man, but also such as arise from the possession of extraordinary gifts. He was the special target of Satan, whose power he had come to destroy. The Prince of light and the Prince of this world waged a decisive struggle. We can not doubt that the latter employed every art and device in the repertory of evil to overthrow our Lord, but all in vain. No power seen or unseen, human or Satanic, caused him to swerve from righteousness. We conclude that Christ was invincible. If the greatest of adversaries could not cause him to fall who or what could?

2. The Impeccability of Christ may be deduced from his unbroken fellowship with the Father.

Jesus lived in constant communion with God. When he was a lad he had a vivid consciousness of the presence of his Father. He felt that he must be about his Father's business. Moreover, God gave him the Spirit without measure, John 3:34. He had at his command all the resources of grace. His nearness to God was no delusion. He realized that God saw him and heard him. He spoke familiarly with God.

Is it conceivable that it was at all possible for sin to come between Christ and the Father? We do know from Christian experience that a man's freedom from falling into sin is in direct proportion to his fellowship with God. Could that fellowship be maintained perfectly without interruption by a man without sin he never could become sinful. Whatever might be the metaphysical or theoretical possibilities in the case such a person would be actually impeccable. These conditions are absolutely

present in Christ. His fellowship with the Father is indissoluble, and hence he is impeccable.

3. The Impeccability of Christ is absolutely assured by His Divine Nature.

Let us remember who Christ is. He is the theanthropic Personality, the God-man, having a divine and a human nature. He is the Son of God, the Word, who became man. He was a person from eternity, before he took a human nature. He never ceased being God. We may not limit the infinite in his expression and manifestation of himself. It is of this divine-human Being that we predicate impeccability.

Christ in becoming the second Adam assumed the nature that the first Adam had before the Fall. He did not take a sinful nature. It was not necessary that he should. On the other hand it was necessary and proper that he should not. He entered the sphere of human life as Adam did. But some one may say that Adam was peccable, and therefore Christ must also be. We answer that Adam had the power not to sin (*posse non peccare*), and had he believed God and continued in his fellowship he would have become so confirmed in righteousness that it would have become, if not a metaphysical yet, a moral impossibility to sin. He would not have been able to sin (*non posse peccare*). His whole soul would have revolted at the thought of sin and he would have said to the tempter, "Get thee behind me Satan; thou art a stumbling block unto me: for thou mindest not the things of God." It is not the privilege of any one to sin. It is only the abuse of a God-given power.

Jesus began his earthly career in exactly that condition in which it was Adam's privilege to be—a state of confirmed holiness, in which the will is so entirely in harmony with truth that it can not sin. We might as well say that God is not free because he can not lie, as to say that Christ must have been in a condition in which he could have chosen sin.

It may be said that though Christ was God's Son that "he emptied himself, taking the form of a servant," Phil. 2:7, and that his self-limitations extended to his knowledge of future events, e. g., the time of the judgment. Whatever may be included in the idea of the self-limitation (*kenosis*) we may be sure that it pertained rather to the lowly estate in which he

lived than in a surrender of any essential attribute. He certainly did not cease to exercise the functions of the divine moral attributes of holiness, love, truth and justice. There is no record that he was ever deceived by man or Satan. His moral nature was so sensitive that the atmosphere of sin was oppressive to him. He detected wrong instantly. He exposed and denounced it often even before it came to open expression.

Christ's human nature apart from his divine nature, if we may separate them, might be considered peccable. If it had not been enlightened and sanctified by the latter, he might have fallen. But as a fact these natures are not separated or even separable. They constitute the God-man. The weaker is strengthened by the stronger, so that it is brought into complete harmony with it. Thus we speak of Christ as having one will or two wills. When we say that he possessed one will, we mean that his human will so coalesces or blends with the divine that practically there is but one will. To hold that Christ was peccable would be to maintain that his weaker nature was more powerful than his stronger! It would mean that the eternal Logos could fall in the person of Jesus Christ. This *reductio ad absurdum* seems to us to refute unanswerably the idea of the peccability of our Lord.

Moreover, to deny his impeccability is to deny him the possession of certain attributes which he undoubtedly frequently exercised, e g., omnipotence. He calmed the raging sea; he raised the dead; he cast out demons. No power short of the divine could have conquered him or caused him to do wrong. To think otherwise would be to make Satan omnipotent and Christ impotent. Now, surely God tempts no man except in the sense of trying him, and he therefore could not tempt Christ. Satan is not omnipotent and hence inferior to Christ. His omnipotence made him invulnerable to the attacks of a creature.

We may argue in like manner concerning his wisdom. His intelligence was infinite. He could not be deceived by a finite being such as Satan is. He knew the author of sin, and well understood all the consequences of transgression. It is unthinkable that an infinitely wise Being could fall a prey to the cunning of an impostor.

We affirm also that his holiness, which sums up his ethical per-

fection, is contradicted by the idea of peccability. This latter would rob it of its very essence and deprive him of his essential character as divine. He would no longer be to us an example and model, for there would be in him an inherent weakness and liability to fall. In short, to ascribe ability to sin to Christ would be to dethrone him. He would not have been God, for God can not sin, because he can not contradict his own nature.

Let us now consider the chief objection that is made to Christ's impeccability. Schaff in his treatise on "The Person of Christ" says, "Had he been endowed from the start with *absolute* impeccability, or with the impossibility of sinning, he could not be a true man. * * * As a true man Christ must have been a free and responsible moral agent: freedom implies the power of choice between good and evil." Hodge (Syst. Theology ii, 457) writes in a similar strain, "This sinlessness of our Lord, however, does not amount to absolute impeccability * * If he was a true man he must have been capable of sinning. * * Temptation implies the possibility of sin. If from the constitution of his person it was impossible for Christ to sin, then his temptation was unreal and without effect, and he cannot sympathize with his people."

The keynote of the objection is voiced in the statement, "Temptation implies the possibility of sinning. If this be not true then Christ's temptation was unreal."

There can be no doubt as to the reality of Christ's temptations. It is plainly declared over and over again that he was tempted. The Scriptures depict him as struggling against the tempter in the wilderness and in the garden and elsewhere. He was tempted in all points like as we are "yet without sin," Heb. 4:15.

We hold, therefore, both to the reality of Christ's temptation and to his impeccability. And we maintain that they are not irreconcilable. Having offered, what seems to us, ample proof of Christ's impeccability, it remains for us to show that the proposition that "temptation implies the possibility of sinning" is utterly untenable.

It has been well said by Shedd (Dogmatic Theology ii, 336) in answer to the statement that impeccability is inconsistent with temptability: "This is not correct; any more than it would be correct to say that because an army cannot be conquered, it cannot be attacked. Temptability depends upon the constitutional *susceptibility*, while impeccability depends upon the *will*. So far as his natural susceptibility, both physical and mental, was concerned, Jesus Christ was open to all forms of human temptation excepting those that spring out of lust, or corruption of nature. But his peccability, or the possibility of being overcome by these temptations, would depend upon the amount of voluntary resistance which he was able to bring to bear against them. Those temptations were very strong, but if the self-determination of his holy will was stronger than they, then they could not induce him to sin, and he would be impeccable. And yet plainly he would be temptable."

It is necessary in this contention to consider the meaning of "temptation." The word in Greek, in Hebrew and in English signifies "trial" or "testing." To tempt is "to try" or "to prove." The motive of the trial may be either good or evil. God tries or tests his children to prove or to improve them. He never tempts man to sin. Satan tempts men in order to overthrow them. There is nothing in the word or idea of temptation that necessarily implies liability to sin. That liability to sin may ordinarily be present with temptaton, we will not deny; but we cannot concede that such liability can be predicated of a perfect Being. Liability to fall decreases in proportion to a man's nearness to perfection and to God and necessarily becomes *nil* in a divine or perfect man.

The possession of free-will does not imply liability to fall, and only in a certain sense possibility of falling. For in proportion as it is really free and joined with the exercise of unerring intelligence does free-will choose the right. It is only the blinded, perverted and bound will that chooses wrong. It is a moral impossibility for a will that is truly free to choose evil with a full realization of its character and its consequences.

If it be asked why Satan tempted Christ when he must have known that he was invulnerable, we would answer *first* that Satan may not have known that a God-man was invincible. It

was his first trial with a Being of that kind. Moreover, Satan is by no means omniscient. In fact he is a fool, as all sinners are in the long run. We would answer *secondly* that it is the province of Satan to vex and to inflict pain and sorrow. A wicked man may do injury to a good man and harrow his soul without in the least causing him to sin. No doubt Christ suffered being tempted (Heb 2:18), but he did not suffer in the loss of purity or holiness. There is no doubt that he remained sinless in spite of all that Satan could do.

If Christ was impeccable, how could he be tempted at all? Remembering the definition of temptation we can see how this was possible. He was human and possessed the faculties and senses to which temptation appeals. He could be tempted by natural and innocent appetite. He could be oppressed by toil. He was tempted by the malice of his foes as well as by the folly and unkindness of professed friends. He was capable of mental anguish. He suffered more intensely than other men because of his perfect organization. His conflicts were terribly real for it was only "with strong crying and tears" that he came out as conqueror. When it said that he was made perfect through suffering, the perfection referred to was not that of moral character but of fitness for the work of a Mediator.

It is important also to recall the kind of temptations through which the Saviour passed. It is said of him that he "hath been in all points tempted like as we are, yet without sin," Heb. 4:15. Notice the important limitation, "without sin." The significance of the passage is not that he was not overthrown or that he came through the temptation without sinning. Exegetically it means that there was no sin in him, that he had not "one single sinful emotion" or "a single slumbering element of sin" (Lange). He had no disordered affections or inward propensity to sin, or any illicit desire. Hence he had none of the weaknesses of a fallen man and no temptations arising from a perverted mind.

The temptations which Christians endure are after all chiefly those which arise from disappointment, bereavement, sickness, pain, indifference of friends and opposition of foes, weariness, sorrow and the like. Whatever may be the nature of their trouble Christ knows it.

If Christ did not personally experience all temptations and was not capable of sinning, can he yet sympathize with the poor, weak mortals who fall into all sorts of sins? He certainly does. It is not necessary for a man to be a drunkard or even to have an appetite for intoxicants that he may have the sincerest sympathy for a poor drunkard. A saintly woman may have the deepest sympathy for the fallen, without ever having been tempted as they are.

No one will for a moment dispute the deep and tender love of our Lord for all classes of people. He ate and drank with publicans and with sinners. He freely forgave the penitent. He invited the laboring and heavy laden to accept him because he could sympathize with them being meek and lowly in heart. We may be sure that in sharing our lot and feeling our sorrow and humbling himself even to death for us, he was really tempted and tried, and that he came through the fiery trial pure gold because there was no dross in him.

ARTICLE XI.

SPENER AND HIS INFLUENCE.

BY REV. HENRY ANSTADT, A.M.

The birth of Protestant Christianity in the sixteenth century is undoubtedly the most interesting and important chapter of Reformation history. But the book is not complete in its first chapter. Next in importance to the birth of Protestantism is that great movement of the seventeenth and eighteenth centuries known as the Pietistic movement. Its influence, too, has made itself felt throughout the Christian world.

That we may best understand its cause and importance, it will be necessary to look at the condition of the German Church, out of which the movement sprang. The country had just passed through the terrible experiences of a long and cruel war with all its demoralizing effects. The Thirty Years' War was the last great combat between Protestantism and Catholicism in Europe. Perhaps the most terrible in all history, it left the country in a most deplorable condition. Our own late Civil War, lasting only a few years, cost a great sacrifice of life and property, and had a very depressing effect upon the morals and religion of the country. If that was demoralizing, what must have been the effect of the Thirty Years' War, which reduced the population of Germany from 30,000,000 to 12,000,000, completely destroyed large and flourishing cities, and swept out of existence many trades and industries! But more than this, the war had barbarized the German people and left a legacy of misery and hate. For a life-time men had been engaged in war, and the education of their children had of necessity been neglected. Moral law was disregarded. "God, worship, religion, became a tradition. In character, in intelligence, and in morality, the German people had been set back two hundred years."

And within the Church itself the condition of things was far from being good. A general review of church history shows that every very important movement has been followed by a rest, and finally by a reaction. It was so with the Reformation.

In opposing the Romish doctrine of works, it became necessary to emphasize the doctrine of "Justification by Faith." And the reformers joined with this faith a pure life as its natural fruit. When the Pope was no longer accepted as the only interpreter of the Bible, the Church was led to prepare new statements of Scripture teaching as foundations of Protestant doctrine. The Reformation period was a creed-making period. This, of course, was necessary and right. But men after a while came to put these church symbols on a par with, or even above the Bible in importance; and in their eagerness to acquire the most perfect orthodoxy, they destroyed the life of Christianity. They feasted the mind and starved the heart. It seems almost impossible that, so soon after the devoted labors of Luther and Melancthon to secure a pure Christianity, the Church should have gone back into a state of such coldness and indifference. The seventeenth century was a time of rigid orthodoxy, when the cold statements of the symbolical books were substituted for the warm, practical and saving truths of the gospel. In the translator's preface to Knapp's *Christian Theology* there is a paragraph describing the state of affairs in the Church at the time:

"Spener states that it was usual for persons to spend five or six years at the universities without hearing, or caring to hear, a single book, chapter, or verse of the Bible explained. In a few cases where exegetical lectures were commenced by such teachers as Olearius and Carpzov, they were soon abandoned. The Bible was perhaps less used before the time of Spener in Protestant universities than it had been, under penalty of excommunication, by pious Catholics before the Reformation. In place of the Scriptures, the different symbols established by the Protestant Church were taught and studied. The minutest distinctions established by them were contended for with the greatest zeal, and the least deviation from them was pronounced heresy as decidedly as if they had been given by inspiration of God, and was punished accordingly, with the greatest severity. The spirit of Protestantism seemed to have thrown off the hierarchal yoke, only to assume another and perhaps a more degrading form of bondage. In explaining and defending these symbols, the Aristotelian dialectics were employed, and in the use of them the students were thoroughly exercised. As to the practi-

cal effect which the doctrines of Christianity should have upon their own hearts, and the manner in which they should exhibit them for the benefit of others, nothing was said to them by their teachers. Thus disciplined, they went forth to repeat from the pulpit what they had learned at the university, and fought over their idle battles, in which their own learning and skill were often displayed, to the neglect of everything which might arouse the careless, persuade the doubting, or satisfy the deep desires and assuage the sorrows of the heart."

The Reformation union of the intellectual with the moral and religious was dissolved. The Protestant Church had lived a little over a century and was now all but spiritually dead. Think of the state of Germany at this time,—the country nearly ruined and people barbarized by a long war, and the Church almost buried in cold orthodoxy. The times call for a new reformation, or rather a regeneration, and the call is answered. Men often appear to be born to supply special needs, and so this age gave birth to one who by his earnest piety and spirituality fanned into a flame the few sparks of life that yet remained in the Christian Church.

Philip Jacob Spener was born January 13, 1635, in the town of Rappoltsweiler in Upper Alsace. From his earliest youth circumstances conspired to train him for his important position of usefulness in the Church. He was always of a quiet, reflective nature, religiously inclined, and this disposition was nourished by congenial family influences. He had earnest Christian parents, who early instilled into him lessons of true piety. "He is justly regarded," says Dr A. Tholuck, "as belonging to that class, who have preserved, unimpaired from childhood, their baptismal grace; and, by uninterrupted internal development, continually made deeper progress in the life of faith." In addition to the pious examples in his own family, he acknowledges his indebtedness to the wholesome influence of a widowed countess of Rappoltstein, his god-mother, for the life and growth of his piety. When a boy of only thirteen years of age, his mind was so seriously impressed by her death, that there were awakened in his heart "the desire to depart with her from this world, and correspondent efforts, for a season, to extort from God his own dissolution, by means of prayer."

Although the Church had grown so cold in formalism, yet there had been even at this time a few men in whose lives the living fire of the gospel had shown. Among these men were John Arndt and Richard Baxter. Spenser himself says that his earliest spiritual nourishment, outside of the Bible, was drawn from Arndt's *True Christianity* and Baxter's *The Saint's Everlasting Rest*. There was given to him also the advantage of special training and preparation for the university under a man of practical, pious spirit, his subsequent brother-in-law, Joachim Stoll, from 1645 chaplain to the Count of Rappoltstein. "To him under God am I indebted," says Spenser, "for the first sparks of genuine Christianity, and proper motives in study; for encouragement and suitable advice, with reference to the improvement of the public discourses of God's house, for he taught me to confine myself closely to the text, and thence to learn the doctrines of the Christian religion."

His university studies were pursued first at Strassburg; and then, according to the custom of that time, he completed his education in attendance at different celebrated institutions of Europe. He was a student at Basle, then went to Tübingen, then to Freyburg, and spent a year at Geneva, and lastly went to Lyons in France. During his student life many of the influences thrown around him were such as to develop his natural piety. At Strassburg he studied under Dannhauer, Johann Schmid and Sebastian Schmid. These were pious men who had escaped the contagion of rigid Lutheranism, and Spenser imbibed the spirit of these holy men. They helped to shape and mould his character. He was in the habit of speaking of the first of these, "a practical, zealous theologian of the strictest Lutheran school, as his *Preceptor*, with gratitude for his careful instruction in the doctrines of the pure Lutheran faith;" of the last, "as the most distinguished exegete of his day;" of John Schmid, however, that eminently worthy and Christian man, as his "Father in Christ." At Geneva, too, he was impressed by the piety and activity of the professors and ministers.

With such influences thrown around him from his youth up, it is no wonder that the very condition of the Church, in its deadness, served not to dampen his ardor, but rather to fire up

his pious energy in view of the great needs of the Church. In all his training he was being prepared for the great work that he accomplished.

Let us now look at his career. What were his activities that succeeded in warming the cold hearts of that time? He was by no means of a polemical disposition nor in any degree out of harmony with the doctrinal teachings of the Church. Even his enemies admitted his life to be blameless and his teaching to be orthodox. His concern was not so much with the doctrine as with the life of the Church. He came to the conviction that purity of doctrine and purity of life do not always go together. Impressed with the low condition of piety in the churches, the main object of his efforts seems to have been a regeneration of the spiritual life of the people. Let particular attention be paid to this, his motive principle, and how it directs all his work.

Spener's first field of labor was at Strassburg, where he preached for three years, and lectured at the university there. Then he was called to be senior or chief minister at Frankfort-on-the-Main. He labored there with great success for twenty years, when a call to become court preacher and member of the consistory at Dresden, usually regarded at that time as the highest ecclesiastical position in Germany, was extended to him. With varying encouragement and opposition he carried on his work of reform here for five years. The last, and perhaps the most pleasant years of his life, were spent in service at Berlin, where he received royal sympathy and support.

The character of the preaching in Germany at that time was not such as to inspire holy thoughts and pious living. The sermons were purely intellectual. Spener saw in this a reason for the deadness that was in the Church. As trees require not only the nourishment which the earth and clouds afford, but also the light and heat of the sun, so Christian living needs for its nourishment, not only the strength of doctrinal preaching, but also the warming and cheering influence of the Holy Spirit. Spener realized this and his first step toward reform was in preaching. His sermons, instead of being dry discussions of doctrinal points, were designed to improve the heart and life. With soundness of doctrine, he insisted on a change of the heart and holy living. "He endeavored to give to the preaching a more extended influ-

ence," says Tholuck, "than could be expected from the repeated use of the gospel pericopes, set apart for the morning service. The plan which he adopted for this purpose was this: he either explained a part of the Catechism, or subsequently connected passages of the Epistle found in it, and with the theme contained in the gospel pericope, also explained another text of Scripture, not found in the usual morning lesson. His design in this arrangement was to make the congregation thoroughly acquainted with the entire contents of the Holy Scriptures; whereas the chief object of the catechetical and homiletical practice of the preceding period had been *accurate knowledge of pure doctrine.*"

Spener sought to introduce a proper church discipline also. Catechetical instruction, which had been greatly neglected, he restored to its proper rank and importance as a means of grace. Confirmation at this time was entirely neglected in some of the churches, on the ground that baptism secured regeneration, and that confirmation implied an incompleteness of the grace and blessing bestowed by baptism. This ancient custom Spener reintroduced, recognizing that this mode of admission to all the church privileges, accompanied by a careful previous religious instruction, is eminently important in the preparation of members for a faithful performance of Christian duties.

We are surprised to learn that even in these mild measures he met with considerable opposition. But this fact only shows the spirit of the age, and convinced Spener of the necessity for greater activity on his part. He was led to introduce private and social meetings for the purpose of religious improvement. These meetings were at first held in his own house, but after twelve years from the time of their organization he was able to remove them to the church. The exercises in these meetings were of a devotional and edifying character. There were Scripture reading, singing, prayer, and religious conversation about the subject of the previous Sunday's sermon or some other subject of practical piety. In these meetings the congregation took part, and considered it both a privilege and a duty to participate in the services. The meetings were then called "*Collegia pietatis*;" in our day they would be called prayer-meetings.

In the midst of his busy pastoral and reform work, his literary activity was remarkable. More than one hundred volumes, be-

sides numberless pamphlets and tracts, came from his pen. One of these which most succinctly explains his religious attitude was his *Pia Desideria*, or Pious Wishes, which he wrote as a preface to an edition of Arndt's sermons issued in the year 1676. Beginning with the Lamentations of Jeremiah: "Oh that my head were waters," the author bewails the sad state of the Evangelical Church and proposes six remedies for its correction: "1. *The more extensive diffusion of the Word of God*, and private meetings for the purpose of making the people more thoroughly acquainted with the Scriptures; 2. *The introduction and diligent use of the Spiritual priesthood*, the co-operation of the laity with the clergy in the edification of others and especially their own households, and by union in prayer; 3. *The earnest exhortation, that the knowledge of Christianity is not sufficient, that the diligent practice of it must be superadded*; 4. *Proper conduct toward errorists and unbelievers*, polemics conducted with Christian charity, with the hearty desire not only to convince but also to improve the opposer; 5. *A mode of theological study, in which theologians are seriously reminded, that success depends no less upon a godly life, than diligence and study*; 6. *Another method of preaching*, in which the prominent lesson would be, that Christianity consists in the inner or new man, the soul of which is faith, and its evidence, the fruits of the life."

An important activity in which Spener was engaged needs to be mentioned. As his pious desires concerning the general education and theological instruction in particular were not realized in the other schools of Germany, he was interested and active in the establishment and management of the University of Halle. This was perhaps the most important work accomplished by him for the general welfare of the Church. Such institutions have always been and must continue to be great centers of influence. With a Theological Faculty composed of such men as Franke, Breithaupt, and Anton, men like-minded with Spener, and appointed through his instrumentality, Halle came to be the center of the great Pietistic movement.

It is hard to conceive the amount of good influence such an active and able man as Spener could exert. During his own life-time he had already succeeded in impressing his spirit upon a large part of the German people. Some idea of the extent of

his influence may be drawn from the fact that at the end of one year in which he had replied to 622 letters, 300 remained unanswered. From all over Germany came appeals to him for guidance, from men who were stirred by the new life. His preaching drew large and attentive audiences, and produced deep impressions upon the minds and hearts of his hearers. Few sermons have produced greater effect than the one preached by him while at Frankfort, on the righteousness of the Scribes and Pharisees. The whole community was thrown into excitement; and it is said that men and women ran through the streets wringing their hands and smiting their hearts and crying out, "What must we do to be saved?"

Although the Pietistic movement was carried to ridiculous and evil extremes by some of the pious fanatics who grew up with it, and Spener himself had to lament that his greatest cause for alarm came from his own friends, yet the good influence of this man's example and teaching was manifest in the holier lives of many of the people, in the growing interest in his prayer gatherings, and in the increased study of the Bible.

Spener died at Berlin February 5, 1705, but his influence lives even to-day, and to a considerable extent in our own country. Many in our day who boast of their religious privileges would do well to remember that much of our boasted modern activity in religious service and duty may be traced to the efforts of that pious man. Many have been the influences that have gone out from the university at Halle which Spener was instrumental in founding. The very first missionaries of modern times were educated there; the first Bible Society was formed there; and this university may be looked upon as the parent of all the tract societies of America and England.

And we must not forget our own direct relation as Lutherans to this Pietistic movement. We are indebted to the school at Halle for our first laborers in Lutheranism in America. Muhlenberg, together with many of his co-laborers and successors here, as Kurtz, Schmidt, Kunze, and others, were trained in this school at Halle and brought with them its spirit and life. We have reason to be thankful that Spener lived and labored, and still lives in many of the activities that are most useful in the

Church to-day. The lesson of his life is, that a true Christianity consists, not in purity of doctrine alone, not in the cultivation of the intellect, not in empty formalism, but in a faith that is warmed by the spirit of love, and manifested by holy, pious living.

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS, NEW YORK.

The Creed of Jesus. By Henry Sloan Coffin, D.D., Pastor of the Madison Avenue Presbyterian Church and Lecturer in Union Theological Seminary, New York. Pp. 280. Price \$1.00. 1907.

This choice volume of sermonic literature is hailed as a welcome contribution from the gifted pen of a scholarly writer and thoughtful preacher. It deserves, and doubtless, will receive the wide recognition and reading which such a volume must compel.

From the very beginning a high note is struck and maintained to the end. Thomas Guthrie's three Ps are in evidence—painting, proving and persuading. "Sermons," it has been said, often part with their potency in passing through the printing press. In this volume, however, we find no illustration of such a theory. Forceful and persuasive in their delivery before an attentive Metropolitan Congregation, these twelve discourses are, further, destined to enrich and edify an eager multitude beyond the range of the original speaker's voice.

The opening message furnishes the attractive volume with its caption. Other themes that follow are: "Self-consciousness," "God's Sympathy," "Faith and Knowledge," "The Fundamental Message of Easter," "Our Limitations," "Heaven's Door through the Usual," "Christ as Suffering Saviour," "Cramped Lives," "The Attitude of Jesus Toward Nature," "The Unwearying Christ."

In the treatment of these subjects of perennial profit we admirably trace the skill and charm of a tactful *teacher*—an original thinker. His earnestness enkindles that of the reader, and grants a mutual reward. He magnifies his office, and thus wins both attention and assent to the sacred truth that shines in the brilliance of its own light. The train of thought presented under the theme of "Faith and Character" may provoke some controversy, but will contribute to a better understanding of the faith that won for Rahab a place in the Westminster Abbey of the Old Testament Worthies, as recorded in the Eleventh of Hebrews.

"Our Limitations" will bring many a worn and discouraged

pilgrim and toiler rare comfort, which will be a veritable fountain in the desert.

We predict a cherished place for this volume in an age when the golden grain becomes more conspicuous because of the multitudinous chaff.

C. REINWALD.

Epochs in the Life of Jesus. By A. T. Robertson, M.A., D.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. 1907. Pp. 190. Price \$1.00 net

To present a "Study of development and struggle in the Messiah's Work" is the avowed aim of the author. The eight chapters which make up the volume form the substance of a series of popular lectures delivered by the learned Doctor at a Summer Chautauqua in the state of Missouri. In response to an earnest request from a large body of ministers and other Christian workmen, these lectures appear in attractive and permanent form available for the library and the home

"Epochs in the Life of Christ" is an inexhaustible theme. Every age rehearses the story and rejoices in the message that most worthily expresses the Christ of the Scriptures. To quote the language of Dr. G. C. Lorimer: "It reveals a character of greater massiveness than the hills, of serener beauty than the stars, of sweeter fragrance than the flowers; higher than the heavens in sublimity, and deeper than the seas in mystery."

Our author exhibits a genuine love for his work in portraying the career of Christ. His absorbing interest is at once communicated to the reader. The stirring scenes of Palestine are made to live again, but above all the Messiah is central and commanding.

The prayer of the ancient Greeks: "Sir, we would see Jesus" seemed to control and sustain the endeavor which has enriched religious literature with the volume before us.

Distinct turning points in the Life of Christ are designed to be brought out sharply under the discussion of the chapters, thus designated:

"The Messianic Concessions of Jesus," "The First Appeal of Jesus," "The New Departure," "The Galilean Campaign," "The Special Training of the Twelve," "The Attack Upon Jerusalem," "The Answer of Jerusalem," "The Final Triumph of Jesus."

Movement and vividness characterize the style of the writer. His sentences are principally terse and graphic. Brief open pictures of the apostles abide in memory with easy effort. Note

these examples: Simon Peter was versatile and alert. Andrew was a man of counsel. Thomas was cautious. Levi was a man of methodical business habits. Simon was a zealot. Judas had his opportunity, poorly as he used it.

In a book containing so much to commend, it is with no slight regret, that we find some sentences hastily constructed and obscure in sense; and also occasional statements, supported by inference rather than by evidence. As a specimen of the former we refer to page 36, in the third line: "He came to earth at all to die for sinners."

An example of the latter: We read on page 49, "*Christianity is spirit and Judaism is form.*" The fling at Judaism is undeserved.

We recall a truer statement on this point. The author was a wise and discriminating interpreter of both the Old Testament and the New, viz: Rev. J. A. Seiss, D.D., LL.D., of Philadelphia. In a lecture in the Gettysburg Seminary on "Christian Worship," he said: "Judaism is the cradle and chrysalis of Christianity."

C. REINEWALD.

Canon and Text of the New Testament. By Caspar Rene Gregory.

This book belongs to the *International Theological Library* series edited by Drs. Briggs and Salmond. In our judgment this is one of the most learned and useful of the series. The author shows familiar acquaintance with the sources of information. He does not theorize nor speculate. He draws conclusions from facts. He writes with a definite design. His style is easy and animated. His story of the Canon and of the Text often illustrates the adage that truth is stranger than fiction.

After a felicitous introduction, which discusses the word *Canon*, the *Jewish Canon*, *Intercommunication in the Roman Empire*, *Bookmaking of Old*, *What We Seek*, the author proceeds to discuss the *Canon* in the Apostolic Age: 33-90; The Post-Apostolic Age: 90-160; The Age of Irenaeus: 160-200; The Age of Origen: 200-300; The Age of Eusebius: 300-370; The Age of Theodore of Mopsuestia: 370-700.

Paul wrote the first books contained in the New Testament, as Thessalonians, Corinthians, Romans, Galatians. Matthew wrote his Gospel about the year A. D., 64, which is about the time "Paul stopped preaching and stopped writing, and went to heaven." Mark's Gospel was written about the year 69. Luke wrote his Gospel a little later. "It was not till nearly the end of the century that the Fourth Gospel appeared." The author shows that the Gospels came to authority in the Church only

gradually. They were not addressed to particular churches as many of the Epistles were. The Johannean problem is discussed at length. By internal and by external evidence the author makes out a strong case in favor of the Johannean authorship of the Fourth Gospel. At a very early period the Christians accepted this book, and they must have had good authority for the view that it is closely connected with the Apostle John, p. 183. Of course it is not the view of the author that the books of the New Testament were collected into one volume by direct action or order of God; but the Church, illumined by the Spirit of God, gradually brought together those books which the churches had received from apostles, and which otherwise came well authenticated. He rejects the theory—wisely—that “God caused these words to be written, and that by a positive necessity of the events he then took care that they should be gathered into the one collection. This theory is a beautiful theory, and it has been a comfort to many a Christian. But it fails to agree with what really took place. We see by turning back the pages of the years that God simply did not, in the way supposed, have the books collected. We say: Man proposes, God disposes. We might here say: Man imagines, God did. I believe that God watched over every step in the paths of the early Christians, but he had no thought of this theory of inspiration and of the canon. * * * God saw to it that the early Christians, through all the vicissitudes of their early fortunes and in spite of all their own weakness and fallibility, got the truth and passed it along to others.” This theory of inspiration and of the transmission of the Canon is supported by facts, whereas the old theory of a verbal inspiration that extends to the Hebrew vowel points and to the accents of the Greek, has absolutely nothing to sustain it. We close this part of our review by saying that we believe this to be the surest and the safest book on the canon in the English language.

The second part of Dr. Gregory's book, pp. 279-528, treats the Text of the New Testament. We recall that fifteen years ago the venerable Dr. Luthardt said to us: “Among textual critics, Dr. Gregory is first.” Since that time other critics have loomed into prominence, as Blass of Halle (now deceased), Nestle of Maulbron, Harris of Cambridge, and the science of textual criticism has been steadily advancing. Dr. Gregory has undoubtedly kept pace with others; but as there are so many questions connected with the ages of the different MSS. and their characteristics, that have been not yet settled, it is not to be supposed that Dr. Gregory has said the final word, or that his contemporaries will agree with all his propositions and conclusions. However, we are sure that Dr. Gregory has in this book

exhibited all the essential facts. His discussion of the preparation of the papyrus, and of the skins of beasts (parchments), for the reception of written matter, is full of interest and of information. He exhibits the sources of our present N. T. text in the order of their value, as the Uncial Manuscripts, the Cursives, the Lesson Books, Translations, the Church Writers and the Printed Editions. The externals of the text and the history of the text receive important consideration. Taking the sources individually they do indeed show a great amount of variation. But most of the variations can be satisfactorily explained when the sources themselves are intelligently studied. When the sources are compared it is in most cases easy to determine the true text. The multitude of sources is really a great boon, so that the Text of the N. T. is not a thing of uncertainty, but a thing of almost absolute certainty. Our author quotes Dr. Hort as saying that the substantial variations "can hardly form more than a thousandth part of the entire text." Of these variations not one overthrows a single fundamental doctrine as supposed to be contained in the *Textus Receptus*. Textual Criticism aims to give us the best Text. We commend this book with great heartiness.

J. W. RICHARD.

The History of Babylonia and Assyria. By Hugo Winckler, Ph.D., Professor in the University of Berlin. Translated and edited by James Alexander Craig, Ph.D., Professor of Semitic Languages and Literatures in the University of Michigan. Revised by the author. (New York: Charles Scribner's Sons. 1907. Pp. xii, 352. Price \$1.50 net.)

Prof. Winckler is one of our foremost Semitic linguists and specialists in Assyriology. Sixteen years have passed since he gave to the world his popular *Geschichte Babyloniens und Assyriens* which tersely stated the result of his researches laid down and scientifically corroborated in previous works. It was at that time charged with operating too much with doubtful or rash hypotheses. The rapid progress of Oriental research soon called for a revision. This appeared in 1899 as a contribution to Helmholt's *Weltgeschichte*. It is this version, translated and edited by Prof. Craig, which lies before us. He expresses the hope that it may be found more adequately to meet the wants of the growing body of students in our colleges and theological seminaries, "who perceive the almost unique importance of this study in relation to our knowledge of the history of civilization, its culture, art, and religion."

Dr. Jeremias in Leipzig, a pupil of Winckler, states that the

student of Biblical philology will find to-day in the various libraries of cuneiform inscriptions a literature which is twenty times as large as that which is offered in the Old Testament, and this in language as closely related to Hebrew as is Dutch to German. Such a condition naturally invites a comparison of the two literatures and the religions that they represent. But in determining the relation of Oriental excavations to Biblical scholarship a double injustice may be, and has been, committed: first by overestimating the importance of the excavations for the corroboration of Bible history; secondly by using the extra-Biblical data against the Bible itself. When George Smith, in 1872, deciphered the first portion of the Babylonian version of the deluge, the pulpits in England were filled with joy and astonishment. And the Catholic order of S. J. sent a scholar to England to copy the tablet before a possible enemy of the Bible might contrive to tamper with the inscription. Even in a land of scholars like Germany, sensations of this kind have not been wanting. The religious press, in matters sensational, shows often no more prudence than does the secular. Some years ago, when a palace was being excavated in Babylonia, the press served the notice that the wall was now dug out on which Belshazzar had seen the hand-writing: *mene, mene, tekel, upharsin*. The discovery of the name of Abram on a simple contract occasioned another announcement, viz, that the personal existence of Abraham had finally been established by the cuneiform inscription of a tablet. Little wonder that the reaction set in. In 1873, a student of Oriental archaeology, himself no dilettante, attempted, in a literary review, to sweep away a scientific fact (a surprising but real agreement between some Bible accounts and cuneiform inscriptions) with the provoking remark that the deciphering of the inscriptions could not be regarded as successful on account of their too striking resemblance to the corresponding narratives in the Bible. And recently, as Dr. Jeremias goes on to say, it seemed as if the wedged-shaped letters were to enter into the service of a destructive Biblical criticism. He alludes to the recent lecture of Fr. Delitzsch, which stirred Germany from hut to palace. Not that there was anything new in it. The scholars could hear it calmly. But they were, as many of the laymen were not, able to discern truth and fiction. He overstepped his bounds as a philologist and sinned against the historian and the theologian by making the Old Testament literature dependent on the Babylonian where nothing but mere analogies exist. A heated controversy was the result. It closed by putting an end to the "Babylonish captivity" of the Bible.

Though the lectures of Prof. Delitzsch defeated the author's prime purpose, they gained for him the credit of directing the

attention of the Christian world at large to close relation between Israel and Babylonia. This may prove to be of some significance in removing the landmarks of an arbitrary Old Testament criticism.

Should they be removed? For many years we have been suffering under the Wellhausen-Stade theory of Israelitish religion and history. It proclaims that the ideal religion of Israel began with the "writing" prophets, especially with Amos. The Biblical documents have been under its scissors time and again. What not has been declared legend, myth, immorality, and superstition! Woe to the one that dared dissent. Dissent meant to be stamped as an ignoramus in historical criticism. And yet the arbitrariness of Old Testament scholars would have been ruled out time and again if it had entered into the arena of historical criticism as applied in the field where the Germans, for patience and accuracy of scholarship, cannot be approached: the middle ages. Imagine a Wellhausen editing the *Monumenta Germaniae Historica*, or writing Hauck's *Kirchengeschichte Deutschlands*! The Wellhausen school has no doubt seen its best days; it has nothing new to offer. At the best it reproduces what is growing stale. In 1897 Prof. Fr. Hommel (conservative) struck some telling blows at this school of radicals. In 1899 Winckler picked to pieces Stade's *Rektoratsrede* "*Die Entstehung des Volkes Israels*." Things began to move at such a rapid rate that Baentsch, in 1906, himself a supporter of Wellhausen, called for a speedy revision of his master's theory.

Leaving the conservative scholars to take care of themselves, we shall indicate what the theory of Wellhausen has to expect from that of Winckler. Winckler's theory is called the pan-Babylonic: Babylonia being the oldest and most influential power in antiquity, all ancient history, including the history of Israel, must be studied from the standpoint of Babylonian civilization. The old scheme of animism, polytheism, henotheism, monotheism is useless. It explains nothing. The solution lies in the *astral* religion. "The moon, sun and stars are the central object around which it turns....The stellar world was.....only the supremest revelation in which the governance and purpose of the gods could be most plainly observed." Saul, David, Solomon accordingly are lunar heroes; their name, life, and deeds must be comprehended in the light of astral science. They may be historical, or not historical, persons. Monotheism is a product of Israel's religious thinking. Thus far, Winckler.

Winckler's theory has been hailed as the demolisher of Wellhausen's. At first blush the one appears as sensible as the other. One thing is certain: it cannot be ignored. When the new theory will have had as long a lease of life as the old theory has had,

certainly some landmarks will have been removed—perhaps, back to the places where they originally belonged. We can afford to await the results. It seems, though, as if the Winckler theory, as modified by the brilliant university-docent Dr. Jeremias, will serve the positive school in more ways than one. He rejects the time-worn notions about myths and legends. “The primitive stories in the Bible are not *Sagen*, not myths; they are in the conception of their age a reproduction of Oriental science concerning the origin and development of the world. But the science is not an aim in itself, it is a means to an end, being placed in the service of religious conviction.”

Some claim that the Winckler theory is more destructive to the Bible than is the Wellhausen. Both are, of course, uncomfortably speculative. But the former as maintained by Dr. Jeremias is by far the more reverential to the Bible. The Leipzig scholar in comparing the literature of Babylonia with that of the Bible shows a marked preference for the authenticity of the latter.

Winckler's ideas concerning the religion of Israel will have to be learned from other books than the “History of Babylonia and Assyria.” But the perusal of this one will be of much aid in forming an estimate of the author's thorough knowledge of the ancient kingdoms and empires. The work has a very good map and one of the most complete indexes that it can fall to the lot of a book on history to have. Indeed, it seems as if the editor's heaviest contribution to the work consists in the index. We thank him no less for it than for the translation.

JOHN O. EVJEN.

A Dictionary of Christ and the Gospels. Edited by James Hastings, D.D., with the assistance of John A. Selbie, D.D., and (in the reading of the proof) of John C. Lambert, D.D. Vol. ii. Labor-Lion. Appendix and Indexes. Pp. xiv. 912. Price per volume, in cloth \$6.00; in half-morocco \$8.00. Sold by subscription only and in sets of both volumes.

This second and concluding volume of *A Dictionary of Christ and the Gospels* sustains the high reputation for scholarship and evangelical spirit, established by the first volume. Our personal and constant use of the *Dictionary* enables us to commend it to all students of Christ and the Gospels. We have found little to condemn and much to praise from an ethical, religious and scientific point of view. We have here the latest and the best from the pens of about two hundred leading Biblical scholars of the world.

J. A. SINGMASTER.

MACMILLAN COMPANY, NEW YORK.

The Inward Light. By H. Fielding Hall. Price \$1.75.

This book is an attempt to express in the terms of evolution the Buddhist faith of India, the land of its birth. As such, in the nature of the case, it is both in form and in matter a rather dismal failure. It is about as great a piece of absurdity as it was in the founder of the Arya Somaj to attempt to express old Hinduism in such a way as to set up for it the claim for that hoary faith, that it contained all the germs of modern science.

Generally speaking, the author is correct in his contention that Buddhism is not a departure from essential Hinduism, but only a rebound from the priestcraft of the Brahmin. But this will not explain it, as he goes on to show. It is a large claim that the author makes for a most ignorant Buddhist priesthood and the practical piety of the 'prayer-wheel', and we only wonder how he can draw his conclusions. But he soon shows his hand and the reason for the book in his attack on that form of Christianity of which he seems to have a knowledge.

There is not much of a story in the book, though perhaps enough to make it popular. A European traveller meets with an accident in Burma, and, by the fall of his horse, has his leg broken. Cared for by the monks of the Buddhist monastery, he learns there the faith of the Buddha. He remains until he has drained the last drop of the honey of that great faith! From monk and from people, he is represented as gathering all that man needs for his highest development, which has been realized nowhere else as in Burma.

This faith he admits was driven out of India, but he will not take it amiss if others do not follow his explanations of the reasons for its failure in the land of its birth.

The Eastern setting of the book is rather feebly drawn. The author betrays himself by Western forms of expression, when his monk speaks, as well as by thought that is not at all Eastern. He has his infelicitous conceptions of the East, which any one recognizes who has lived there any length of time.

Philosophically, he shows himself the veriest pantheist and so identifies himself with nature as to commit himself to the expression, Hindu rather than Buddhist, that nature is god and god is nature. We need hardly say that his views of what the Buddha believed are more or less of his own fancy. This great saint of 2500 years ago held to one truth most persistently, viz, work out your own salvation. The author to maintain a seeming consistency must have his fling at personality, its necessary correlated truth, human accountability; and in working out his

ideas has his fling at the conception of a religion that has as a goal a heaven and hell.

But the book is a subtle attack on Revelation and Christianity. It confuses the whole question of good and evil and on page 138 boldly asserts that 'good and evil are both from God and there is no Devil—only another face of God.' In short the book is a mix-up of oriental thought, Hindu and Buddhist, more the former than the latter.

The keynote of the book is found in the phrase 'ray of life' and all nature and all truth as seen in nature must be found in the sum of these rays. But while the author fails to set forth essential Buddhism, he has an aim in view that comes clearly to the surface, a skillfully veiled and subtle attack on Christianity. It deserves its place on the Index of Rome and merits being pilloried by every Protestant.

It is claimed by the author that he has been set the task of reconciling the East and the West, both in thought and life. The style of the book and its method of thought reveal an attempt on the part of the writer to show how it can be done. The chapter on 'all truth is one' shows us how this union of these two domains of thought is to be effected, viz, by accepting a thorough-going pantheism. The plan has been attempted by Dr. Parker's successor in his work.

Men who have made the thought and life of the East a life-study have not succeeded as yet, but now it is going to be done by this new star that has arisen!

Science and religion occupy two separate spheres of work, the former may be helpful to the latter, but its form and method can never set aside the latter.

The style of the book is good and deserves a better subject. The publisher's letter-press as is to be expected, leaves little to be desired.

This book, let us remark as a final word, is the kind of pabulum on which the Theosophical Society feeds, that attempt to be Buddhistic in lands where the faith of the Buddha exists and Hindu in the land of the Vedas and anything else in the land where any other faith is found.

L. B. WOLF.

The Christ that is to be. By the author of "Pro Christo et Ecclesia." (New York. 1907. Pp. xvii, 385. Price \$1.50 net.)

The author states in the preface that his book "is only a series of successive efforts to write what the Gospel of Jesus really is. Each line of thought is unfinished and there is very much in what

is said that in a mature work would be more carefully guarded from misconstruction. These fragments are only published in the hope that those who have greater opportunity may find in them something to refine and complete."

The work is divided into four books. The first book discusses our need of reformation, the vital age, faith, prayer, the place of the kingdom in the struggle to survive, salvation by joy. The second: the conflict of the physical and the moral, the use of sin and pain, fatalism and asceticism, prophets and apostles, irreverent eclecticism, dream of justice. The third: the devil and his angels, superstition, exorcism, mind and disease, faith and the doctors, history of health by faith, "the balance of nature," nature marvels, the conditions of physical power. The fourth: fasting and temptation, the protest of the parable, the fighting spirit, "the sword and the muckrake," the Protestantism of Jesus, the power of His death.

The author's standpoint seems to be liberal-conservative, with the accent on liberal, though the apologetic note is sounded very often. Modern Psychology is a most important auxiliary in his theology; rather too much deference is paid to it. The references are to French and English works, evidently due to the insular backwardness in getting acquainted with the language of the *Theologischer Jahresbericht*. We have too many fragments in the author's work—fragments possessing but little organic unity—to warrant the belief that his theoretical Christ will ever, or anywhere, be accepted as the Christ that is to be, differing from the Christ that has been.

J. O. EVJEN.

EATON AND MAINS, NEW YORK.

The Evolution of Love. By Emory Miller. Price \$1.50 net. 1907.

This book, of 355 pages, is put forth without an index—a neglect which decreases the value of any learned work to the student fifty per cent. at the least, in many cases almost destroys the book's usefulness entirely. The author tells us in the short Preface that a revised edition of the earlier work has been offered because of the many who "professed to have gained specific and long-needed help from the first edition," and because of the encouragement given by the appreciations of such readers as Gladstone, Iwerach, Bowne, &c. We confess the Preface raises expectations which are disappointed in the reading of the volume—perhaps because the appreciations are made responsible for the "revised edition." The author tells us the original impulse from which the book proceeded was to answer to himself the question

“What must I think?”

The plan of the work gives it the form of an attempt to set forth a system of Christian Theology in frame of a system of philosophy. The purpose is to show, from the facts of mind's interaction with nature, that the great facts of Christian Theology logically follow. The conception and arrangement is excellent for its perspicuity. The whole work is divided into two parts.

Part One, “Implications of Being,” is subdivided “Being, as perceived; Being, as conceived; Being, as conditioned.” Our idea of Being is a perception in which the experiences of sensation, and consciousness are co-ordinated. If we proceed from the concept of Being abstractly we arrive at self-existence. But the perception holds a self-existent which is only itself. The self-existent is independent. I, therefore, am the self-existent. “But I find, as a matter of fact, I am not independent, and, therefore, am not self-existent.” The implications of Being, as warranted by perception, are therefore individuality and dependence. The chapter closes with four propositions which the perception of Being implies:

“1. Perceived, dependent being unavoidably implies independent being.

2. Independent being is infinitely self-determining.

3. Self-determination is personality; and infinite self-determination is infinite personality.

4. Hence the perceived fact, my independent being, unavoidably implies the Infinite Person, God.”

In chapter two he faces about. If perception gives such a conclusion as to Being, what or how shall such Being be conceived? In Platonic fashion he argues from the concept ideally.

“I. Perfect action, conscious and infinitely free, is the highest generation, the primary unit, the unconditioned nature of independent being.

II. Perfect action is perfectly intentional.

III. The nature of perfect action is perfect self-love, realizing a perfect ego.

IV. Self-love, by realizing perfect, that is, infinite, egoism, founds perfect, that is, limitless, altruism.

The second part of the book shows how the Being, so conceived, acting in accord with the conception of his inherent perfection, evolves the universe of history, Creation, Evil, Revelation, Atonement, Eschatology.

Evil cannot proceed, so argues the author, from Being as above conceived. Hence it arises from the free exercise of the dependent will in interaction with the independent or absolute will,

selfishly seeking to disturb the harmony of the whole. The first such disturber is called, "by bad preeminence, the Devil." The Devil which the author knows is intensely human so far as his 'evolution' goes. He attributes to him a "representative" capacity for evil. Then brushes aside the question as to whether this Devil inhabits this planet or not as irrelevant. The author's method leaves the way dangerously open to the theory that each individual begins his career under possibilities of perfect harmony with the absolute, but as a matter of fact in the evolution becomes devil. I say dangerously open.

"Love's devotement to the perfect" logically leads to the vicarious sacrifice of the Perfect for the imperfect. "This is the atoning fact."

The effect of sin is "self-limiting to personality," hence, in the future life it will result "in final extinction of the personal consciousness of the sinner."

"Those persons, who, by the faith which subjects the actual to the ideal life, have overcome their susceptibility to selfishness will have determined themselves in harmony with divine love to a degree which renders their companionship with God self-persistent."

The argument of Part One is ad hominem, a nice statement of a man's way of holding a creed, but without cogency beyond that. Part Two seems an attempt to hold the essentials of Christian Theology in a philosophic creed, but ends with nothing more than a social outcome of altruistic humanitarianism.

C. F. SANDERS.

A. C. ARMSTRONG & SON.

Positive Preaching and Modern Mind. By P. T. Forsythe, M.A., D.D. The Lyman Beecher Lectures on Preaching, Yale University, 1907.

We have read very many of *The Lyman Beecher Lectures on Preaching*. But we prefer these to all others that we have read. There is a tone of authority and a positiveness of conviction about them that are refreshing in this time of hesitancy and apologizing. We are in deepest sympathy with the very first utterances of this book: "With its preaching Christianity stands or falls." "In Protestantism preaching is the most distinctive feature of worship." "Preaching is the most distinctive institution in Christianity." "The only business of the apostolic preacher is to make men practically realize a world un-

seen and spirituality; he has to rouse them not against a common enemy but against themselves; not against natural obstacles, but against spiritual foes; and he has to call out not natural resources, but supernatural aids." This all sounds like Luther in his *Order of Divine Worship in the Congregation*. Undoubtedly the highest office in the Christian Church is that of preaching, and the most important part of every divine service is the preaching, that is, the authoritative and harmonious setting forth of the divine word. In the first chapter the author discusses *The Preacher and His Character*. In the second he treats *The Authority of the Preacher*. In *The Preacher and His Church or Preaching as Worship*, he shows that preaching is the great act of worship, that it is sacramental, that it mediates Christ, that it presents his finished work of redemption, that it is not only evangelizing, but that it also comprehends the inner community,—and from that reaches to the world without. The preacher's first need is a positive theology. He must preach the creed of his church. "A positive theology is an evangelical theology." But the old faith demands a re-interpretation of theology, it may be even a revision. A modernized theology is not incompatible with the old faith, but a liberal theology, in so far as it is negative, is fatal to the old faith. Preaching is to be emphatically a preaching of the Cross, the preaching a God of mercy rather than a God of love.

The book is not a work on Homiletics; it does not lay down and expound rules for the composition of a sermon; but it treats of the mind and heart and spirit and aim and message of the preacher. Hence it is more fundamental than a treatise on Homiletics. It opens a vision to the preacher and presents a spiritual ideal. It gives the young preacher an exalted conception of his calling; it will stimulate the experienced preacher in his work. It is because it deals with principles that the book will have an abiding value, and will take its place among the classics of homiletic literature. The book is so suggestive as to be of more value to the preacher than half a dozen volumes of *Sketches and Skeletons of Sermons*, for it is the spirit of the preacher, his ability to comprehend the needs of the people and to meet those needs with a positive Gospel interpreted in the language of the age—these are more important than introduction, and theme, and first, secondly, thirdly, finally, and "now the application." Get this book and read it from Alpha to Omega, as the writer hereof has done, and you will say what the Queen of Sheba said of the glory of Solomon.

J. W. RICHARD.

THE NEALE PUBLISHING COMPANY.

The Law and the Gospel of Labor. By Luther Hess Waring, M.A., (New York and Washington. 1907. Pp. 140. Price \$1.00.)

The contents of this booklet are divided into two parts. The first part treats of the Labor Union in relation to the law, to the militia, and to incorporation; and of the law as to strikes, boycotts, and injunctions. The second part, entitled *The Gospel of Labor*, or labor and Christianity, constitute about one-third of the book, which closes with St. Paul's psalm of love. The author, a Lutheran minister in Washington, D. C., has in this little work collected some interesting material on the topic in question. He supplements this by relating some of his personal observations of happenings in communities where strikes were the order of the day. He argues that the harm done by boycotts and strikes is much greater than the good resulting from them, and that the ethics of the Gospel, if properly lived up to, presents the only effective moral solution of the labor problem. The tone of the book is earnest.

J. O. EVJEN.

AMERICAN TRACT SOCIETY, NEW YORK.

The Lord of Glory. A Story of the Designations of Our Lord in the New Testament with especial reference to His Deity
By Benjamin B. Warfield Professor in Princeton Theological Seminary. Cloth, 12 mo. Pp. xi, 332. \$1.50 net.

The name of Dr. Warfield is a sufficient guaranty of thorough workmanship, scholarship and evangelical purpose. The names and titles of our Lord in the New Testament are critically studied. The presentation of the subject, however, is so simple that any intelligent layman will have no difficulty in reading it with profit. We are amazed at the great variety of the designations of Christ, and impressed with the richness of their meaning and implications. The compass of the volume did not admit of following the latter to any extent. The matter is presented in such a clear manner that the conclusion must be inevitably drawn by the reader that the old faith is not a cunningly devised fable.

The book has great apologetic value as set forth in the concluding chapter on "The Issue of the Investigation." The designations are "charged with three specific convictions on the part

of the Christian community, to which they give endlessly repeated and endlessly varied expression. Christ is the Messiah; Christ is our Redeemer; Christ is God: These are the great asseverations which are especially embodied in them. All three are already summed up in the angelic announcement which was made to the shepherds at His birth: "I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David the Saviour who is Christ the Lord." This announcement is the prelude and the keynote of the New Testament, and is the proof that the Christian community from the first was firmly convinced that Jesus Christ was God manifest in the flesh.

The study further establishes the fact that the early Christians derived their knowledge and convictions largely from the teachings of Christ himself. They believed that he was divine, and he confirmed their faith by the clearest personal claims. "As certain as it is that these two things are true, that the whole Christian community believed their Lord to be divine and that Jesus taught that he was divine, so certain it is that neither of them could be true if it were not true that our Lord was divine."

There must have been more than our Lord's bare assertion to convince men that he was divine. There must have been various attendant circumstances to confirm this claim. His power over his disciples and the general impression created demanded this. His life and works and character must have been consonant with his assertion. "We can understand how his followers could believe him divine, if in point of fact he not only asserted himself to be divine but lived as became a God, taught as befitted a divine Instructor, in all his conversation in the world manifested a perfection such as obviously was not human; and if dying, he rose again from the dead. If he did none of these things can their firm and passionate faith in his deity be established?"

We must not forget also that the then present and now world-wide influence of Jesus emanated from a young man of thirty, emerging from obscurity for the brief space of three years, living during those years under the scorn of the world and dying as a malefactor. This influence must have been grounded in something more than a mere claim. It can be accounted for only on the assumption of the authority of his divine deeds culminating in his resurrection from the dead, which is God's own seal upon the truth of his deity. "It is safe to say that apart from evidence so convincing the high claims of Jesus could not have been met with such firm and unquestioning faith by his followers. This very faith becomes thus a proof of the truth of his claims."

It is not supposable that Jesus made false claims. There have been many bad men who have made, and others who might make such claims. But is Jesus to be classed with vile impostors or deluded fanatics? "These are the alternatives: grossly deceiving; grossly deceived; or else neither deceiving or deceived, but speaking the words of soberness and truth." The world of thoughtful and good people has long since passed its verdict that Jesus was the rarest and noblest of Beings. The ultimate proof of "the deity of Christ is just—Jesus and Christianity."

J. A. SINGMASTER,

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ARTICLE I.

LUTHER AND THE PEASANTS' WAR.

BY PROFESSOR J. ALFRED FAULKNER, D.D. *

In a lecture before our Seminary, a minister who is greatly interested in the labor and related questions gave a very unfavorable judgment of Luther, and especially of his attitude to the Peasants' War. I was much interested in this, as I had always been inclined toward social studies. Besides, I had frequently seen a harsh passage from Luther relating to the peasants quoted by Catholic and other anti-Luther writers, and it occurred to me it would be a good thing to investigate this side of Luther's teachings. The results of this investigation I give in this paper.

One or two preliminary remarks should be made.

1. Luther was supremely interested, not in economic or social, but in religious, questions. Instruction in political economy formed no part of his training, and interest in it formed no part of his development. Everywhere, always, it was sin, righteousness, peace and purity before God, the Church, sacraments, matters purely religious, which were in Luther's mind. Secular historians, college professors of history, and economic writers, are inclined to emphasize the social, political, and economic forces as the chief causes of the Reformation; but this view is superficial and in the main false. The Reformation came out of Luther's soul-struggles. Religion occupied nearly the whole of

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his horizon, as it did also of most of those who made the Reformation.

2. We need not be surprised then that when he did come to speak of outside matters, he did so from the point of view of a religious man, and not of a socialist, or economist, an expert in those matters. He is controlled by the *Biblical* view, the *religious* demand, and by that alone. The supreme authority of the Bible everywhere,—that holds him on all sides. The religious interest, the safety of souls, the Scripture ideal,—it is for these he is concerned.

3. Accordingly, standing on Matt. 22:21 and Romans 13:1, Luther emphasized two things: first, the separate functions and tasks of State and Church, politics and religion; second, the absolute obligation of peaceful and quiet subjection to national authority. Of course, in matters of conscience or salvation there were limits to that subjection, but his religious standpoint made these two principles ruling,—separate fields for Church and State, and obedience to law.

4. Luther was by nature and temperament a conservative. Radical or wholesale utterances at times must not mislead us into a misunderstanding of his real nature and attitude, which were that of a staunch and incurable conservative. There was absolutely nothing of the revolutionary about him.

So much being said, let us take up Luther's actual attitude to economic or social questions. And first this matter of the Peasants' War. I cannot go into the history or causes of this movement. Suffice it to say that in 1525 an insurrection or series of insurrections broke out, which became formidable and widespread. The manifesto of one of these was published in a little pamphlet or broadside entitled *Die Zwölf Artikel der Bauernschaft in Schwaben* (1525). These articles demanded: 1. The right of peasants or local authorities to appoint their own pastors and to depose them if necessary. 2. Abolition of tithes on cattle and other small tithes, reserving the duty of paying the grain tithe. 3. Abolition of serfdom; the obedience to rightful authority is guaranteed. 4. The right to hunt game and to fish. 5. The right to cut wood in forests. If the forests are truly private property, let some fair adjustment be made. 6. Abolition of excessive and oppressive service. 7. Peasants

must not be exploited by lords, but allowed to enjoy their holdings in peace. 8. Abolition of too-high rents. 9 Too many laws and too much partiality in administering them. 10. Restoration of commons to the people. 11. Abolition of the death-due, or inheritance tax. 12. The Scriptures are the test of the justice of these and other articles. (1) To us today, these articles are moderate and just, though I suppose the owners of vast estates even in America would have little patience with the demand to fish or hunt in their woods or waters. But a religious, moderate and reasonable spirit breathed through the twelve articles, which did not however, represent the whole peasant movement, as other sections made their own demands and had their own platform. As this political and warlike movement came out flying the colors of religious freedom and Scripture, Luther felt he must pay some attention to it. He did this in his book, *Ermahnung zum Frieden auf die Zwölf Artikel der Bauernschaft in Schwaben* (2) (April 17-20, 1525.) Here he deals even-handed justice to both prince and peasant. He tells the nobles, lay and clerical, that they have been the spoilers of the poor, that their monstrous luxury and outrageous pride, to which they sacrifice everything, can be endured no longer. The anger of God will be poured upon you. Even if the peasants be beaten, God will yet punish you. You blame the uprising on me, whereas I have always taught obedience to authority, even to that of tyranny. "It is for this that the prophets of murder hate me as bitterly as they do you. Cease your exactions, cease from despotism, treat the peasants as a man of sense treats a drunken man. Do not fight them, but strike for peace. As to the Twelve Articles, some of them are just. The first article about the election of pastors is right. The articles concerning fines, death-dues, illegal services, etc., are equally just, for authority was not instituted for itself but for the advantage of the people. Luther then turns to the peasants. Your just complaints you must prosecute with modera-

(1) These articles are given in full or in substance in the different histories of the Peasants' War and of the Reformation, and in English translation in full in the University of Pennsylvania *Translations and Reprints*, Philadelphia, 1895, II, 6, pp. 18-24, almost in full in Gieseler, *Church History*, N. Y., 1862, IV, 114-6.

(2) Erlangen ed. of Luther's Works, 24:257, ff. For an English translation, see Michelet, *Luther* (Bohn Libr.), 165-80.

tion and justice. Heed not the prophets of murder. God has said, they that take the sword shall perish by the sword, and, render honor to whom honor is due. The wickedness of authority is no warrant for revolt. Vengeance is mine saith the Lord. Your enterprise therefore is contrary to both the Bible and natural law. If you had your way, there would be no authority left. Christ says, Resist not evil, but turn the other cheek. Do you do that? Why has my cause prospered as well as it has? Why has the Gospel gone forward in spite of pope and emperor? Because I have never drawn the sword, but always inculcated obedience to authority. But your insane enterprise will crush my work. Pause, reflect, stop before it is too late. Your articles have reference to temporal blessings, but these cannot be claimed on the ground of the Gospel, which is the ground you allege. As soon as you appeal to force, you leave the Gospel. As to Article 1, if the authorities will not support a pastor agreeable to the people, let the people support him themselves, and if the authorities will not permit him to preach, follow him elsewhere. Art. 2. You cannot dispose of a tithe which does not belong to you. Art. 3. As to serfdom you cannot apply Gospel equality to worldly relations. Abraham kept bondmen. Paul himself says that the empire of this world cannot subsist without an inequality of persons. As to Arts. 4-12, I do not decide. I refer these matters to the lawyers. But the Christian is a martyr, and he has no care for these things. Luther then makes a final appeal to both parties. You, lords, have against you Scripture and history. Both teach you that tyranny has always been punished. Look at the ancient empires, perished by the sword, because they rose by the sword. You, peasants, have against you Scripture and history. He that takes the sword shall perish by the sword. And even though you were to triumph, you would speedily tear one another to pieces. Madmen! Stop this blood and rapine. My earnest counsel is that arbitrators be chosen from each party, let each make concessions, and thus the matter will be accommodated.

We have here some Luther-like principles or facts. (1) Utter fearlessness before both prince and peasant. (2) Revolt is never justified, as it is against the obedience commanded by Romans 13. (3.) Bad rulers are better than none, because it

is only authority—unjust though it may be—which saves from greater injustice, from robbery, murder, anarchy. (4) Matters of taxes, etc., are not of the Gospel, but belong to secular law, and must be referred to experts. This last is fundamental with Luther—forms of government, details of administration, unless distinctly laid down in the Scripture, do not bind the conscience—they are matters to be arranged by the authorities, of course according to justice and right, but do not come with religious obligation. In other words, the Gospel is not law. Here Luther differed from both Calvin and the Anabaptists. (3)

In order to make the less excusable Luther's second pamphlet on the peasant uprising, some writers represent him as knowing their excesses when he wrote his first. (4) This was not so. He knew nothing of the great outbreak over Swabia, of the Weinsberg massacre, nor of the advance of the peasants into middle Germany, (5) though he knew of tumultuous bands in Swabia. The next two weeks saw rapid increase of the horrors of civil war, Luther's counsels disregarded, and Germany in the throes of calamities the outcome of which no mortal could tell. This made Luther feel that, inasmuch as the peasants would not hear, but staked all on the sword, the sooner the sword had its way with them and ended the war the better. This feeling must have been deepened by the enthusiastic proclamation of Münzer, one of the great peasant leaders. "On, on, on! The wicked tremble when they hear of you. Pity not, though Esau gives you fine words (Gen. 33). Heed not the groans of the godless. Spare not, as God commanded Moses not to show mercy (Deut. 7.) Rouse up the towns and villages and especially the miners. On, on, on! while the fire is burning, while the hot sword is reeking," (6) etc. Luther feared all Germany would go down in a common ruin. So he came out with a second pamphlet, *Wider die mörderischen und räuberischen Rotten der Bauern*, May

(3) On this aspect of the peasant movement, over against Luther, see Schreckenbach, *Luther und der Bauernkrieg* (Leipz. Diss.), Oldenburg, 1895, 26 ff., cf. 23 ff.

(4) Jörg, *Deutschland in der Revolutions Periode*, 286; Janssen *Gesch. d. Deutschen Volkes* II, 490 Anm. (1 ed.)

(5) Köstlin, *Martin Luther: sein Leben und seine Schriften*, 5 Aufl., 1903, I. 705.

(6) Köstlin I, 707; transl. in Michelet, 181.

1525 (7) The peasants, he said had promised to yield to instruction. But they do not, but rob and pillage and act as mad dogs. They practice mere devil's work, especially that arch-devil who reigns in Mühlhausen, who indulge in nothing else than robbery, murder and bloodshed. Therefore I must bring their sins before them. With threefold horrible sins have they loaded themselves, for which they deserve death of body and soul. (1.) They have turned traitors against their oath of allegiance to authority (2.) They rob and pillage monasteries not belonging to them. They have become public highwaymen and murderers, and therefore deserve death from anyone, like a mad dog. (3.) They screen horrible sins under the Gospel, and compel people to join them. Under pretence of Scripture they commit crime, disregarding Matt. 22:2, Romans 13:1, I Peter 2:13. Baptism makes the soul free, not body and goods. Therefore let the prince or lord grasp the sword and show no mercy, for now is not the time of mercy but of the sword. Let the civil power strike as long as it can move a muscle. If one dies on that side in the divine word and obedience, he is a martyr. If a peasant dies, he is a hell-brand. But have mercy on those whom the peasants have compelled to join them. Stab, strike, strangle, whoever can. If you are killed, you could not have a more pious death, for you die in obedience to God's word and duty (Rom. 13:1). If any one thinks this course too severe, let him remember that rebellion is intolerable.

It is hardly necessary to say that Luther has been severely criticised for this tract. "He let himself loose on the side of the oppressors," says Bax, "with bestial ferocity." "This second manifesto remains an ineffaceable stigma" upon him. (8) "There was no necessity for this 'wild preaching of sword and wrath,'" says Schreckenbach, "and if the Reformer had only a small insight into the part which he had himself in inciting the masses, he could not have written this book. But because he was strangely lacking in this consciousness, he allowed himself to be driven into passionateness beyond all measure." (9) Von Be-

(7) Erl. Ausg. 24:287, ff., condensed in Köstlin I, 711. Transl. in Prof. Vedder's Crozer Theol. Seminary *Historical Leaflets*, No. 4, (1901.)

(8) Bax, *The Peasants' War in Germany, 1525-6*, Lond., 1899, 279, 281.

(9) Schreckenbach, *ib. cit.*, 44.

zold says that "We have not here to do with a passing welling-up of passion. Luther, who all his life esteemed the peasants but little and was disinclined toward them, stood by his words and was never tired of repeating that we should throttle all rebellious people without mercy, and hold as sharp rein as possible on the lower classes. The ass will have the whip, and the people be governed by force. He later lamented that obstinate servants could no longer be treated as they were in the time of the patriarchs 'as personal goods as other cattle.' And when the Saxon knight Einsiedel was troubled in conscience on account of the compulsory service (or scutage) of his peasants, Luther, Melanchthon and Spalatin sought to disabuse him of such foolish thoughts. Melanchthon wrote a refutation of the Twelve Articles for the Palatinate elector, which taught unconditioned subjection to the authorities and the unlimited right of State power. The authorities can demand taxes as much as they like, without being under obligation to give any account of the use of the same, they can also take away the use of commons. In the administration of justice they can punish as they wish. Melanchthon thinks serfdom too mild for such 'wild, untrained people as the Germans,' and recommends a sharper use of penal measures. This last wish was soon to be fulfilled in superfluous degree. But Luther's Reformation had broken with a great part of its own past, and as decisively as it disowned every mixing of its Gospel with the "fleshly" thoughts of the common man and every connection of its fate with the cause of revolution, so certainly must it buy its saving from that inevitable catastrophe with a tremendous loss of sympathy. The mass of the lower classes of the poor and oppressed turned away from the great son of the people, whose heart bled over their religious spoiling, but who looked upon all the imperfections and injustice of the 'worldly kingdom' only as deserved divine punishments." (10) Lindsay uses the same adjective as Bax, and concludes that, taking into account all extenuating circumstances, this second Luther pamphlet must remain an "ineffaceable stain" on his life. (11)

(10) *Geschichte der Deutschen Reformation*, Berlin 1890, 501-2.

(11) *A History of the Reformation*, Edinb. & New York, 1906, I, 336-7.

Let us stop a moment to look at this thing through Luther's eyes, and in order to abate our indignation a little let us remain a brief time with the circumstances.

1. Luther's exhortations to cut down the insurgents were exactly in accordance with the war methods of that time. No quarter was asked or given. It was, Kill until nobody is left. The authorities would have done exactly as they did without Luther's exhortations. Merciful dealing in war was unheard of then, and to have shown forbearance to the rebels—such forbearance as modern feeling demands, such, for instance, as was shown by the North at the close of the Civil War—would have been absolutely unthinkable

2. Luther had just returned from a visit to disaffected regions, where at the risk of his life, he had done all he could to quiet the rebellion. But all efforts were in vain. Only one resource was left, and that was force, which God had placed in the hands of the authorities.

3. In Luther's mind the victory of the peasants meant anarchy. Nothing in the history of the movement thus far was calculated to make him feel that the peasants were competent to rule. Their triumph meant the coming of the Last Judgment. We need not wonder, therefore, that with "Münzer's calls to slaughter in his mind, with all the sights and sounds of destruction in his eye and ear, while it still hung in the balance whether the insurgent bands might not carry all before them," (12) he appealed to the princes to use the only means known to put down the rebellion once for all.

4. In Luther's mind the divine order was bound up with the rule of the powers that be, and his interpretation of Romans 13:4 (He beareth not the sword in vain, for he is a minister of God, an avenger for wrath to him that doeth evil) was expressed in the (to us) ferocious exhortations of the second tract. That tract was his commentary on the Bible. The preacher must stand as the interpreter of the Word of God whether it strikes down princes or peasants. Later he said in his Table Talks (if correctly quoted; a part of this passage has been torn from its context and much used by anti-Luther writers): "Preachers

(12) Lindsay, 336.

are the greatest killers, for they admonish the authorities of their office that they should punish the bad rascals. I, Martin Luther, have slain all the insurrectionary peasants. I have killed them. All their blood be upon my neck. But I refer it to our Lord God, who commanded me thus to speak. The devil and the godless people otherwise would also slay, but they have no right. Therefore one should distinguish between private and public persons, for we see that the authorities by right and office can condemn and punish rascals. Christian rulers understand also. But others misuse their office against the Gospel, which will not bring them much good luck.”(13) What he means is not that he was responsible for the rebellion, but that, the peasants being in a murderous insurrection, he did what he could to make valid Rom. 13:3, to restore order in this case necessarily with the slaying of the guilty. He is speaking not of unjust punishment, but of public law which must be upheld at all costs. For its being upheld in this case he is willing to take the responsibility. There is not the least doubt of his entire honesty in this. The statement of Bax and others that the danger was nearly overpast when Luther wrote, and that he knew it, is inconsistent with every line of his pamphlet. Von Ranke well says that it belongs to a forehead weaponed with brass to be always asserting, as Surius and Cochläus, that Luther turned away from the peasants when he saw they had been defeated. Whether he knew of Truchsess’ advantage we do not know, though that was not decisive. The outbreak had only well gotten hold of Thuringia and Saxony when Luther came out against it to his personal danger. (14) Luther felt himself in this pamphlet the minister of God. Of course he wrote with his accustomed vehemence and often extravagance (for he did not have the style of a mathematical professor), but he wrote in absolute sincerity as under divine compulsion.

It is only with such considerations as these that we can see this matter through Luther’s eyes and do historic justice. “The foundation of society with Luther,” says Frank G. Ward, who

(13) E. A. 59:284-5.

(14) *Deutsche Geschichte im Zeitalter der Reformation*, 7th ed. Leip. 1894, II, 150, n. 1.

has given us our best investigation of this side of his nature and work, "was always the right of the State authorities to obedience. So long as this remained intact he went against with equal hand the injustices of authorities and subjects. But as there was now threatened a destruction of the whole social fabric, he came out with that first principle and demanded the State to suppress the insurrection,—demanded it in a style wrathful and exaggerated. It was not, however, a partisan preference for the princes to the prejudice of the peasants. Rather, he directed his view far over any class to society as a whole. Assertion of the right of the State was for him the only means of saving society." (15)

It is often said that Luther's attitude to the peasant uprising, especially as shown in this pamphlet, lost for him the support of the working classes of Germany. There is no doubt some truth in this. Even today non-Christian socialists ring the changes on the "Steche, schlage, würge" of this pamphlet, and it is a sweet morsel to Catholic controversialists. But two remarks need to be made: (1.) Luther was never over-anxious for the success of his movement. He had nothing of the spirit of the mere propagandist or conventional religious revivalist. A little more of that spirit would not have hurt him. But to fail with God was always more to him than to succeed with the world. For this reason he would have nothing to do with force as a method of conversion. His indifference here was a trial sometimes to his contemporaries. (I speak generally, and shall later consider more fully Luther's attitude in these matters). (2.) If the peasants had succeeded and Luther had not written, there is no evidence that they would have accepted Luther as their leader. There is evidence to the contrary. Their social and religious ideals were not his. He was fundamentally opposed to their program. Look at the teaching of Münzer, look at the God—City—State of Münzer, look even at the Twelve Articles,—no, there was nothing there for Luther. One might even say that, judging from experiments in government which the peasants established for a time, if they had eventually suc-

(15) *Darstellung und Würdigung der Ansichten Luther vom Staat und seinen wirtschaftlichen Aufgaben*, Jena 1898, 30-1. This able investigation is a volume of Conrad's [Univ. of Halle] *Sammlung nationalökonomischer und statistischer Abhandlungen*. Jena: Fischer.

ceeded, all forms of reasonable Christianity would have utterly perished in Germany.

Zimmerman makes the point that Luther missed a great opportunity for the political salvation and glory of Germany. If he had carried through his Reformation on all sides, if he, the man of the people, had placed himself at their head as leader of this movement, which was the expression of the thousands of unsettled differences between lords and people which carried everything before it, then the Germans would have become a nation—one in faith and in free civic organization; and the political and religious distraction, dismemberment and weakness, the misery and disgrace of the sixteenth, seventeenth and eighteenth centuries, all the calamity of the thousand little territorial lordships, would never have appeared. The victory of the people's cause, the victory of the Reformation on its political side, would have brought indeed the Last Day, but not as Luther feared, but as a new heaven and a new earth to the German nation a great German popular life. (16)

A fascinating prospect that! Beautiful alternative! If wishes were horses, beggars might ride! But the noble regretful desire of Zimmerman was all too vain. The insurrection had no Napoleon, and in any case Luther was not the man to lead it. For, first, he had no organizing talent—he was no Calvin, much less Wesley; and second, his deep cleavage between the secular and the religious, his principle that Christ made the soul, but not the body, free, besides his extreme literal insistence on Scripture commands for obedience,—this totally unfitted him for leadership in a popular political movement. It would have involved him in profound contradiction. Then the people lacked political experience and knowledge. No doubt Ward is right in saying (p. 31) that the victory of the peasants would have only postponed—not done away—the rule of the classes, for the common people were in no condition to establish political independence.

(16) *Grosser Deutscher Bauernkrieg*, hsg. v. W. Blos, Stuttg. 1891, 632. Zimmerman's work appeared in 1840-44, was the first to do justice to the peasants, and caused a sensation in Germany. It was forbidden in Baden, Bavaria and Austria, though received in Austrian monastic libraries. It was an able and brilliant performance, but is not now considered scientifically sufficient. Loesche (*Theol. Jahresbericht*, 1898, 359) says that it can hardly claim to be used in a scientific book.

It is necessary to follow Luther farther in order to do complete justice to his attitude to the peasants and their war. Immediately after their overthrow, he put out a statement to the effect that he took no pleasure in their misfortune (for who knows what God has concluded concerning me), only that he wanted to warn them so that they would not fall under God's wrath. Further I ask the lords two things: first, that they be not lifted up, but fear God, who has so severely punished them; second, that they be gracious to prisoners and those who give themselves up, as God is gracious to everyone who humbles himself before him. (17)

On Pentecost (June 4) 1525, he defended his book in a sermon, in which he said that rebellion is worse than murder, because it uses the sword against the powers that be. In that case everyone is under obligation to defend his head, the authorities. But he (Luther) plays no dissembler before princes. He has warned them to be fair to their subjects, and if they are not, they have a judge in heaven. Against those clever ones who teach him how he ought to write, his last and best means is prayer; as Moses and Aaron prayed and the earth opened and swallowed their enemies. (18)

But he soon came out with a more formal defense in a pamphlet *Sendbrief von dem harten Buchlein wider die Bauern* (1525) He says it is idle to reason with an insurgent, who by the very fact of being an insurgent has placed himself under God's wrath. So Saul sinned in not executing Amalek (1 Sam. 23) and Paul teaches that he who withstands God's ordinance comes into judgment. We must distinguish God's kingdom from the kingdom of the world, in which last the rulers must use strictness and not bear the sword in vain. While Christians as members of the heavenly kingdom must be merciful to all, they must not hinder, but rather help, the work of the earthly kingdom, as in destroying insurgents. Mercy is out of place to the murderer and destroyer. Besides, peasants are not competent to rule. There is nothing less under discipline (*nichts ungezogeneres*) than the

(17) 65:21-22. Köstlin I, 714.

(18) Köstlin I, 715.

mad crowd and the peasant when he is full and fights. Shall we let such rage and bring to destruction the innocent? The rulers should understand what is behind the crowd, and hold them in better order. The ass will have his stripes, and the people will be ruled with force, for thus God has given into the hands of the authorities not a fox-tail but a sword. But this severe dealing is not for the peasants who have given in, but for those who hold out in rebellion. But after the rulers have conquered, then they must show grace not only to the innocent (or those who have been compelled against their will to fight) but also to the guilty. He will not be responsible for those raging mad tyrants, who, after the battle, cannot be satisfied with blood. For these his former book was not written. They serve their master, the devil. And when a tyrant like that spake that shameful speech before Münzer's pregnant wife at Mühlhausen, such a man is a wolf, a beast, a swine, not a man. If the proverb is true that when peasants become lords the devil becomes an abbot, so it is also true that when such tyrants become lords the devil's mother becomes an abbess. (19)

This letter shows how hard Father Janssen must have studied Luther's writings, when he says that he could not find in those writings any counsel to mildness in dealing with the peasants. (20) Luther's principle concerning armed rebels was: Crush them immediately, but spare the innocent if possible, and *after the conquest*, be merciful to both innocent and guilty. (21)

In a letter to Archbishop Albrecht about the same time, he also pleads for kindly dealing by the authorities. He says that some deal so cruelly that they awaken the anger of both God and the people. It is not good to be a lord to the dislike of the ruled, against the will and friendship of the subjects,—there is no stability in that. If people are rebellious,—that is one thing, but after they are put down they are another people and are worthy of grace as well as punishment. Moderation is good in everything, and mercy rejoices against judgment (James 1:3). (22) This was followed next year with a sharp reproof of the knights

(19) E. A. 24:309 ff. Large extracts by Köstlin I, 715-7.

(20) *An meine Kirtiker*, 112, Freiburg, 1882

(21) See also Köstlin, *Luther und J. Janssen*, 3 Aufl., Halle, 1883, 26-7.

(22) Quoted in Köstlin I, 717-8.

and the rich, who, under pretext of punishing insurgents, stole their goods and spilt innocent blood. And Luther distinguishes between insurgents proper and those who went with them against their will or with a good motive.

There is no doubt that the fearful events of 1525-6 left on Luther's mind a permanently dismal impression of the people's competency to rule in Church or State. They shattered his democratic tendencies. "As trustfully as he had once turned to the people, and had preached to them Christian freedom and universal priesthood, so now strictly and sharply there was united to his doctrine, whose content remained the same, caution and mistrust against 'lord all' (*Herren omnes*), and against every disturbance of external order and discipline. He certainly received enough occasion thereto later. So, for the future he grasped thankfully even for ecclesiastical matters the hand of the evangelical secular authorities." (23) While in 1523 he advised the Bohemians to organize their Church in a more or less democratic fashion, in 1527 he urges Philip of Hesse against the fine scheme of representative Church government which Lambert had outlined in the synod of Homberg for the Church of Hesse. The people are too obstinate and ignorant to attend to these matters. The war also narrowed Luther's views on religious liberty and toleration, but the very interesting question of Luther's attitude here must be left for separate treatment.

What was the result of the war on the Reformation? Berger remarks that the Reformation more and more loosened itself in the purification struggles of these five years from those powers which had helped it once to victorious advance, that it narrowed its circle and lost that enchanting national trait which had so irresistably carried it forward in its four active years; from an eminently national concern it became territorial, was given up again to chances of sectional politics and to the Catholic reaction supported by princely absolutism, a reaction which now really took its rise. (24.)

(23) Köstlin, I, 723-4.

(24) *Martin Luther in Kulturgeschichtlicher-Darstellung*, Berlin. 1895, I, 505.

ARTICLE II.

CULTURE AND RELIGION ARM IN ARM.

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Perhaps there is no word in our language more habitually misconceived, and more persistently haunted by a disreputable ambiguity, than the word "*culture*," and the task of rehabilitating it will, I fear, find many and formidable obstacles in the way.

Etymologically it suggests the tilling of the soil, and, therefore, metaphorically, working with the mind, as the husbandman works with the glebe, turning it up to the sun, and the wind, and the rain, enriching it with fertilizers, casting good seed into it, and protecting this from the vermin and the weeds. In culture, however, in its specific elite meaning, as it asks to be rightfully understood by us, there is always something more than the mere training of the mind, more than rich stores of knowledge, more than the air of intelligence pervading the speech and bearing of the educated man. There is an aesthetic element, a kind of refinement, that suffuses itself through his whole being, his intellect, his morals, his tastes, imparting a quiet glow to his personality, something like that which broods over the landscape in the twilight of a summer's eve.

And so, to begin with, we become aware that we are dealing with a subtle thing—this thing familiarly called culture among men of a literary turn of mind. We know it when we see it, but undertaking to discuss it, we feel it slipping here and there evasively from under our pen. It is the old philosopher's trouble over again, when pressed for a definition of "time": "When you don't ask me, I know; when you ask me, I don't know." Still, it is something we may proximately describe. A few moments in the presence of a man or woman of culture will put us in possession of the secret, though, coming away, we are likely to report: "For the life of me I cannot say what it is."

Personal magnetism is a term that will be resorted to as a key to the mystery, when the recondite source of it cannot otherwise be described. But we object: "That thing we call personal

magnetism is the gift of nature, not always distributed, we regret to say, with discriminating thrift. My friend, the ditcher, has it, and he is scarcely able to write his name. A little woman crosses my path, to whom grammar is an unceasing and inappeasable offense, but I find myself compelled to be silent, while she dispenses her unconscious charm through her eyes and her lips. I know an orator, who is a famous bungler of the dear old mother tongue which we all so much adore. I bleed when his sentences pitch into one another, and crash, and tumble, as of a train in a wreck, coming out always with a persuasive cadence in his voice, as if to invite you to the inscrutable charm of his person nowhere visible in what he says. He has no culture. He is not even a man of ideas. But the common people rush to hear him, when another man, lacking this quality, though of vast brain and attainments, must speak to empty seats.

Personal magnetism is a thing to be coveted—a rare and wonderful influence, circulating freely, let us say, in this mysterious and uneven old world of ours; but, in the end, it is not the supreme power, that speeds the current of human affairs onward in its course. It is too often crippled by eccentricities, and held back by an indolent incapacity to look down into the depths of any matter, and bring its obscurities to light. It is too easily satisfied with immediate effects. Its triumphs are paroxysmal; its scintillations, like the shower of sparks from an exploded skyrocket, no sooner seen than gone.

If a man so endowed could bend his neck to the scholarly discipline of years, and have the amenities of culture come in, meantime, to elevate and refine, there would be an example of the highest order of mind-power ever in exercise in this world of ours. Oh, rare and rich combination! Occasionally we are permitted to witness it in all the walks of life, the humbler and more exalted, both where circumstances have helped it into prominence, and where they have forgetfully dropped it by the way. But as to culture, we see at once that it cannot be a natural gift. Personal magnetism is a thing of temperament—the personality radiating through the transparent scabbard of the nerves.

Culture! Well, that is clearly the will and intellect of man brought into exercise, to bring about a state of things which

does not yet exist. It is a man at the handle of the plow, with a faithful draught horse at the other end. The virgin soil is to be torn up. The plowshare is to be driven deep. The furrow is to be laid bare. The teeth of the harrow must catch up the encumbering weeds, and stones, and roots, that the friable earth may be cleared for the reception of the grain. That is to say, culture is a thing to be acquired; so much is conveyed in the term itself; and it is almost a needless superfluity to have delayed so long in fortifying that point. But we have called to mind certain fanaticisms that have swept the country over, at one time and another, aesthetic follies, wild schemes of esoteric association in the interest of culture, that have claimed it as the distinctive property of the privileged few—a fallacy which we cannot too promptly and emphatically condemn.

There is no aristocracy in letters—the very assumption is an affectation and pretence; no clique, nor cotrie, nor corporation, that can put its hand on this thing and call it its own. None the less, the absurd whim will sometimes get in vogue, as in the ludicrous hallucinations of the vealy young men in “*Love’s Labors Lost*,” or, as in that outbreak of “aestheticism,” pedantically so called, which a few years ago broke out over the English Parnassus, in a rill of salacious driveling too vile to be mentioned now, now that its chief representative had to drop his favorite flower in the purlieu of a jail.

Alas! how often is the violet crushed into the mire under the heedless hoof of cattle, eager only to browse the vulgar grass. Beauty and the Beast harnessed in one team, drawing the gilded chariot of Lucifer, with the devil astraddle the axeltree, and brandishing his whip with a cracker of snakes—this is a faithful picture of a movement of that kind—genius, no doubt, attitudinizing as the favorite of the gods, but in libertine audacity trailing its way over every celestial eminence in blasphemy and filth. Such movements we immediately set down as monstrous outbirths of the aesthetic sense, but we are not always able to trace the madness to its source.

Of course, genius is its own law, and is entitled to nurse its musings and its moods far above the common crowd, whose inspirations and aspirations necessarily circulate within a narrow sphere. But to set up in its own name, to profess to have what

our common humanity cannot share in—this is charlatanry, barefaced and malignant, and is to be swiftly and uncompromisingly denounced. It is a nausea and a crime, a species of literary brigandism that deserves to be hunted down with bloodhounds in the woods. Culture has its title-deed in the inalienable aspirations of the common man, and any attempt to shut it up in esoteric limits, or to make it the possible property of the privileged few, is fraudulent on the face of it, a sham and a scandal on the high cause it so unblushingly misrepresents.

There is, however, another but milder misconception of culture, altogether innocent, we may say, but which we cannot afford to overlook. Culture, as we use the term, is a thing of letters, of course; it cannot get far outside of books. I arouse myself some morning, and say: "I must give some attention to culture this day, and not let business and bother absorb its every hour. Or, there is a company of choice and congenial spirits coming together this evening, with this thing of culture specifically in view. I must be with them, and bring what contribution I can to the drift of interest I shall find in circulation there. Immediately my mind will turn to books, and I shall have to think of the particular kind of study that will be concurrent with this stream. What topics, what lines of thinking, what treasures of wisdom from the past, or what great matter lying out broadly on the horizon of our own times, might I introduce, as tributary to the specific aim we profess to have in view?

You can imagine what consternation would fall upon our company, if I should bring to them my calculus, or my physiology, or my Huxley, or the last of the thousand books on the insoluble problems of economics and finance, or some huge conundrum in the way of social reform. Great subjects these all are, and rightfully engrossing the larger share of the serious thinking of our day. They constitute the utilitarian foundation on which all our terrestrial well being reposes; and, if they are not well-considered, we may be found to be building our civil and social institutions on the empty air. But they are as far off from this matter of culture as our planet is from the moon. Or, if I come a little nearer to the spirit of the occasion, and propose a topic, which I can recommend as hovering on the

borderland of science, where poetry and rhetoric have tuned the dry facts to the popular ear—neither will this do. My outraged audience will rush into my face and hush me up.

And now it has clearly leaked out, that what we mean by culture, is not to be sought for in studies which have science or logic at the helm. These bring knowledge, and that kind of up-lifting and power, which all well-mastered and well-digested knowledge implies. For that sort of acquisition may we never breath a syllable of disrespect. We are fascinated and awed, even, when we hear a great specialist talk, or see him moving familiarly among a world of objects which are strangers to us, but to every one of which he extends a friendly hand. We go with him in his rambles, and we are thrilled to see how all nature salutes him, as the trees came dancing around Orpheus, when he tuned his lyre at its highest among the listening woods. Birds, insects, plants, the very stones at our feet, the outcropping of the rocks, the winds that go whispering by, the squirrel chipping on the tree-trunk, and the hare hiding in the hedge—all know him, but us they look at askance.

We give it up. There is a charm in science, a kind of fairy-land of fascination, that has settled on the young minds of our generation with overmastering power—a spell which will not be broken, so long as our commercial era is in possession of the reins. But—we must have our way about this—the most enthusiastic devotion to science, and the utmost rapture that may be had in its gracious pursuit, makes no approach to culture, simply because it is not turned that way.

And now, to come a little nearer to our subject, we must go on to say, that it is *self-culture* we mean, when using that term in its specific sense. We may, indeed, speak loosely of culture in any line of effort, scientific culture, physical culture, the culture of the vine, anything subjected to systematic watchfulness and care—so wide and liberal is our colloquial use of the term. But just on this account, it is, that the specific use of the term, as self-culture, is often wholly lost to view. One of the books that had a wide and influential reading a generation ago, was that by Mr. Youmans, entitled, "*Culture for Modern Times*," by which he meant scientific culture, his contention being that this sort of culture should absorb the curriculum of our higher

schools. It was a misappropriation of terms. The book was a prolonged attack on what, for ages back, had been called culture by a pre-emption of terminology of which the author seemed not to be aware. A more appropriate title would have been "*A Raid on the Culture Studies of Our Higher Schools*," the obvious purpose of the author being, to root these studies out of our colleges and universities, and substitute the sciences in their stead.

Of the merits of this discussion we have nothing now to say. The controversy has lost its hold on the educational world, and the changed condition of things has gone far forward toward adjusting itself. This much, however, we must note in passing—the culture studies are still holding their own, and it is altogether likely that they will hold their own to the end of time. Because, simply, self-culture is a fundamental essential in every school regime.

Imagine a university absorbed in laboratory work, year in and year out, in this building and in that—all rooms you enter having this only to show up; museums of natural objects conveniently classified and discussed; the physical forces, the most refractory of them, running hither and thither at the professor's beck. Verily there is wonder here, and a great blaze of scientific discovery, in the presence of which we instinctively give way to a feeling of awe. But as to culture—by supposition it is not there. Our new-time university, let us suppose, has thrown all that out—the old "*humanities*," the literatures, the poetry, the philosophies, all that line of studies that deal with the multifarious workings of this mysterious human nature of ours—all sloughed off, as useless impedimenta in the school life of our day. Now I do not say that things have actually come to this desperate pass, but, simply, that the unkindly attitude of our school authorities toward a regime of culture, and the habitual misrepresentation of the term, must lead inevitably that way.

For example, here is the laboratory for the New Psychology, which, we are told, supersedes and replaces all that "stuff" that the old race of philosophers speculated and dreamed about, from Plato down to Kant, and Hegel, and Caird, and Royce—all gone up in smoke, now become invisible, altogether vanishing, smoke. We must see this new wonder. Arm in arm with the

enthusiastic professor, we enter that room, to see how the mind thrills over its cordon of nerves in little wavelets that record themselves on a sensitive plate. We have apparatus, now, and it is the distinction of our age, that we have been able to draw the mind out from its seclusion in consciousness, and see it registering itself in terms of motion, right here, in the calculable dimensions of time and space.

Our sanguine professor is especially ebullient over a brace of pickled human brains, over which he will sit for hours, hoping to get the secret of its tissue, and the secret of consciousness, also, I presume, by communing with the unsavory mass, or otherwise submitting it to anatomical and pathological tests. Culture! Alas! it was not this that we came here to find. The very suggestion would be an impertinence in these uncongenial quarters; for, do you not see, that, in the mind of our professor, the chief thing to know on earth is the anatomy and pathology of the human brain?

But, in the meantime, our quarters are getting close and suffocating, and we begin to long for a deep and free breath of the outside air. Where is Wordsworth now—Wordsworth, the aged, who, as he tells us in his "*Prelude*," after having compassed hill and dale, mountain and moor, sunshine and cloud, and considered well the voice of the cataract, and the oracle of the rain, found at last that the mystery of the universe was more legibly written in the everyday homely experience of the common man, than in the thousand-fold forces that hold our planet in its place. Let me be outdoors with him; or with Christopher North, roving and rollicking with the birds on a fitful, gusty, April day; or with White of Selborne; or with Thoreau on the Walden Pond; or with Tennyson on the high walls that skirt the Sussex coast, to look out upon the sea with him, or catch a glimpse, with him, of Launcelot, the remorseful, sitting at the base of the tumbling hills, and mixing his ineffectual tears with the briny surf.

This is culture, coming out of the very same material that the laboratories use, by discovering and disengaging the quasi human elements that nature, everywhere, keeps locked up in her embrace—communings with it, alive, whereas the laboratories must receive it dead, or be limited to such intimations from it

as lie on the extremest boundary of human life. It will be seen, from this that culture has to do with the man, the live man, not the cadaver thrown on the dissecting table, not even with the live man put into a position of artificial restraint.

And just here another branch of our subject opens out. We have said that culture is self-culture, and that the road to it is a literary road; that it is, in the main, by a discipline of books. Books! ah! books! live books, for we very well know that there are a thousand dead books rotting on our shelves. Is there any more persistent literary plague than an omnipresent, thoroughly dead, book? A number of these we recall clinging to our unhappy flittings from place to place, popping up always first in our unpackings, as if to claim the choicest standing room on our library shelves. At last, in a moment of supreme provocation, we turn incendiary like Omar, and burn them up. But in this school of culture, we are in the main concerned, as to the kind of books that are to be put into our hands, or, otherwise, the specific lessons we are appointed to learn.

Briefly it is with the poets that we have to do—the inspired ones, the prophets, those who speak to us from ivory palaces high up in the mind. Let us understand, once for all, that there is a higher nature, antipodal and interstitial with the lower nature, in every man we see. Dormant it may be, as in the savage and the illiterate, or far gone in atrophy in those who have let go their moorings, and gone down grovelling in slavery to the animal man. It is to be feared that, for many of us, alas! too many, the door of that upper region is tightly shut and barred; and that, for a still greater number, it is never more than timidly ajar.

Now it is a law of nature, and, therefore, a law of God, that the higher should dominate the lower, and to this there is no exception, unless it be in the abiding mystery of the reactionary agency of the human will. Men know and they do not do. The higher nature is the abode of lofty ideals—the stars of God, indeed, pouring down their splendor from the empyrean of the soul. But it is a fact, to which our blindest optimism cannot shut its eyes, that men may go through life seemingly oblivious to these higher promptings, and satisfied, and apparently happy, with the gross gratifications, or, it may be, refinements of the

animal man. To be a gentleman—that is the limit of the kindlier restraints of the animal man; and that is much, indeed, since it keeps back the savage instincts from rushing riotously upon all that is good and true in the social world. But it is the function of culture to transcend the animal man—not to annul it—only to get it into due subordination and co-operative harmony with the upper mind.

And now we must go on to repeat, that, in this high enterprise, the poets are to be our servitors—the great poets, I mean, those who have attained to the highest heaven of invention, and left their musical musings as an imperishable legacy for all time to come. The poets! oh, the poets! How does it come that we are so slow to award them their rightful place in the economy of our spiritual life? Homer, Virgil, Dante, Shakespeare, Milton, Tennyson, Goethe, and a host of others that stand a little aside from these—all men of inspiration and miracle, of prophetic insight and open vision, of broad and strong wing to sweep the purple heights of the imperial mind. What was the law of their being; why are they here on our literary sky? It is a large phenomenon, this coming of theirs; and it could not have been for the transient amusement, or light-minded delectation, of the world-weary and ennui-smitten, wanting only a moment's surcease from the grind of routine, or the humdrum of the commonplace.

No, we protest, these great poets are the teachers of mankind. They are crowned with wreathes to signify, that, in a very vital sense, they rule among the armies of heaven, and do their will among the children of men. To be specific, they throw open the hatchways of the human mind, and let down, through the opening, those high thoughts, and high promptings, that must have otherwise remained hidden in the upper air—let them down upon a region that, without them, were given over to the grovelling and grossness of the animal man.

Here on my desk, for example, are Shakespeare and Tennyson, the two loftiest that have delivered their oracles in our English tongue. Let me think awhile of the possible range of their influence among cultured and aspiring people all over the world. Or, our English Bible—in literary fairness I should have mentioned it first. Where in all the realm of letters,

may we find a superior order of poetry, or a prose so musically attuned to the poetic rhythm, which is the natural breathing of the higher ideas in the language of men? We recall the shepherd of Salisbury Plain, who fed his spiritual life by storing in his memory a single passage of this mighty book, for his day's musing among the sheep; or Byron, Byron the bad, weeping out his remorseful "Hebrew Melodies" over the open page of the prophets of old; or the poet Rogers, and Walt Whitman, carrying this great book habitually under their arms; or Burns, Burns the infirm, kissing the volume, when the heavens of his turbulent imagination were most serene; or Bunyan, lone prophet of the Bedford jail, dreaming out his peerless allegory in the very dialect of this immemorial book—men of genius and culture, everywhere, uniting in the one estimate of this book, as the supreme classic of the leading language of all the world. There is no dissenting voice among those who know. Why? Because, simply, that whole book floods our mental horizon with those higher ideas after which our spiritual nature aspires, and which the man of culture appropriates to himself as his daily food.

But halt a moment. Are we not compromising the claims of religion by admitting culture to so lofty a place on the sacred mount? We are reminded that a distinguished literary critic and poet, not long ago, passed from our English Helicon with this strange evangel on his lips—Culture! let that be the acme of our attainment in this mysterious and time-imprisoned world. Recently two books have fallen into our hands, assuming to treat exhaustively of Matthew Arnold's mission as a literary force in our contemporary time. This man was pre-eminently the apostle of culture, whether as poet or critic, or censor of the social life of his day, or as lay-theologian, subjecting the crudities of contemporary religious dogma to the somewhat radical incisions of his free and brilliant lance.

But let us be just to the memory of this remarkable man. He seems to have erred, not so much in the kind of weapon he used, as in the extra flourishes he gave it while dealing his blows. Having defined culture as the all-round harmonious development of the entire man; as the effort "to make reason and the kingdom of God prevail," he must needs fall foul of religion, by seeming to assign to it a subordinate place. As if to say:

Culture, sit thou here at the head of the feast; religion, as humble servitor, will be satisfied to minister to thy wants. Not exactly that, but something dangerously near it, was what Mr. Arnold's critics were determined to fasten on him. We have all been taught to regard religion as our "chief concern," and, in our immediate generation, the great scientists have looked approvingly on this, having discovered that religion is something indigenous in the nature of man. No doubt Mr. Arnold implied as much, for he is credited with having "asserted for religion the chief place among the elements of national well-being"—therefore the chief place in the well-being of the individual man, unless the national conscience may have in it what the individual conscience does not possess.

Let us wind ourselves into the confidence of Mr. Arnold, and find out as nearly as possible where he stands. Culture, with him, is the pursuit of "*perfection*," and that is the ideal, high and lifted up, over every line of aspiration and effort possible to man. Any man engaging in anything worthy of himself, will have that star before him—distressed always when it is shrouded in clouds. Art, literature, science, government, law, the simplest exercise of manual skill, will always be looking to something beyond, to which the attainment of to-day is only a stepping-stone, or, so to speak, the clinging of the left hand, while the right hand is thrust forward to something higher up. Manifestly religion is no exception to the operation of this law; it was only the crudity of effete dogma that would so fix and solidify it, and against this Mr. Arnold marshalled, in full volume, the somewhat over-strained energy of his rhetorical skill.

We must have observed that, in matters of religion, literary men are liberally disposed; sometimes dangerously *exposed* to an extreme of latitudinarianism, that, in exalting the luminous shadow, would let the substance go. It is the tendency of literature, when enthusiastically and professionally pursued, to render the mind restive under dogma, old-line dogma—the valiant half-truths of the ages gone by. The armor of Saul is felt to be cumbersome and unwieldly, and recourse is had to the smooth pebbles of the brook. Now Mr. Arnold is taken with this spirit, but it is due him to say, that his war against dogma is not so indiscriminately riotous as it seems. He antagonizes us in his

way of manipulating his terms. Culture is a human thing, in the sense that its ideals are proximately reached in the exercise of intellectual and spiritual resources common to every man. But as to religion, we must be careful to note that Mr. Arnold makes it a branch of culture, simply because it is, as he conceives it, the pursuit of perfection, in its line, by the same methods that insure progress and development in any other line—in art, for example, or literature, or government, or law. The ordinary conception of religion, he would say, puts it too much on the supernatural side.

The antithesis comes out in this way: Culture is self-culture; whereas religion, as commonly understood, is the abnegation of self. Culture says: Refine upon self; religion says: Crucify self—and so, to a mind not skilled in casuistry, the antagonism seems complete. It is left, therefore, to the great apostles of culture, if such a new-time evangelism can be set on foot, either to drop religion altogether from their repertory of elevating agencies in the education of man, or to assail the humiliating dogma of the theologians, which subjects the human individuality to self-denying tests.

Now it is a fact that most of the distinguished champions of culture, of ancient and modern times, have tacitly dropped religion as a supernatural redemptive movement on the souls of men, and urged the entire sufficiency of self to steer its own bark over life's uncertain seas. For example, Rosseau and the French *illuminati*—that body of men that carried Damoiselle Candeille on their shoulders through the streets of Paris, and enthroned her as the Goddess of Reason on the high altar of Notre Dame. In the same school of sentiment, but only as to general drift and attitude, we may enroll Goethe, and Carlyle, and Emerson, and a wide circle of literary men and artists, cryptodisciples of these powerful leaders, who have quietly dismissed the claims of the Christian religion, and made beauty their deity, or gone over to agnostic ranks. With them it is a case of unyielding alternative, as between self-culture and self-contempt.

Goethe, who systematically undertook to exhaust the resources of self-culture, in ordering his long and transcendent career, as poet and prophet of our modern time, according to his own famous maxim, as versified by Tennyson—

"Self-reverence, self-knowledge, self-control

"These three alone lead life to sovereign power—

Goethe for long years set Christianity aside, as a thing incompatible with the end he had in view, but all the time with a light and kindly hand, until, at last, the great world-secret of self-sacrifice and sorrow, seemed to pour in upon him with the setting sun. But this we must note. He had a kind of self-renunciation in his discipline of self-culture, far enough off, it is true, from the self-renunciation of the Nazarene, but inclining always to tide him over that way.

With Mr. Arnold the case was different. Culture, he would insist, must include every human interest, as the vital power in the human organism subjects every function to itself, subordinating them all, and casting none of them out. If religion was refractory, it was clearly a case of an organic function out of repair, not religion itself, but dogma, that thing of indefinable obloquy, that is wont to weigh like an incubus on the free life of the soul. The ideals of culture must be set to the work of reform. The reign of dogma must be overthrown; the traditional irrationalisms that infest the theology and polity of the Christian Church—these must be cast overboard, and all useless trumpery thrown into the sea.

Defining poetry as "the criticism of life," and culture as "sweetness and light," it is easy to see how, under these general formulas, Mr. Arnold, both as poet and critic, will have the range of the whole world for his mission—a mission altogether unique among literary men. Because religion does not readily bow to culture, it will be his business to ascertain why. And so he will go out on a brilliant chase of the secret, through the crude wrangling of the sects, the war of the critics, the chaos of jarring opinion about God, about the Bible, about the Church, about the forms of worship, about the method of evangelizing the world—everywhere brandishing his beautiful weapons with uniform effectiveness and skill.

But why wrestle and tug at the problem with such manifest pain and heaviness of effort, if the thing is as crystalline clear as is the lucid style in which he puts it forth? The great lit-

erary critics insist on an inherent discrepancy between these two human interests; and in respect for these critics, we should not hesitate to look the dilemma square in the face. Sainte-Beuve says: "There is no middle course; the cross obstructs, more or less, the free view of nature; the great Pan has nothing to do with the divine crucified." Is it so? Should not the distinguished critic have recalled the tradition, that the great Pan was dead—that when the Nativity chorus broke out in the Syrian sky, a deep groan was heard throughout all the isles of Greece, announcing that the great Pan was dead?

In plain language; Hellenism had done its best for man and passed away. Hellenism was culture. Hellenism illustrated, on a large scale, what elevating agencies there were in nature, and within easy reach of the natural man. But it failed—failed ingloriously, when the fortunes of our modern world were heaped upon its back. Now, it is only the testimony of history, that, just then, the Nazarene bowed his shoulders to the burden, and was not crushed by its weight. He threw his stupendous innovation upon our groping humanity—he, the crucified—enjoining the subordination of the animal man—or, more plainly, the tenet that man climbs to his highest, by availing himself of the divine hand reached out to him from above. This was religion, and not culture, specifically so called, the process of subordinating, rather than refining upon, the susceptibilities of the natural man.

Then what? As a matter of fact, out of the great deep of human history uprose a new day. All modern life, where it is living and not dead, has been set to this key—

"And ah for a man to arise in me,
"That the man I am may cease to be—

because, doubtless, religion must always take note of the tragedy of sin, and see man at his best when he shakes this off. Now it was the fault of Hellenism, and the foible of every theory of culture current in modern times, that it ignored this experience, and held that the utmost available resource for the uplifting of humanity was directly accessible in the man himself, and in the natural world. That is to say, there was no acknowledged need, in its process, for the neighborhood of the Son of Man—nothing

that could come from him, by which the march toward perfection might be accelerated and helped—therefore it would blot him entirely from its intellectual sky.

As a consequence, every revival of Hellenism as in the Renaissance, for example, was attended with outspoken, or covert, opposition to the religion of Jesus, or the profoundest apathy with reference to its claim. Therefore Goethe was consistent when he called himself, somewhat facetiously, it is true, "the old heathen;" it designated the attitude his system of culture compelled him to assume toward the religious ideas prevailing in our modern world. Therefore the inconsistency of Matthew Arnold, when he undertakes a reconciliation of these two, by putting the mailed hand of culture into the warm palm of religion, beating with devotion to the vision of the cross. To do that, he must refine the cross away. He must go slashing through Christendom with his cherubic sword of culture, turning every way, in pursuit of the gigantic anthropomorphisms that stalk over the field, darkening the sun, and putting all simple people in a mood of despair. He would purge theology of its excrescences. Religion must in no way transcend nature. All conceivable help for man in his aspiration upward, must lie around his feet—right here, within reach of where he sits, or, at least, no further off than all ideals of perfection are supposed to hold.

Furthermore, that large and imposing feature of the old gospels, that represents numberless subtile influences streaming in upon this world from the world beyond, must—well, they must not be hunted down as superstitions, or, after the manner of Renan, as illusions, fraught with vast and even pathetic spiritual power—not that—but they must be switched round the fingers, and up into the air, and back again, by a species of literary jugglery, that will challenge your curiosity, at least, to find out really what sensible substance they were ever intended to have. Amid it all, it were vain to deny that a lasting service has been rendered the cause of true religion, by the rhetorical scarifying of its crudities, dealt out so deftly by this master hand. Nevertheless to make religion and culture conterminous, or mutually absorbent, would be, in effect, to disrobe religion, and send her shivering into the streets.

I am sure we can do better than this. We may grant that culture is entitled to sit far up on the sacred mount, but not on top. Religion and culture are supplementary influences, working jointly and harmoniously for the common good, through long stretches of the journey of life; but religion, at last, must soar out alone with human destiny under its wings. It is as if two men should walk together over whole continents of congenial companionships, and it should be the lot of one of them, on the extreme margin of the land, to set sail on a limitless sea. Culture and religion have the same ideals within terrestrial bounds; the same maxims; the same aspirations, elbow to elbow, until that point in our earthly pilgrimage is reached, when religion must mount upward, with the view to sit close by its fountain, far in those bowers of Eden that bloom perennially by the rivers of God.

Religion! May we never have any difficulty in defining it. Primarily it is the soul seeking personal contact with its God. Therefore the altar is its symbol, and devout sacrifices going up in clouds of incense under every sky. Worship is the watchword written over its portals, and there is within some kind of covenant, that brings back the wanderer from his forgetfulness and sin. The breath of its incense rolls round our planet, like those generous clouds that drop down fatness on the land—every thirsty land under the sun. Very low down in the scale of humanity must any tribe be—mere human swine, we should say—among whom there should be no temple, no sacrament, no token of the lifting up of the inmost craving of the soul after the unseen. Happily it has been demonstrated that there is no such tribe on the face of the earth. Therefore, we have to reckon religion in the category of natural aptitudes for the human race, and we cannot in any wise entertain the conjecture that it is the invention of wily priests.

Nay, more. The old idea that religion is something alien to human nature, must be given up—the notion that it is dropped down suddenly, as it were, out of the infinite sky, upon spaces wholly empty and spiritually blank in the souls of men. The lowest human being we encounter on the streets, has the root of this thing in him, and there are times when its protracted torpor is sensibly stirred; and we go forth to work hopefully on

this germ, as we would on any other good possibility in the nature of man.

But there is another susceptibility indigenous in our human essence, as it flowers out under our terrestrial sun—this that we call the aesthetic, a sense for the beautiful as it lies around us and within us, and as it comes into exercise in the ancient raptures of literature and art. Culture moves in this realm. For, what is it but an atmosphere of “sweetness and light”—to use Mr. Arnold’s most felicitous phrase—that is to say, beauty diffusing itself over every relation of human life, like sunlight over the earth and sky? Well, then, what precludes our saying that culture and religion are co-ordinates, or, with Mr. Arnold, that the one includes the other, since they are both susceptibilities lying within the embrace of the elemental man? But, we insist, they are not one, although clearly identified in their ideals and aims through long stretches of the history of the human soul.

It is a fascinating survey to see them clinging to one another, all the way up through the centuries, from the dimmest antiquity in prehistoric times. When the divinity comes to be enshrined in a temple, it will be a temple on which devotion will lavish its utmost in costly gifts, gold and silver, precious stones and gems, frankincense and myrrh. Tent or booth, it may be at first, or an altar in some whispering grove, far up on the mountain’s windy height; but the altar will be of white marble, and the offerings wreathes of flowers, breathing out love on the fragrant air. By and by genius will come and put down its trophies at the feet of the divinity, radiant all over in polished ivory and gold. Art will exhaust itself, as on the Acropolis in ancient Athens, in masterpieces of aesthetic splendor, in architecture, and sculpture, and the high miracles of the Dionysian drama, dedicated always to the gods. Above, it is art, below, it is literature; both paying tribute to the shrine of Pallas Athene, with a glory of achievement as yet unrivaled in marvels of that kind. Never did beauty so minister to religion as there on that classic height, with the Parthenon, the immediate habitation of the goddess, engirdled about with a cluster of artistic triumphs, that, to this day, are challenging the utmost of our modern invention to imitate or excel.

And so it has been, always, from Egypt all through the Orient, in old India, Persia, China, Japan—art and literature pouring out their choicest treasures at the shrines of their gods. Even among that rare people of inartistic habits, the Jews, the temple of the one living God, from which all images were interdicted, was nevertheless lavish in its adornments of purple and gold, all its sacred vessels overlaid with gold, or else beaten out into shape from the solid mass. When first set up in the wilderness, a moving tent under cover of simple badger skins, it had within it the incommunicable glory of the Shekinah, and over it a luminous cloud that shed a soft splendor upon the darkness, like that of the moon when it rose full on Paran's rocky waste. By and by a temple replaces it, which, in the days of its consummate glory under the Herods, had a wealth of adornment, if we may believe the estimates, amounting to billions of money in value, appealing to the cupidity of the Roman armies, and dazzling, even, in the eyes of the Son of Man.

And so on and on. For a time, in the accidents of the ages, religion will go into an eclipse, then art will go into an eclipse likewise. In due time, however, out of the confusion of the Middle Ages, a new day will dawn, and this time it will be the religion of the Nazarene calling the entombed arts from their long-time sepulchral slumber, to build up the great cathedrals, with their thousand spires reaching skyward, and to roll the mighty anthem through all their climbing archways and vaulted ceilings, up to the Christian's God. With this, also, comes a gorgeous ritual, flashing with altar gems, and the priestly pallium shimmering in the cloth of gold. The religious gloom of the far-reaching aisles and transepts will be lighted up by the warm gules of the storied windows, and the blood-red gleam of the Holy Grail. Painting will vie with its sister art in throwing the unfading fresco on the wall, and, everywhere, the devout shall mingle their orisons with the almost living history, pictured all around them in the solemn air.

Looking over that remarkable era, we discover that all the great masters in architecture, painting, and music, won their undying laurels by kindling their inspirations from the live coals caught from off the altars of God—by taking religious ideals for their theme.

We recall Tolstoi's adventure in the theory of art, counting all its ideals properly religious ideals, if the artist will be true to his art. Verily the great masters, in all kinds, have worked in that vein. Homer, for example, was the chief poet of the Greeks, "the Ionian father of the rest," because he wrought up the religious ideals of his age into the incomparable music of his verse, and sang out, so to speak, an imperishable Bible for the Attic race. So with the peerless Greek sculptors, who crowned the Acropolis with its miracles in stone, Phideas and his associates—their ideals were religious, such as were embodied in their tutelary divinity, Pallas Athene. And, then, what did the dramatists do—Aeschylus, Euripides, Sophocles—but take these same ideals, religious ideals, and put them on the stage of the marble theatre of Dionysus, and have them fight out their moral battles there, in living presentation, before the eyes of the people, who flocked to that place as their consecrated Church.

And it is not too much to say, that, after Homer, the great world-poets of all ages and climes, Virgil, Dante, Tasso, Milton, Goethe, Tennyson. drew from the same source—beat out their immortal masterpieces from ore smelted in the furnaces of God. In our modern age we find this to be conspicuously the case. The great masters in music and painting drank at the same fountain—fed their inspirations from the inexhaustible fund of legend and story, that gathered thick in the long march down the ages, of the Fisherman King. Everywhere it is creation and the cross, the pathos of the world's great tragedy, the fires of martyrdom, the gloom of judgment breaking out over the final sky. The artists achieve their triumphs, by getting religion into some sort of concrete embodiment for the eye and ear—those who build, and those who sing, and those who paint—outside of this charmed cycle mediocre beats its little round.

All this goes to show, that art and religion have something pervasively in common, and that they keep together for some deep-laid reason in the nature of things. Let us never forget that culture is but the mind's appeal to art, especially to literature, the all-comprehensive art of arts, for soul-maintenance, that is, for the inspiration of high ideals in getting through with our gropings and grindings in a world of sense. If it appears that the ideals of art are identical with those of religion—

art when ranging, as it ought, in our higher skies—then, of course, we must dismiss all intimation of an essential discrepancy between the two, as if the one were sacred, and the other profane. When religion banishes beauty, a great wrong has been committed; but no less a wrong, when beauty turns religion aloof, to wander a medicant in rags at the gates of kings.

Sainte-Beuve is in error, when he charges that culture is in the way of religion, and religion in the way of culture, and that the two can never plant their feet on the same ground. It is a mistake. The long history of both these, walking amicably, arm in arm, down the corridors of time, in joint effort to sooth the savagery of the untamed passions of men, and open a rift of hope in the frowning horizon that shuts in our mortal years—this silences all such carping, and settles it forever that there is no essential antagonism between these two most potent moral forces that are at work in the world.

We must grant, however, that this adverse judgment comes, for the most part, from the culture side—the delusion that sometimes falls as a heavy shadow upon the genius of the artist, and is reproduced in deeper shadow by his shallow critic—the delusion that culture is all, and religion but a dun vapor hanging on its outermost rim. But to the credit of our age, we have to report, that all this is passing away, these extravagences of sentiment, these distorted views, of elements that must stand together, in organic co-operation, for all that is highest and best in humanity; and, that we are realizing more and more the exquisite privilege we have, in this work-a-day commonplace world of ours, of walking and talking familiarly with the poets and prophets, and, at the same time, walking and talking familiarly with the Son of Man.

ARTICLE III.

THE PROPHETS OF ISRAEL.

BY HENRY W. A. HANSON, A.M., B.D.

In viewing the history of the world as the history of its great men, Carlyle is not far from the truth. While there are momentous movements which slowly rise, sweeping all before them until they reach the point of breaking, and then burst forth like a resplendent ocean wave, there have been those great characters whose personality and genius have guided these forces into definite channels.

History presents no more striking illustration of this fact than at the council of Clermont in 1095, A. D., when the enthusiasm and eloquence of Urban II collected the fame-thirsty knight-errants of Europe and hurled them against the Turks. There was, of course, a combination of circumstances which made such movement a possibility—yet the channel, into which the pent-up forces were turned, was due, in large measure, to the ingenious Urban II.

Such, in a measure, was the case with Martin Luther's influence on the German Reformation of the sixteenth century. While his work would have been, humanly speaking, an impossibility, had not the Humanists and Schoolmen paved the way, and existing conditions furnished the occasion—his own personality did much to determine its entire subsequent course. The German Reformation can never be appreciated except in the light of the experiences and characteristics of its greatest representative.

None of these great champions of truth and benefactors of mankind, to whose self-sacrifice and noble devotion the world owes its present blessings have been less appreciated than the Prophets of Israel.

They are not appreciated because so little understood—so little understood, often so misunderstood, because so seldomly the subject of careful and earnest study. Their names are more or less familiar, their books are sealed scrolls—their personal char-

acter glides before us like some phantom shades from a forgotten world. Of all the heroes of by-gone days none plead more eloquently for righteousness and equity—none labored more zealously and self-sacrificingly—none, save God's own son, spoke messages more divine than did the prophets.

Hence we ask you in this and the subsequent chapters on "The Prophets," to journey with us to the scenes amid which they labored that we may see them as they lived and understand the environment which colored and shaped their stirring utterances. *Who were the Prophets?*

Here and there in the Old Testament there arise great characters who are classed together under the term *N'biim* from the verb *naba* which is related to the Assyrian *nabu*,—"to call"—"proclaim." While there remains considerable doubt as to the root meaning of the term it is perfectly clear that the word *nabi* is used, as the Greek '*Prophetes*,' to designate one who proclaims or is the bearer of, that which has been given him as a special communication.

The Old Testament itself leaves us in no doubt in the matter. In Exodus 7:1, we read: "And Aaron, thy brother, shall be *Nabieka thy prophet*." Aaron is here spoken of as the *prophet* of Moses, since he was to be the spokesman of ideas and truths of which he was only the messenger or bearer; another—Moses—had placed them into his hands. In Exodus, 4:16, the idea is still more narrowly defined: "Thou shalt speak unto him and put the words into his mouth; and I will be with thy mouth, and with his mouth, and will teach you what you shall do. And he shall be *thy prophet* (spokesman) unto the people." The *Prophet of Jehovah* (*Nabi Javeh*) is therefore, one who is inspired and sent for the single purpose of proclaiming God's word—he is the spokesman of truths which God has revealed to him. (Deut. 18:18—Is. 51:16—Amos 3:8).

In prophecy, as in all movements, there was a development. In I Sam. 9:9 we find noted a fact which sheds interesting light upon one of its transitional periods. We read that the *prophet* was formally known as the *seer*. Two terms, identical in significance, were used in the Hebrew for seer *roeh* and *hozeh*.

The term *seer* marked one who possessed information such as was not obtainable through the normal channels of knowledge,

whether that knowledge was related to past, present or future. One is led to conclude from the Early History of Israel that an important mission of the "seer" was to peer into the unseen and, on the basis of the knowledge thus obtained, to counsel those who came for guidance and advice. I Sam. 9:6.

At first there seems to have existed an ecstatic frenzy which characterized prophetic utterances. This "sacred delirium," as it has been termed, was contagious and during its hysterical and abnormal expressions the possessors were looked upon as the spokesmen of God. Hence in I Sam. 21:16, the prophets are spoken of as *m'shugaim* or *madmen*. These features, however, gradually disappear until in the Golden Age of Prophecy the men of God appealed not to the abnormal or miraculous to prove their mission, but to the clear certain tones of their message.

With the prophet Amos, prophecy seems to widen its scope—henceforth not only the rulers were the objects of their censure, but the people, as well. Beginning with this great pioneer prophet, the prophets were the great preachers of their age. Plunging with fearless faith into the corruptions of their day, they plead for mercy, righteousness and character, rather than sacrifices. None are either above or below their reproaches—their own lives were so permeated by the love and purpose of God that they spoke with a simplicity and power which will be an inspiration as long as man is man.

We see thus, that the idea formerly prevalent, which considered the divining of the future as the peculiar mission of the prophet, is utterly in error. That one thing upon which all else was focused was the preaching of righteousness—the proclaiming of God's will. *This was the essential, divining the future was the incidental.* Perhaps the statement of Prof. Davidson, (1) "Prediction is the *least* element in it," namely. *prophecy*, many seem a little strong, yet we must bear in mind that when *prediction* enters into the message of a prophet it is a *means* and not an *end*. It is used to add force and emphasis to the moral or religious message which it accompanies. On this point one finds little diversity of opinion. (2)

(1) Old Testament Prophecy, p. 11.

(2) Kirkpatrick—"Doctrine of The Prophets," p. 14. Ewald---Proph. d. O. T., p. 11. G. A. Smith---Books of the Twelve Prophets, p. 13. Sanders and Kent---Messages of Earlier Prophets, p. 15.

Just here it will be well for us to distinguish clearly between two forces which, in Israel's history, are usually found in juxtaposition--namely the n'biin and kohanim "the *prophets*" and "the *priests*." It was possible for one to be both prophet and priest and occasionally the prophets came from the priestly class as in the case of Jeremiah and Ezekiel, yet there was a distinct line of demarcation between them. The Prophets were the great *Innovators*, the Priests were the *Conservators*. The appeal of the prophets was for obedience and piety; it was to promote these that they labored, to inspire these that they preached. The appeal of the priests was for the faithful observance of the prescribed ritual and service.

Hence we may say that in a sense these two forces face different directions. The Priests directed their united efforts *heavenward*. It was the offering of sacrifices, the burning of incense—the taking of the things of man to God which was their absorbing interest. The efforts of the Prophets were directed *manward*. To reform man, to make God's will man's law, to infuse heaven's spirit into man's life—to bring the things of God down to man; this was the fundamental aim of the prophet.

These two did not, by any means, mutually exclude each other. Had it not been for the petrifying and atrophying forces at work among the priests, which less and less enabled them to cope with the inroads of crime and idolatry, there would in all probability, have been co-operation rather than hostility existing between them. But the Prophets were the *Protestants*—they hurled their most biting onslaughts against the priests (Hosea 4:6, Seq.); they hooted the current ideas of religion (Amos 5:21-24); and they scorned the popular worship and feast days (Amos 8:4-6). Hence the bitter animosity which finds expression in Amaziah's denunciation of Amos (Amos 7:10) is but the natural result of their contact.

WHAT THE PROPHETS TAUGHT.

In considering the messages of the individual Prophets we are confronted with the fact that we possess only fragments of their various utterances. As for the earliest, or Pre-Samuel Prophets,

we are entirely at sea as to what they taught. Occasionally in some crucial period we find mention or trace of them (Judges 6:8)—in Saul's time we find reference made to "a company of Prophets" (I Sam. 10:5), but their message is forgotten save as it shaped and elevated the life of their age. Beginning with Samuel we tread upon somewhat surer ground in the matter of ascertaining the definite nature of the prophetic message. Of God and Nathan in the time of David—of Alna of Shiloh in the time of Solomon we catch inspiring glimpses. Elijah and Elisha, noble "Preceptor and Pupil" we learn to know still more satisfactorily. With Amos begins the *Writing Prophets* as they may be termed—they both spoke and wrote their utterances. However cursory therefore this reported message may be, it gives us a definite idea of the individual prophet's environment, character and message. We may not err greatly if we consider each book a synopsis or *resume* of the teaching of the prophet whose name it bears.

But some may feel with Prof. Marti (3) that we are by no means assured that all contained in the various prophetic books really comes from their accredited author. Here a little, and there a little, has been added, until now we have a garment of many colors.

It may not be impossible that a word or phrase which at one time was marginal afterwards crept into the text in the many different copyings. But it seems entirely unreasonable to suppose that these cases were either so frequent or so important as many argue. Where such a change occurred, does it not seem most plausible that the marginal note was inserted merely to explain or illumine something already in the text? Who can be so credulous as to suppose that a people so rigidly reverent as the Jews and so minutely exact in their copying and handling of the Law and The Prophets either would have *risked* or *dared* to insert extraneous or irrelevant matter? The very nature of the Hebrew argues overwhelmingly against such an assumption—the critics who would have us acknowledge this conglomerate authorship of the various Prophetic books ask us to accept a hypothesis which absolutely contradicts the most characteristic

(3) Gesch. Israelitische Religion, p. 118.

trait of ancient Israel—namely its *reverence* for the Word. Then, too, one cannot but view sceptically the pedantic assertions of those who profess to go into a work written millenniums ago, and in a dead language, and separate a single chapter into the contributions of three authors, when they are unable to accomplish the same feat in the language which they hear, think and speak from infancy to the grave.

Hence I feel that we need have no hesitancy in basing our study of the prophets on the books which bear their names. Any *possible* changes could not alter the tenor of their message.

A treatment of the prophetic utterances naturally involves the question of *inspiration*. With reference to this the following propositions may be laid down. Divine inspiration did not neutralize the personality of the prophet—he was more than a mere pen in the hand of God. The theory of the Emersonian School which accounts for the unusual character of their deliverances by the superior insight of the Prophets is not adequate. For while foresight might have comprehended the logical and moral result of contemporary conditions, what amount of merely human insight or foresight could have announced a *Return* long before the exile; pointed out the birth place of the Messiah or define so minutely the mission of a *suffering* Saviour?....

Any definition of inspiration which views it as the mere speaking or writing out of the fulness of a renewed life is equally untenable, since it flatly contradicts the testimony of every one of the prophets. They all claim that the source of their message was ulterior to self. Hence in defining inspiration the following facts must be taken into account:

(a.) The precise limitations of the term are shrouded in mystery.

(b.) The truth inspired was laid open before the prophets' mind in unmistakeable clearness.

(c.) The Divine inspiration was full enough to guarantee the truth of the message.

(d.) While the truth is God's—the forms of its expression varied according to the personality of the prophet and the characteristics of the age to which it was delivered.

The prophets clearly recognized that the words they spoke

were not their own—(Is. 21:6; Ez. 3:2-4) etc., and moreover that they were *the words of God*.

THE MAKING OF A PROPHET.

In the call of every prophet there was, so to speak, an *external* as well as an *internal* call—a fact which is all too often unrecognized. The prophets were men surrounded and influenced by a definite and ineffaceable environment—men whose messages were shaped to meet the needs of their age and whose colossal efforts can be fully understood and appreciated only in the light of the circumstances which called them forth. That their words are still effulgent with power and inspiration is an evidence of their exalted source and of the unchanging flow of human nature.

The *external call* consisted in some impending crisis or flagrant outrage against the divine law. Living face to face with untoward and fatal forces, as serious minded citizens, who had the best interests of their country at heart, they would naturally feel very keenly such deviations from national duty. It is for this reason that the prophets are not among the many who deal in harmless generalities and beat the air. They were men especially adapted by trend of thought, by bent of mind and by moral convictions to be the vehicles of divine truth. Their reluctance in assuming the responsibility speaks all the more eloquently as to their fitness for it.

The call which was naturally the all-important one, was that which we may term the *internal*. This call was the laying hold of the soul by forces divine which were irresistible. (Ez. 1:3; Jer. 6:11) The spirit of God entered the soul and the quaking knees became strong—the faltering lips eloquent and the hesitating dreamer became an overwhelming power. This call came in uncertain tones, and with it came an unmistakable vision of the duty to which the prophet was called. Am. 3:7-7:1; Is. 18:4) Sometimes the call came in the form of a trance as in the case of Isaiah, Ezekiel, Daniel, Obadiah, etc.—at other times as a voice e. g., with Jeremiah, Hosea, Amos and Jonah.

WHAT ARE THE CHARACTERISTICS OF THE PROPHETIC
UTTERANCES?

The general social and political back-ground of prophetic activity was quite uniform. There was the "bribery and injustice" (Is. 1:21-23) the social extremes (Is. 2:7; Am. 6:4-6; 7:4-7) the heartless oppression on the part of the wealthy (Is. 3:13-15; Am. 4:1), the intemperance (Is. 28:2-9; Joel 1:5) and the passion for idolatry (Hosea, chapt. 1 & 2); these were the deadly sins eating their way into the heart of Israel. Hence it is but natural that these were the objects of the severest and repeated denunciations of the prophets. Without a knowledge of the low moral ebb of the nation as a whole, we would find ourselves out of harmony with the often somewhat pessimistic outbursts of prophetic indignation. (Hosea 4:1).

The two features which seem to characterize the prophets as a whole, more distinctively than any others, are their *optimism* and their *fearlessness*. Though the sins of Israel were hurrying it on to its doom, though they lifted their voices to unsympathetic and unheeding hearts, yet there are scattered through even the bitterest reproaches, rays of sunshine. (Is. 10:20; Am. 9:11; Obadiah 1:17-21; Ez. 36:33-38; Ez. 39:25-29). Their consciousness of God's presence and their childlike or martyr-like, confidence in God's over-ruling and redeeming power, flow through and color all of their utterances.

In the second place we notice their inspiring fearlessness. Never silent when duty called them to speak; they spoke with a touching directness. The rulers of Israel living in their glittering godlessness were termed the rulers of Sodom (Is. 1:10), the Princes were branded as the enemies of the truth (Micah. 3:1-4) and the wealthy were linked to the dumb kine of Basham (Am. 4:1). Neither precedent nor prejudice did they allow to blunt their message. To tell the truth, the whole truth, and to tell it in the most effective and overwhelming way, was their one great purpose. Nathan does not hesitate to enter into the presence of royal David and scathingly denounce his immoral living—Elijah openly censures the grasping Ahab and boldly defies the wicked Jezebel and all her parasites. Under the inspi-

ration of their mission the prophets show themselves utterly devoid of weakness or fear.

CHARACTER OF THE PROPHETIC MESSAGE.

Israel's predominating expectation was the annihilation of her enemies and the enlargement of her own rule. The past with its "pillar of cloud by day and pillar of fire by night" was a promise for the future. Never once did the thought of exile and defeat flash into their minds—nothing could have seemed more loathsome and at the same time more absurd to their minds. But it was just this idea which the Pre-exilic Prophets, beginning with Amos, hurled against them. The future would bring not dominion and ease but exile and slavery. For this, when it came, they would have only themselves to blame; for their punishment would be but the logical result of their living.

Along with this, was the everywhere apparent and fondly cherished thought, that Israel was a people peculiarly Jehovah's. It was this thought which in the days of danger had thrilled their heroes and in the days of gloom and oppression had cheered and nursed their hope—now alas! it was the thought which lulled their conscience to sleep. Jehovah was their God, they were his people. They cared for His temple, supplied His altars, supported His priests, and bore His name; and in return, Jehovah was pledged to be their shield and protection. Fondled in the lap of luxury they grew sensual and debauchery-worn. When pricked by some impending danger, they awoke, only to doze again into moral lethargy, revolving in their minds the thought—Jehovah is mightier than Baal and Rimmon; Jehovah is ours; therefore need we not fear.

In dynamiting this last citadel of their faith the prophetic eloquence and logic are thrilling. Israel is indeed God's peculiar people; as such they had not only enjoyed His protecting care, but He had revealed Himself and His will to them more fully than to any other people. Since they then enjoyed opportunities so exalted and sacred, God expected much more of them than of those without such opportunities. With all those heavenly gifts they had not only broken their covenant with God, which hence left God free to dissolve His relations with them,

but they had degenerated into depths as sad as any of their contemporaries. Hence, since Jehovah was now coming forth to punish, His rod would fall *first* and *heaviest* on their shoulders, for “unto whom much is given of him is much expected.” Amazing treatment of their favorite hope—as fearless as it is unanswerable!

The prophets went further than this. They not only spoke of the *possibility* of such calamity, but they prophesied concerning *the fact* of an exile. It was to come as the inevitable fruit of their sowing; and the conditions and sufferings which would accompany it dwelt upon in severe and graphic terms. (4)

At last the storm swept over them and they were hurried off to distant lands. But even though “the Prodigal” was now in squalor and rags as the result of his persistent stiff-neckedness, God raised up prophets to comfort fallen Israel. Along with the many who sought safety in Egypt was the prophet Jeremiah—among those sad exiles who toiled and wept upon the banks of the Chebar was Ezekiel—later came the exalted visions and prophesies of Daniel; and last and greatest of them all came he whom for want of a precise designation we hear termed the “Great Unknown” or Deutero-Isaiah. All have hope and faith gleaming in their messages. Their present woe and despondency will but school Israel to understand more fully its lofty destiny. God will again gather them to himself in Zion; will place a scepter in their hand and will breathe His benediction upon them. (Is. 40:3-4; Ez. 37:15-23; Is. 41:15-20; Is. 42:18; Is. 43:18-28, etc., etc.)

After the return we find in the foreranks of those noble characters who sought to redeem Israel’s fortunes and restore its glory, three of the Prophets, Haggai, Zechariah and Malachi.

PROPHECY NOT ALWAYS ABSOLUTE.

It is necessary to note here that many of the individual prophesies were not absolute. Jonah was sent to Nineveh to preach a “down-fall” which did not come—because the people repented. So in many cases, as in Jere. 26:17, the prophecy was not im-

(4) Ez. 10:5-12. Nahum 2:3-6 Nahum 3:1-3. Hab. 1:6-10.

mediately fulfilled because a reformation removed the causes of destruction. In Jer. 18:7-11 we find laid down the fundamental principle governing all such prophecies whose fulfillment was contingent on man's conduct.

"At what instant I shall speak concerning a nation and concerning a kingdom to pluck up, to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant it: if they do that which is evil in my sight, that they obey not my voice, then will I repent of the good, where with I said I would benefit them."

PROPHETIC IDEA OF WORSHIP.

We notice in the prophetic teaching a revolutionary innovation in the idea of worship. As they found it religion may be defined as the rigid observance of the rituals and sacrifices laid down in the law. Its scope was primarily *external*—its content was *ceremonial*. According to the prophetic definition, the term religion, no longer confines itself to the offering of sacrifices or mere outward observances—these, without the heart throbs beneath them, are but filth and uncleanness in the eyes of Jehovah—the *great requirements* were *ethical* and *moral*. The keynote is found in Hosea 6:6, "For I desire mercy not sacrifice; and the knowledge of God more than burnt offerings." This sentiment finds expression as early as Samuel, (I Sam. 15:22) is quoted in almost identical form in Amos (5:21; Is. 1:10-18; in Jer. 7:21, seq., in Micah. 6:6-8), and is twice quoted by our Saviour Himself. (Matt. 9:13 and 12:7.)

An examination of the teaching of the Prophets along ethical lines reveals a striking similarity to the simple and forceful expressions of every-day religion found in the Sermon on the Mount and the Epistle of James.

In this connection, a question of greater interest than importance, suggests itself. To what extent did the prophets realize the sublime sweep and depth of their utterances? Did they fully fathom their own deliverances, or did they speak the words of another whose infinite purpose and marvellous provi-

dences they but dimly discerned? Were they the fully conscious, or the semi-conscious channels of the divine truth which was imparted to the world through them? Is it possible that an Isaiah living at least five centuries before the Messiah's birth, could have realized the vast truths so touchingly expressed in the 53rd chapter of the book which bears his name? Perhaps all feel that these holy men of God in speaking as they were moved by the Holy Spirit spoke wiser than they knew.

FALSE PROPHETS.

It is seldom in life that the genuine is not the precursor of the counterfeit. It was naturally so in a movement at once so mysterious and so powerful as prophecy. Prof. Ewald in his epoch-making work on *The Prophets of the Old Covenant* points out a three-fold danger to which Prophecy was subjected in this respect.

1. In the first place there was the prophetic *ecstasy* which especially in the early history of Prophecy was looked upon as the natural accompaniment of divine inspiration. In an Oriental people where strong emotions were characteristic, it is but to be expected that frenzied outbursts of uncontrollable feeling would be both frequent and contagious. Owing to the ecstatic condition which marked the true prophet, such a physical condition would prove a strong temptation to any one so afflicted. The fact that this psychological condition existed among the prophets, is by no means followed by the inference that all estatic utterances were prophetic utterances. Yet such logic is thoroughly human—and ecstasy was a real danger to prophecy because of the popular failure to distinguish between the essential and the incidental.

2. In the second place, there was that condition of mind which we may term "*subjective illumination*," which constituted the prophet's *inner* or *essential call*. This was naturally the credential which made his mission indisputable—it was the still small voice which spoke plainly and convincingly. Yet it was *subjective* and was open to all the perils of the purely subjective. Many could feign this call and enter upon a career of premeditated deception, doing great harm before time could reveal the spirit that was in them. On the other hand many might fol-

low the dictates of an imaginary summons. Prof. Davidson (5) admirably expresses this latter thought when he notes that "While the true Prophet was conscious of being true—the false prophet might not be conscious of being false."

3. In the third place there was naturally an increasing tendency to change the prophetic office into a profession, and use it as a means of eking out a livelihood.

These three dangers open the way for the appearance of those characters who, in the Old Testament, are termed "*false prophets*." We hear of them first in the book of Deuteronomy (6) and we find mention of them in all the prophetic books. Since these men were men of *policy* rather than of *principle* they enjoyed a wide popularity. But they are uncompromisingly condemned by the true Prophets. (Ez. 13:34; Amos 7:12-15; Micah 3:5 ff.; Jer. 23rd chapt.) The damage done by these false prophets is really inestimable. They cast a shadow upon the lofty calling by their unprincipled careers—they all too often set themselves boldly against the true prophets and openly contradicted their deliverances, thus seriously confusing the popular mind and hampering the prophetic influence. (I Kings 21:11.) Of all Israel's enemies none ministered more effectually to its undoing than the false prophets. Their messages were pleasing for they were always in line with popular fancy and preference. They flattered and soothed the people in their infamy and sensuality, when the greatest national need was the stern call of a Maccabaeus. That the true prophets were so often stoned and subjected to cruelest treatment was due in no small measure to the false prophets of Israel. Some of them were no doubt swept away by a misguided patriotism, some were the pathetic victims of strange delusions, yet I cannot view them in the kindly light of many. They seem too often men who were guilty of the most flagrant and inexcusable deception.

There are *three* criteria by which to distinguish between the true prophet and the false.

The first which suggests itself is the power to perform miracles, yet this proves the most unsatisfactory and unconvincing of them all.

(5) Old T. Prophecy, p. 300.

(6) 18:21 seq.

Many are, not without good reason, asking the question, whether the evidential value of the miraculous has not been over-estimated. The majority of the greatest prophets of Israel performed no miracles—yet who would therefore detract from their divinely inspired careers. On the other hand we learn from Deut. 13:1 that the false prophets could work miracles as well as the true; yet what number of miracles would make a falsehood the truth. If the prophet's utterances are in harmony with God's revealed will, the miraculous is unnecessary—if not, then no combination of miracles is sufficient to make it the truth.

(b). The second test is that of the *fulfillment* of the prophetic declarations. But it is self-evident that this is possible only on a wider scale than is within the reach of the age contemporary with the prophet. Of course there were cases where the immediate future would prove or disprove the truth of a prediction, as in the case of Micaiah's prophecy concerning the overthrow of Ahab at Ramoth-Gilead (7) and Elisha's concerning the speedy deliverance of Samaria. (8) But these are rather the exception than the rule.

(c.) The third test, and that which is the most practicable and convincing, is *the harmony of the Prophetic message with previously revealed truth*.

God's will is expressed in His Law. All further revelation of God would be an enlarging and unfolding of the various truths embodied in the law, but never a contradiction of them. All truth is of God, therefore between its various phases and expressions there must be harmony. Hence the prophet whose message is in accord with God's already expressed will, is *true*; the one whose teaching is not, is *false*. This is the test laid down in the Old Testament, (Deut. 13:5), as well as in the New Testament. (Gal. 1:8.)

THE PROPHETS IN THEIR RELATION TO THE STATE.

The relations between the prophets and the state varied according to the character of the ruler. Their position with reference to the flagrant wrongs of their day was one of uncompro-

(7) I Kings 22:15-17,

(8) II Kings 7:1-11.

missing hostility. Under Saul, owing to his insubordination to the express commands of God, there was a painful breach between himself and the prophet Samuel. David's reign was marked by a peaceful co-operation between the king and the prophets in furthering the prosperity of the realm.

There can be little doubt, that in the revolt under Rehoboam, the prophets were not only thoroughly in sympathy with Jeroboam but actually used their influence in the latter's favor. Whether Wallhausen is correct in stating (Prol. 458) "that the prophets actually *suggested* and promoted it" may be a question, but that they countenanced and encouraged the rebellion is shown by the career of Abijah of Shiloh.

In the reign of Ahab of Israel (875-850) the prophets, in the person of Elijah again openly clashed with the State. Ahab's fatally compromising relation to Canaanitic influence and worship, drew upon him the fierce and inexorable hate of the fearless Elijah. It culminated in the conspiracy formed at the instigation of Elisha, (II Kings 9:1 Seq.), who became the royal counsellor and died in the arms of King Joash of Israel. Beginning with Amos as already noted, (9) the prophets directed their efforts to the people as well as their rulers. This is more of an innovation than is generally supposed, as it was one of the decisive steps towards the recognition of the individual. The doctrine of the dignity and value of the individual is one of the epoch-making conceptions of prophetic teaching.

Throughout the history of Israel and Judah we find that the prophet's relation to the State was determined solely by the policy of the ruling house. Where this policy was compromising and vacillating there was open denunciation on the part of the prophets—where it was consistent and in accord with the Divine will there was hearty co-operation.

In our further study of the subject we shall seek to set forth the life and work of the individual prophets under a three-fold division—namely: (1). *The Age*; (2) *The Man*; (3) *The Message*. Those who are endeavoring to instil the fundamental laws of truth and righteousness into an age which, in many respects, is not unlike that to which the prophets of old spoke so sublimely, can find few, if any, more instructive models than the Prophets of Israel.

ARTICLE IV.

PREACHING FOR THE AGE.

BY EDWIN HEYL DELK, D.D.

To any man who stands in a pulpit closely related to contemporaneous thought and life the question, "How can I reach the unchurched multitude and hold the nominal membership of the Church for Christ?" has become a vital problem. The intellectual point of view and the religious beliefs of hosts of the people have been affected by scientific thought, industrial reorganization and new estimates of Biblical literature. To any man who stands in the midst of a great city and who is acquainted with the habits and thought of the man in the street, the fact is apparent that the people and the pulpit are not in touch, that there is a great gulf across which it is difficult to speak and reach with tongue or pen. If I were asked which of the notes once common in popular belief has grown weak or is altogether absent, I would say a sense of sin. Men see as clearly as ever the disorder, the crime, the suffering of life, but a new interpretation has been put upon it in the light of the doctrine of evolution. Heredity and environment are honeyed catchwords in the mouth of thousands who have caught their ideas from popular journals. What was once charged up to personal responsibility and guilt is now referred to the remnant of the brute within us and the heartless organization of society. Man has become the victim of a malignant fate and is destined to contend hopelessly with the unconscious will of the universe. Open the pages of the leading English novelist of today—Thomas Hardy—and you will find an epitome of a large part of modern thinking concerning sin. The note of personal responsibility is almost lost and men and women are pursued by a relentless force which forever entangles them in its senseless and crushing coils. The struggle of the organized and unorganized wage earning classes is for better conditions of labor, higher pay, fuller lives on the social and intellectual side. The Gospel of Christ which presupposes sin and a sense of sin has no point of approach to a man who believes he is to be sym-

pathized with in his plight, nor condemned for an irresponsible moral situation. So long as the sense of sin cannot be awakened all ideas of the Incarnation, Atonement, Forgiveness and Final Judgment seem apart from life and outgrown. Up to within forty years ago there was little questioning of the fact that the evil of life was but the flowering of a sinful heart, a heart which was estranged from and in rebellion against a supreme, personal judge of the universe. I venture to assert that modern science and the social warfare have so belittled the earlier conception that most sermons on such themes seem "up in the air" to the average man.

Again, the absorption of the people in the materializing question, "What shall we eat, what shall we drink, and wherewith all shall we be clothed?" makes the effective call to the things of the intellectual, moral and spiritual life startling difficult. When I say the people, I am thinking of two great classes, those who eat to live, and those who live to eat. Our hearts go out to the first class—that class which is frequently on the border line of starvation or which is continually poor. Of necessity, this class make the struggle for food and wage and privilege their first consideration. And then we think, secondly, of that growing class who have all they need and more than they ought to have of material wealth and yet whose main thought in life is how to secure some new dish, or wine, or thrill, or escapade to tickle the jaded appetites of the body and soul. Between these two classes there is a bitter feud. There are other factors at work, which make difficult the task of preaching today but these suggestions will suffice to show that our age has a special problem for the preachers. After all, though we may point out a certain needed equipment for the modern preacher just how to apply his pulpit accomplishments to the people is a problem beyond the writer's knowledge. That there is a profound and endless need of the preaching of the law and the Gospel there can be no doubt. That a group of certain facts related to the Bible and life are essential to such preaching is quite as apparent. To mention some of the factors which are needed to meet the culture, the temper, the needs of the age is the purpose of this paper.

The first duty of the modern preacher is to know the Bible.

I am convinced that many men who think they know the Bible know it only superficially. It is not enough to be able to read the Bible in its original tongue, or to be acquainted with its contents. To really know the Bible we must ever keep in mind that every separate book has a special history which must be tracked to its original sources. Each book has its own peculiar structure which must be analyzed and the parts related to the whole. There are questions of textual criticism, questions of varied inspiration, questions of literary form, questions of the canon, questions of date, questions of authorship, questions of progressive revelation, questions of perpetual and relative truth, and the final systematization of theology which must be considered before the preacher has really grasped the nature and worth of the Bible. In some sections of the Church it is impossible to get a fair hearing for the study of Historical Criticism. Any reference to Babylonian sources and Semetic beliefs, the dual authorship of a prophecy, the incorporation of later legislation into primitive history, or contradictory accounts of an event arouse the fear and resentment of men who are practically unacquainted with the literature and positions of leading Biblical scholars. The conclusions of scientific investigations in anthropology, comparative religion and religious history are ignored. The demand for a literal and infallible inspiration of every book of the Bible not only in regard to moral and religious thought but in every feature of world-life shuts out any unbiased consideration of the true method of arriving at facts. To speak of "the relative value of truths" is heresy and any diminution of the miraculous features of Old Testament history brings down the anathemas of some belated writer or preacher. The pulpit should not divorce itself from modern knowledge. Just in proportion as a man truly knows the Bible will he be prepared to meet the modern educated man's situation and need. In university and lecture hall the modern man hears and learns of certain proven results of physics, history and psychology. These he can not relinquish and remain within the pale of scholarship. In some way, these facts must be related and harmonized with his beliefs concerning God and man and the universe. To insist upon gathering one's geology, astronomy, biology, ethics and theology from Genesis is simply to aggravate the already strain-

ed relation of the modern mind towards the traditional interpretation of Holy Scripture and the pulpit. To know just what the Bible is, and what it is intended to teach becomes then the first problem of the preacher. Only the inductive method of Bible study makes an appeal to the man of modern training. Only such preaching can be genuinely commanding, authoritative and effective.

The preacher must know the age in which he lives. Each age has its own problems to solve. The character of the age gives a certain view point to objective truth. The social and industrial problems of medievalism are not the same as we face today. Though the factors of human life remain permanent they get a different emphasis by reason of social evolution. To-day, the fundamental problem in social life is the relative importance of individualism and collectivism. The general swing of the age is towards collective organization and action. Individualism in commercial and industrial life renders members of the artizan class unable to cope with the wealthy manufacturer and corporation. The corporate ownership of mills and railroads was found more economical and efficient. The cry for the socialization of all productive and distributive factors of industrial and civic life is in the air continuously. Men as individuals are now ignored. The system, the union, the trust, "the co-operative commonwealth," are the battle cries. Individuality is threatened with extermination by varied philosophies and economic theories. That there is a truth in socialism, who that knows the history of industrial and political development will deny. But the preacher's problem is to know how for his age is right in its main contention. If there is something better than unrestrained capitalism, or the wage-system, he should seek to know it. Somewhere in this battle between individualism and collectivism he is to apply the two great moral laws of justice and brotherhood. Justice between man and man, class and class, is fundamental. But something still more rare has to be applied to social conditions that is the principle and fact of fraternalism. The final solution of all problems of social betterment rests in personal character and service. The interest and confidence of society is won and held by the clergy who know, though they may not be able to solve the crucial problems which

now vex society. Men see clearly that there is a social problem which affects the individual life and that no preacher or pastor is in position to direct the soul of an individual who does not see that individual in relation to his environment and class. There are corporate sins as well as individual sins. No doubt an over-emphasis has been placed upon the bad civic conditions rather than the bad private conscience but these two factors act and interact upon each other. The crowded tenement makes modesty impossible and chastity almost impossible. The prostitution of public office to private greed casts a blight over all commercial activity and educational ideals. The employment of child-labor hurts both child and parent in a score of ways. The gambling mania is fed by stock exchange and race track. To know the times in which we live gives points of vital application to the old Gospel which is ever new. This is our encouragement that a general moral awakening, due to causes personal and general, has taken place.

The effective preacher must know his people. The average American congregation has the representatives of at least two, frequently three, social grades in its membership. Each circle of social life has its distinctive manners and points of view. To know the reading, the amusements, the business life the domestic life, the religious point of view of each group affords a wonderful insight into the needs and mode of approach into their hearts. No preacher can afford to divorce his mental life from the mental and social life of his congregation. It must be studied at first hand. Mentally he may keep himself detached, but the study and the contact must be direct and intimate if he hopes to rightly practice the cure of souls. One of the most difficult tasks a pastor of middle life has to face when he enters upon a new pastorate, is, to catch the exact intellectual, moral and temperamental character of his new congregation. After serving a church for fifteen years and then to remove into an entirely different type of congregation requires an adjustment of mind and spirit which takes months to accomplish, indeed some excellent men never quite succeed in getting the new and true point of approach. The more heterogeneous the make-up of a congregation is, the more thorough must be the knowledge of the people. It is useless to say all men are alike in their spiritual needs. No

greater mistake in the application of truth could be made than to confuse the proud with the humble, the cowardly with the faithful, the sensitive with the obdurate, the poor with the rich, the despondent with the hopeful. The peculiar knowledge must be of persons as well as classes. The education, social training, religious bias, the individual disposition and personal predilections of each and every man make the problem of preaching highly complex. The study of personality, without designation of the individual or his public censure, makes vital many a sermon. It is a common place of the pulpit that the sermon has been the amplification of a pastoral call. The sorrow or success of some man or woman, the sin or beautiful self-sacrifice of a girl, the slow moral deterioration or the splendid spiritual survival of a soul are the vital notes in many sermons which, from an intellectual point of view may not be great, but which are wonderfully effective in a religious way. No study of Shakespeare, Browning or Meredith will compensate for a first hand study of the personnel and surroundings of the membership of a congregation. There are moments when a preacher sees his people as one great composite force struggling and yearning for light and life, but such moments are rare. To preach effectively he must know them as individuals.

The effective preacher must know himself. A preacher must know himself physically, temperamentally, intellectually, morally and religiously. It is on the basis of such knowledge that he will be able to do his life-work. Each man has his faults and virtues, his limitations and his talents, his knowledge and his ignorance, his weakness and his power. Hundreds of blunders and heart-pangs would be saved if men would stop imagining what they are, and fearlessly analyze their real selves. There are so many factors which go to make a truly great preacher and they must be so deftly blended that not one man in fifty dares to look for distinction in the pulpit. "Know thyself" is an essential step in knowing and reaching other men. A man's own heart is one of the best commentaries he owns. There are many things of the moral life we all have in common. All those vast currents of appetite, passion, and lust and their counter-currents of self-control, love and faith must be known in a preacher's own life before he can truly deal with them in sermon or in individ-

ual. One does not have to indulge in sin to understand it. Shakespeare was neither a murderer or a vagabond but by studying the emotions of his own heart he could understand and portray an Iago, a Macbeth, a Falstaff. A sense of sin, of guilt, of contrition, the experience of pardon, of faith, of spiritual aspiration must be first-hand experiences before any large religious results in preaching can be produced. No amount of theology, exegesis or literary elegance can take the place of deep knowledge of the human soul with its wide and varied attitudes and feelings towards God and man. To know what hurts, wins or arouses the preacher, is to know what pains, attracts and inspires the man in the pew or on the street. There is a democracy of the spirit which no man dare violate without losing all power to cure the soul of another. Study the things in your own soul which make or mar life, translate them into current language, estimate them in the light of Bible standards. Saturate your discourse with reality and men will come to hear your message.

The preacher should know Jesus Christ. It is not sufficient to know the Christ of history or the Christ of dogma. A man may have the earthly life of Christ at his tongue's end, he may be conversant with the whole of his Church's Christology and yet not know Jesus Christ. There is a Christ of experience as well as a Christ of the Gospels and Creeds. To know Christ in this interior way is the basal requisite for modern preaching. There is a true and there is a false mysticism. There is a true and there is a false Christian morality. There is an inner and an outer Christian life which must root itself in Jesus Christ. This dual life, which is after all but one, commences in a genuine mystical union with the person of Christ. The mysticism of the Roman Church is fruitless because it practically ignores the objective Christ of history, but genuine mysticism projects itself both into the Christ of history and of the heavens. St. Paul is our finest example of the mystic—of the man who lived in Christ. What is true of the inner life is true of the outer life. Christian ethics become a dynamic only as the soul expresses in action and attitude the moral character of Jesus. "That I may know Christ and the power of His resurrection" was the prayer of the great apostle to the Gentiles.

"Truth, through personality," was one of the favorite phrases

of one of America's great preachers. It is useless to talk about the Gospel doing its work through the life of a man whose spirit never rises into a genuine communion with our Lord. The daily pressure and presence of the divine life must be welcomed as a guiding and controlling force by every man who hopes to move men to forsake their sin and cleave unto God. There will be a perpetual blight upon that man's ministry whose heart is not full of love and loyalty to an indwelling Christ. For without this indwelling transforming power there will be no passion for helping men and women into the kingdom of God. Without this there can be no triumphant faith in the final enthronement of righteousness. Without this there can be no prophetic fire. Without this there can be no patient waiting for results, no presentation of the all loving Christ which captures the rigid moralist and puts a song upon the lips of grief. This is "life eternal" to know God and Jesus Christ whom he hath sent."

There are other qualities which are demanded of the preacher for our times. The professors of homiletics have presented them. In this paper only five great requisites have been emphasized. It is with a sense of baffled incompleteness that the modern preacher stands in his pulpit and thinks of the moving crowds that sweep by to factory and store, to theatre and ball game, to park and promenade. He feels he has a message of infinite worth but thousands will not heed or respond. But after all dare we look for the multitude or the so-called "great" to enter the kingdom. Did Jesus encourage any such idea or estimate of the kingdom? Straight is the way and narrow is the gate still, that leads into life, and few there be that find it. The Christian life is the ideal life. Human nature has never passionately longed for the ideal. But steadily and hopefully that ideal life of the individual and society must be held aloft above the mammonism, the materialism, the social warfare of the street, the parlor, the ball room for, here and there, in the crowd the sword of the Spirit will pierce the armor of self-satisfied animalism and selfish culture and the message of Galilee and Calvary shall enter in to save and sanctify the lives of men.

ARTICLE V.

FAITH AND GOOD WORKS.*

BY J. M. REIMENSNYDER, D.D.

ARTICLE XX. OF THE AUGSBURG CONFESSION:

“Our teachers are falsely accused of forbidding Good Works. For their published writings of the Ten Commandments, and others of like import, bear witness that they have taught to good purpose concerning all estates and duties of life, as to what estates of life and what works in every calling be pleasing to God. Concerning these things preachers heretofore taught but little, and urged only childish and needless works, as particular holidays, particular feasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like. Since our adversaries have been admonished of these things, they are now unlearning them, and do not preach these unprofitable works as heretofore. Besides they begin to mention faith, of which there was heretofore marvellous silence. They teach that we are justified not by works only, but they conjoin faith and works, and they say that we are justified by faith and works. This doctrine is more tolerable than the former one, and can afford more consolation than their old doctrine.

“Forasmuch, therefore, as the doctrine concerning faith, which ought to be the chief one in the Church, has lain so long unknown, as all must needs grant that there was the deepest silence in their sermons concerning the righteousness of faith, while only the doctrine of works was treated in the churches, our teachers have instructed the churches concerning faith as follows:

“First, that our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ’s sake, who alone has been set forth the Mediator and Propitiation (I Tim. 2:5), in order that the Father may be reconciled through Him. Whoever, therefore, trusts that by works he merits grace, despises the merit and grace of Christ, and seeks

a way to God without Christ, by human strength, although Christ has said of Himself: 'I am the way, the truth, and the life.' (John 14:6.)

"This doctrine concerning faith is everywhere treated by Paul (Eph. 2:8). "By grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works," etc.

"And lest any one should craftily say that a new interpretation of Paul has been devised by us, this entire matter is supported by the testimonies of the Fathers. For Augustine, in many volumes, defends grace and the righteousness of faith, over against the merits of works. And Ambrose, in his *De Vocatione Gentium*, and elsewhere, teaches to like effect. For in his *De Vocatione Gentium*, he says as follows: 'Redemption by the blood of Christ would become of little value, neither would the pre-eminence of man's works be superceded by the mercy of God, if justification, which is wrought through grace, were due to merits going before, so as to be, not the free gift of a donor, but the reward due to the laborer.' But although this doctrine is despised by the inexperienced, nevertheless God-fearing and anxious consciences find by experience that it brings the greatest consolation, because consciences cannot be pacified through any works, but only by faith, when they are sure that, for Christ's sake, they have a gracious God. As Paul teaches (Rom. 5:1): 'Being justified by faith, we have peace with God.' This whole doctrine is to be referred to that conflict of the terrified conscience; neither can it be understood apart from that conflict. Therefore, inexperienced and profane men judge ill concerning this matter, who dream that Christian righteousness is nothing but the civil righteousness of natural reason.

"Heretofore consciences were plagued with the doctrine of works, nor did they hear any consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping there to merit grace by monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins. There was very great need to treat of and renew this doctrine of faith in Christ, to the end that anxious consciences should not be without consolation, but that they might know that grace and forgiveness of sins and justification are apprehended by faith in Christ.

“Men are also admonished that here the term ‘faith’ doth not signify merely the knowledge of the history, such as is in the ungodly and in the devil, but signifieth a faith which believes, not merely in history, but also the effect of the history—namely, this article of the forgiveness of sins, to wit, that we have grace, righteousness, and forgiveness of sins, through Christ.

“Now, he that knoweth that he has a Father reconciled to him through Christ, since he truly knows God, knows also that God careth for him, and calls upon God; in a word, he is not without God, as the heathen. For devils and the ungodly are not able to believe this article of the forgiveness of sins. Hence, they hate God as an enemy; call not upon Him; and expect no good from Him. Augustine also admonishes his readers concerning the word ‘faith,’ and teaches that the term ‘faith’ is accepted in the Scriptures, not for knowledge such as is in the ungodly, but for confidence which consoles and encourages the terrified mind.

“Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God. It is only by faith that forgiveness of sins and grace are apprehended. And because through faith the Holy Ghost is received, hearts are renewed and endowed with new affections so as to be able to bring forth good works. For Ambrose says: ‘Faith is the mother of good will and right doing.’ For man’s powers without the Holy Ghost are full of ungodly affections, and are too weak to do works which are good in God’s sight. Besides, they are in the power of the devil, who impels men to divers sins, to ungodly opinions, to open crimes. This we may see in the philosophers, who, although they endeavored to live an honest life, could not succeed, but were defiled with many open crimes. Such is the feebleness of man, when he is without faith and without the Holy Ghost, and governs himself only by human strength.

“Hence it may be readily seen that this doctrine is not to be charged with prohibiting good works, but rather the more to be commended because it shows how we are enabled to do good works. For without faith human nature can in no wise do the works of the First, or of the Second Commandment. Without faith it does not call upon God, nor expect anything from Him,

nor bear the cross; but seeks and trusts in man's help. And thus, when there is no faith and trust in God, all manner of lusts and human devices rule in the heart. Wherefore Christ said (John 15:5): 'Without Me ye can do nothing,' and the Church sings:

'Without Thy power divine
In man there nothing is,
Naught but what is harmful.'

Article XXVI, in which are reviewed the abuses which have been corrected, says:

"It has been the general persuasion, not of the people alone, but also of such as teach in the churches, that making Distinction of Meats, and like traditions of men, are works profitable to merit grace, and able to make satisfactions for sins. And that the world so thought, appears from this, that new ceremonies, new orders, new holidays, and new fastings were daily instituted, and the teachers in the churches did exact these works as a service necessary to merit grace, and did greatly terrify men's consciences, if they should omit any of these things. From this persuasion concerning traditions, much detriment has resulted in the Church.

"First, the doctrine of grace and of the righteousness of faith has been obscured by it, which is the chief part of the Gospel, and ought to stand out, as the most prominent in the Church, that the merit of Christ may be well known, and that faith, which believes that sins are forgiven for Christ's sake, may be exalted far above works.....

"Secondly, these traditions have obscured the commandments of God; because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holidays, fasts and vestures. These observances had won for themselves the exalted title of being the spiritual life and the perfect life.....

"Thirdly, traditions brought great danger to consciences; for it was impossible to keep all traditions, and yet men judged these observances to be necessary acts of worship. Gerson writes that many fell into despair, and that some even took their own lives, because they felt that they were not able to satisfy the tra-

ditions; and meanwhile, they heard not the consolation of the righteousness of faith and grace.”

THE BOOK OF CONCORD, THE APOLOGY :

“Since men are naturally inclined to the idea, that their merits and works are of some value in the sight of God, this false principle has brought forth innumerable, perverted methods of worship in the Church; for example, monastic vows, the abuse of masses, and the like, without number; new modes of worship being constantly devised out of this error.”....“Thus our adversaries teach nothing but the external piety of external good works.”.....

“In regard to the twentieth article, they say in plain terms: That they reject and condemn our doctrine, which declares that men do not merit the remission of their sins by good works. Let each one carefully observe that it is *this* article they expressly reject and condemn. What need is there, then, of wasting words on this evident point? The illustrious doctors and framers of the Confutation, clearly show here by what spirit they are moved. For this is by no means an unimportant point in the Christian Church, but rather the chief article, namely, that we obtain the remission of our sins, without our own merit, through Christ, and that He is the propitiation for our sins, not our works; as Peter says, Acts 10:43: “To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins.”

SMALCALD ARTICLES, PART II ARTICLE I. THE CHIEF ARTICLE.

“That Jesus Christ, our God and our Lord, died for our sins, and was raised again for our justification, Rom. 4:25.

And he alone is the Lamb of God, who bears the sins of the world, John 1:29. And God has laid upon him the sins of us all, Isa. 53:6.

Again, all have sinned, and are justified without works or merits, of their own, by his grace, through the redemption of Jesus Christ in his blood, &c., Rom. 3:23-24. Inasmuch, then, as this must be believed, and since it cannot be obtained or embraced by works, law, or merit, it is clear and certain, that such faith alone justifies us, as Paul, Rom. 3:28, says: “Therefore

we conclude, that a man is justified by faith, without the deeds of the law."

CONSERVATIVE REFORMATION, KRAUTH, PP. 259-260.

"With the Augsburg Confession begins the clearly recognized life of the Evangelical Protestant Church, the purified Church of the West, on which her enemies fixed the name Lutheran. With this confession her most self-sacrificing struggles and greatest achievements are connected. It is hallowed by the prayers of Luther, among the most ardent that ever burst from the human heart; it is made sacred by the tears of Melancthon, among the tenderest which ever fell from the eye of man. It is embalmed in the living, dying, and undying devotion of the long line of the heroes of our faith, who, through the world which was not worthy of them, passed to their eternal rest. The greatest masters in the realm of intellect have defended it with their labors; the greatest princes have protected it from the sword, by the sword; and the blood of its martyrs, speaking better things than vengeance, pleads for ever, with the blood of Him whose all-availing love, whose sole and all-atoning sacrifice, is the beginning, middle, and end of its witness."

"But not alone on the grand field of historical events has its power been shown. It led to God's Word millions who have lived and died unknown to the great world."

"In the humblest homes and humblest hearts it has opened, through ages, the spring of heavenly influence. It proclaimed the all-sufficiency of Christ's merits, the justifying power of faith in Him; and this shed heavenly light, peace, and joy, on the darkest problems of the burdened heart."

The subject of the twentieth article of the Confession, is, Faith and Good Works. It is the most lengthy of The Chief Articles of Faith and contains the germ of the Reformation principle, namely, Justification By Faith and without the deeds of the law. Salvation through faith in Christ and not by the merits of Good Works, no matter how proper the works might be.

It is termed the chief article of importance by the Reformers, because it was the chief subject of difference between the Protestants and the Romanists. Hence the special attention given by them to its discussion.

It opens with a direct and positive denial of the false charges made against the Protestants, that they opposed Good Works in their Churches and denied their importance in Christian character. They cite the fact of their published writings upon the Ten Commandments as an acknowledgement of their regard for the force of the Moral Law. They urge the fact that the Church, as under the direction of the Romanists, did not teach helpful works as the outgrowth of faith and the development of Christian character; but only useless and even childish performances, which had no helpful effect upon the life or conscience. They declare that in the Church needless works were taught, such as particular holidays, fasts, pilgrimages and such like were enforced and nothing taught of faith as the ground of hope and reconciliation with God. That these were gross errors and that it was these things which largely they desired to correct. That the doctrine concerning faith, which ought to be the chief one in the Church, had long lain unknown.

They explain the false teaching concerning faith as shown in the doctrine of the history of faith instead of faith itself.

That whilst they believe the Scriptures everywhere to teach that our works cannot reconcile God or merit forgiveness of sins, grace and justification; that nevertheless they teach that works are a necessary outgrowth of faith and the fruit of it and the universal manifestation of its presence. They declare furthermore that it is necessary to do good works, not that they should trust to merit grace by them, but because it is the will of God. It is a clear, strong and Scriptural statement of their doctrine of faith. That without faith it is impossible to perform works acceptable to God.

FAITH.

The Groundwork of Theology, Sprecher, pages 269-270.

“Religion is a man’s relation to God; its root is faith; its end communion with God. As natural faith is the source of sound and healthy activities of natural life, so religious faith is that of those of the religious life. According to the principles of the Reformation, faith is the instrumental cause in the organization of true religion, and in the attainment of its end. Where there is no faith, there can be no true religion. In it is the point of

union and communion between God and man..... Faith in general, as religious faith, is knowledge of God springing from the nature of the human spirit, in its vital relations to Him, through the influence of general revelation, connected with the unconditional surrender of himself on the part of man. In the Old Testament, consequently it is strikingly expressed by a word which means both to be firm and to make firm, to support and to rely upon something; to trust, and to be trusted; to confide in and to submit to. "If ye do not believe Me, ye shall not be established" (Isaiah VII, 9). In the original the same word, in different forms, is here used in the two clauses of this sentence; in the first, to express trust; in the second, support. In like manner in the New Testament, the same word is used to designate one who trusts, and one who is trusted. Faith is described in the Scriptures, therefore, as a confident persuasion of the reality, and a spiritual apprehension, through divine revelation of the nature of things lying beyond the present and above the visible world; as 'the substance,' the hypostasis, the substratum, the realization, of things hoped for, and the evidence of things not seen' (Heb. XI, 1). Thus true faith involves both knowledge and feeling; it embraces an act of the intellect and a movement of the susceptibility. But it is also connected with an act of submission to God—which is manifestly an act of the will. Therefore, knowing, feeling and willing, operate together in faith. It has its existence exclusively in none of them; nor is it compounded of them. But it involves all of them."

Alexander Cruden: "Historical Faith is a speculative knowledge of, and bare assent to the truths revealed in the Scripture. Of this kind of faith the apostle James speaks, James 2:17: 'Faith, if it have not works is dead.'"

"Justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as He is revealed in the Gospel, to be our Prophet, Priest, and King, trust in and rely upon Him and His righteousness alone for justification and salvation. This faith begets a sincere obedience in the life and conversation. The Apostle to the Hebrews calls faith, the substance of things hoped for, the evidence of things not seen, Heb. 11:1. It assures us of the reality and worth of eternal invisible things, and produces a satisfaction and assured confidence, that God

will infallibly perform what he has promised, whereby the believer is as confident of them as if they were before his eyes, and in his actual possession. By this faith, we are said to be justified, Rom. 5:1."

Faith like all the great doctrines and principles of Christianity, as those of civilization and government, in history, has passed through a process of development; this is even true as a matter of Revelation from God. Nature and the laws of nature and of Revelation or of the unfolding of truth have been in some respects similar in this fact. So it has been with faith. Whilst we believe that faith has ever been the basis of human relation to deity, it has only appeared as a written record, distinctly emphasized from the Call of Abraham, 1921, B. C. From this period before the Christian era, it begins as a fact of history, as a fundamental teaching and even then is confined to the Hebrews, who alone possessed Revelation. Faith in the sense of trust, was not an element of the religious systems of the great nations of the East. Nor was it taught by the great philosophers. Whilst Socrates, Plato and Aristotle, taught belief in the gods or in God and a system of moral character, their teaching was not founded on faith. They never placed the gods on a basis of moral example nor trust in them in the Christian sense, as a means of salvation or deliverance from the evils incident to our humanity.

Whilst they taught, as even the earlier schools of philosophy, of Elysian fields; they did not have the Christian conceptions of the grace of God and of salvation through faith, nor true conceptions of eternity and of the life beyond.

The Scriptures expressly declare that the world by its wisdom knew not God. And it is true that in the interim between the close of the prophetic period and the birth of Christ, the greatest intellects and teachers of the ages flourished; yet it was a period of doubt, and of a great lack of faith and of spirituality. So in a large sense it can be said that during the first four thousand years the world was in large measure without faith, certainly in its Christian and Gospel sense.

Whatever there was of it remained alone with God's people.

Faith was not a subject of teaching in the great schools of philosophy and in many the influence was directly the opposite.

In fact the great line of separation from the beginning, if not just outside of Eden, was the godly and the ungodly or those who had faith and those who had no faith in God. From Babel, we have this idea running through all the historic nations, a spirit of rebellion against the system of trust, and which branched or turned off to materialism, nature worship. and to moralism apart from or independent of trust or faith.

Materialism, rationalism, Epicurean philosophy and Stoicism, developed into indifference on the one hand and into Pharisaical self-righteousness on the other until Christ. At the dawn of the Christian Era Phariseeism prevailed with the one and Agnostic philosophy with the other and pure faith and trust in God for salvation and justification by faith had well nigh been eliminated from all religion.

The great distinguishing feature of all known religions of antiquity, for three thousand years, before Christ, was vested in works or penances, gifts to the gods termed sacrifices, punishments of the body, and deeds designed to propitiate the wrath of the deities. Love and faith were no part of the system. They ate and drank to the gods, and believed that they were present at their feasts; but not to dispense mercy and grace as in the Christian idea. The underlying ideas of the prevailing schools of philosophy, such as the Stoics and Epicureans, which constituted the foundation of the later schools of philosophy, were practically the same.

At the dawn of the Christian Era these schools of philosophy had lost much of their ancient glory and influence and had degenerated into a sort of Agnosticism; but their fruit had penetrated the old Hebrew system of religion to the extent that it manifested its presence in the self-righteousness and religious formalism of the Pharisees, who observed technically the tenets of the law, in tithes and offerings and letter, without its spiritual essence, who trusted in their descent from Abraham, instead of justification by faith, before God for their salvation through the promised Messiah. Hence John the Baptist termed them "hypocrites" and Christ compared them to "whited sepulchres." Christ referred to their keeping of the law without the inner life in God. The idea thus of works, had its root in Babel and developed nature and materialistic ideas which possessed the

great Pagan nations, was manifest in the teaching of moralism among the Greeks and Romans and those under the influence of pure philosophy, and idolatry and symbol worship amongst the more ignorant peoples, and hereditary salvation among the Jews; who had the law upon their robes and the hems of their garments in place of having it in their hearts and lives.

Knapp's Christian Theology, page 380:

"The thought that internal goodness and integrity of the heart are alone pleasing to God, however plain this may appear to us, was entirely beyond the comprehension of rude and uncultivated men."

However foolish the error, many nations among the earlier periods believed in the benefit of self-inflicted penances, and arbitrary sufferings of the sinner. "This error was very widely spread. This error is founded upon the mistaken conceptions of God. Fasting was also regarded in the light of self-infliction, by which forgiveness of sin might be procured. The great mass even of the Jews practiced all these penances, with the grossest conceptions of their nature and efficiency. It was supposed that one who had reformed might atone and make satisfaction for his past sins by some works or distinguished virtue; or that even one who had not reformed entirely, but was still addicted to certain sins might be pardoned by God for these sins, on account of some great, difficult, and useful labors which he might perform—suppositions, to be sure both false and unphilosophical."

Man realizing the presence of sin and fearing the evil consequences of sin, from the earliest ages brought gifts to the gods, termed sacrifices, even though they were in no sense sacrifices.

The idea or practice of gifts and sacrifices in religion is as old as the race. The signification of the term in the ancient languages which means gifts also means sacrifices. This custom seems to have originated from the conception of the gods or of God in the sense that the gods were in some respects like men. Sacrifices and gifts were universal among all nations, as soon as they rise above the lowest order of intelligence. The Bible classes them amongst the first period of the world. Men conceived the deity as corporeal and like themselves. All nations believed that sins or transgressions were punishable and also in some respects made satisfaction for. Hence to divert punish-

ment they would appease the gods or God, by offering sacrifices or performing meritorious deeds which would appease their wrath or win favor. The gods were thought to be present at these sacrifices or gifts and to partake of the offerings. From this universal principle has grown the idea of Good Works in salvation. Merit was always taught by the philosophers in their schools.

Knapp's Christian Theology, page 399:

"That man can merit the divine favor and forgiveness by good works or virtues is an old mistake which continues to be widely prevalent, and is ever appearing again in some new form. Against this mistake which prevailed among the Jews and the Christian converts from Judaism, the apostles labored incessantly, in entire accordance with that reasonable declaration of Jesus, Luke XVII, 10, "When we have done everything which we are bound to do, (although no one can ever pretend that he has) we are still servants who have deserved nothing, for we have done only our duty." "All our good works do not confer favor upon God, or lay Him under obligation. The observance of His laws is our duty, and tends to our own good merely." In Romans III, Paul particularly illustrates this doctrine. He says, "Through Christ we are justified, i.e., from mere free grace, which we have not deserved, and which we cannot repay."

"But the Jews and the Christian converts from Judaism in that age were particularly inclined to the opinion that external observance of the divine law, especially of the Mosaic *ceremonial* law, the most perfect of any, was meritorious, and more than anything else procured forgiveness from God. This mistake is controverted by Paul in his Epistles to the Romans and Galatians."

The word faith signifies, first to be firm, then to be certain, sure confident and when it refers to things spoken of, to hold them as certain.

The term faith was frequently used in the religious dialect of the Hebrews and was originally taken from the language of common life and transferred into the religious phraseology of the Jews. From this Jewish dialect Christ and the apostles borrowed the terms."

Page 425—"The passage Heb. XI, 1, has always been considered one of the most important with regard to the subject of

faith, and so indeed it should be, though its sense has been frequently perverted. The meaning of this passage needs to be distinctly exhibited. Paul here speaks of faith, or confidence in the divine promises or declarations, in *general*, especially of that exercised in sufferings and persecutions, (in order to preserve Christians from apostacy), not exclusive, however, of the peculiar saving faith of the Christian, as he also hopes to obtain forgiveness and salvation through Christ."

The principles of the Sermon on the Mount and the beautiful simple religious life and worship of the Apostolic Church gradually in the early centuries passed into the ritualism and dead works of formalism of the Church of Rome.

Rome with her priestly orders, beads, masses, auricular confessions, indulgences, and priestly functions engulfed in immorality and human teachings and traditions led the Church away from true repentance, pardon for sin and justification alone through Christ before God, through the atonement made by Christ; into a system of freedom from sin by outward works independent from the heart and soul or state of the inner life. The truly anxious soul had no relief, and there was no peace to the conscience-smitten sinner. Hence the necessity of the Reformation.

When the Reformers conceived the Confession of Augsburg, it was on this point in answer to a historical idea of worship with a mighty historical back-ground of three thousand years. Hence all these statements concerning faith and good works, which run like great rock strata all through the history of the Reformation.

It was a great era in doctrine, a religious historical crisis, as at the Deluge; at Babel, and the Call of Abraham from Chaldea, and at the birth of Christ. In fact this antagonism of outward works as against faith or an outward Christianity instead of an inward godly life of faith, has its presence and power in this splendid twentieth century, even in the Church. Paul's words to the Romans are explicit Romans 3:20-28. "Therefore by the deeds of the law, there shall no flesh be justified in His sight; for by the law is the knowledge of sin. Therefore we conclude that a man is justified by faith without the deeds of the law Romans 4:5. "But to him that worketh not, but believeth on

him that justifieth the ungodly, his faith is counted for righteousness."

The teaching of the times prior to the Augsburg Confession, especially concerning the sacraments, resulted in a tendency to trust in outward works, and in the means of grace operating by the mere use of them. (*ex opere operato*).

Christian Theology, Valentine, pages 208-209, Vol. II:

Constituents of Faith—"Theology has well defined its essential elements as three fold. It consists, (a) of knowledge. The principle of God's entrance, for salvation, into the soul through the faculty of intelligence, has normal and full force. The knowledge here is; of course. that body of redemptive truth used by the Holy Spirit in His Call.

(b.) Of *Assent*, i. e., intellectual acceptance of the gospel teaching and promises as true. It is appropriately called, "historical faith."

(c.) The *third* or completing element of justifying faith is *Confidence*, or self-surrendering *trust*."

Page 214: "In the Christo-centric theology of our Church, Christ, in His revelation of God and His atoning work, being the great reality about which all spiritual truth moves, *justification by faith* becomes the pivotal fact in the *application* of redemption."

Page 239: "St. James teaches us, and the history of the Church confirms it, that there is sometimes what is called faith that is not true faith, and is without either justifying or regenerating power. It is "dead," is not living reality. There is no conflict between St. Paul and St. James. Interpreted in their meanings, St. Paul assures: "Faith alone justifies," and St. James explains that this saving faith must have a vitality that is truly fruit-bearing, a spiritual reality that moves into the new life. When faith is genuine and really "justifies," then regeneration, in its renewing and sanctifying power, will appear exhibiting the on-moving progress of personal salvation, carrying it forward beyond its first stage of forgiveness, into purification from sin itself. It is the very nature of faith to set a man to *doing*, to *obedience*."

Page 263—"Faith is like the grain of mustard seed,.... It

contains within itself a mighty germinating power, which must necessarily beget a holy development of life."

Faith is internal—works external—faith is the inward growth of religious thought and impression, the anchorage of communion with God, and truth in the mind and heart or soul nature. The inspiration and foundation of or source of good works. Like the sap or life principle in the plant or fruit-bearing tree, which originates and forms and sends out to outward growth and manifestation. the fruit, or flower. Good works are this outward manifestation or development of the inner life-force, dependent upon it. Directed and moulded by it. Hence most intimately and really inseparably connected to it and related to it, and yet has nothing to do with the formation or agency of the sap or inner life nor the laws which govern it.

Whenever faith is strong and living, there will be found back of it a cause, namely, a knowledge of God and a true desire to obey Him, and an abiding trust in Him. Whenever good works in their legitimate sense or genuine condition are manifest, faith will be found back of them as the cause. Hence faith is essential to good works and good works are ever present as the fruit of faith.

Men prefer works to faith because the class of works preferred do not affect the inner life nor require as a necessity righteousness nor an humble walking with God. Works are a visible evidence of religion. Man always wanted a visible God. This was the root of idolatry. And even in the wilderness God yielded to this desire of Israel as manifest in the cloud. This idea led to images, symbols, and finally to idolatry and outward works, in religious life, such as all history shows, thus man was inclined to perform works, rather than be truly pious and spiritual.

God instituted faith as the root of religion and standard of religion to overcome this tendency and to beget and foster a worship and religious life rooted in the heart and soul. Besides it was the only remedy for speculative philosophy, rationalism and materialism in religious thought.

Mosheim's Church History and ancient historians sustain this idea.

Philosophy of the Plan of Salvation, Walker, pages 136-145:

"When Christ, man's perfect and spiritual instructor, had

come, and introduced the great doctrines of the spiritual dispensation, the next necessary step in the process was, that those truths should be brought to impress the soul, and influence the life, and so produce their proper effects upon human nature. The inquiry then presents itself, In what way could the truths of the Gospel be brought into efficient contact with the soul of man?

There are but two ways in which truth can be brought into contact with the mind. The one is sometimes called knowledge, the other faith or belief of testimony. In earlier and ruder ages, men were necessarily moved by knowledge, derived from their own observation and experience, through the medium of the senses; but as mankind increased in number, important truth was conveyed by one man or one generation communicating their experience, and another man or another generation receiving it by belief in their testimony."

Perception and faith are the only modes by which truth can be brought into contact with the soul. Furthermore, man is so constituted that his faith, or belief has an influence not only over his conduct in life, but, likewise, over the character and actions of the moral powers of the soul. A true conscience depends upon a true faith. The fact then is apparent, that the conduct of a man's life is influenced by what he believes; and especially that the character and action of the moral powers of his nature are governed by the principle of faith. No matter whether man can comprehend all its depths and relations or not; if it destroys sin wherever it takes effect by faith, and makes happiness grow out of right living and right loving, from the constitution of things—from the character of God—from the nature of man—that doctrine is the *truth of God*. And that doctrine which hinders this result, or produces a contrary result, is the falsehood of the devil. (John 8:44.)" Therefore, Christ laid, at the foundation of the Christian system, this vital and necessary principle. He that believeth and is baptized shall be saved, and he that believeth not shall be damned—"saved in accordance with the moral constitution of the universe, and damned from the absolute necessities existing in the nature of things."

Justification by Faith, Harkey, page 9:

"It is clear that Justification by Faith is, above all others, the one great doctrine of Protestantism, as against all notions of

justification by works, by the merits and intercessions of saints, by penance, by sacraments and church ordinances, taught by Romanists."

Page 38:—"Faith is a divine work in us, which changes and regenerates. . . . It is a living, deliberate confidence in the grace of God." Grace signifies the kindness and favor of God. (Luther's Com. on Gal. and Rom.)

Page 57:—"Justification by faith and the imputation of Christ's righteousness to us must be *followed* by a new and holy life, or the production of personal righteousness in our souls, that is the conforminty of our hearts and lives to the law of God, as the Scriptures abundantly teach."

Page 119:—"The most vital point of the great controversy between the Reformers of the sixteenth century and the Papacy, and that which has given shape to the entire system of Protestant theology from that day to this, was the subject of justification. The Church of Rome had, for ages, entirely lost the true idea of this grand doctrine and taught justification by *works*, and such works of human invention as were, many of them, silly and contemptible, and others absolutely wicked. By the help of God, the Reformers and especially Luther, were enabled to restore the true Biblical apostolic doctrine," that a man is justified by faith without the deeds of the law." (Rom. 3:28.)

Faith alone would develop a righteous character as against outward works.

GOOD WORKS.

It is a fact worthy of the most profound contemplation that Christ as the Son of God, and thus commissioned to teach the truth to men and to set forth the true life, never took good works into consideration in their conception of the ancient Church. It was always faith. No one with all the mercy and grace of the Son of God as the Messiah was healed without the test or condition of faith. This was always applied or made the foundation of healing. In this there was a great principle involved. It was that faith was the condition of salvation. That faith, was the element or qualification as historically in the godly line and as over and against a mere outward operation of certain

good works. Individuals are not saved by their measure of good works nor in the sense even of character, but in the way they honor God, by their true acceptance of faith in Him and in His plan of salvation and justification, which centers and is anchored in Jesus Christ.

What was this faith which the persons healed were to have? Apparently, simply in the power of Christ to heal as commissioned of God thus to be the Redeemer of Israel and of the world. No questions were ever asked as to the past or future, except the counsel at times given as to the man at the pool of Bethesda, "Sin no more." (Matt. 9:29.) "Then touched He their eyes, saying, 'According to your faith be it unto you.'"

The apostles had faith in God, in Jesus Christ as the Son of God and to Whom all power had been given. Faith in the principles as set forth by Christ. That they were the true principles of life over and above all historic principles of philosophy or of the historic world. And in His divine providence and protection over them. And in their eternal resurrection, justification and salvation after death. Had it not been for this trust and faith they would never have gone forth as they did carrying out the great commission.

History presents no parallel in all its archives and on all its pages of such nobility of character, such undying devotion, and such heroism. It is the result or fruit of faith. In Christ, faith in its Christian interpretation had its first development and its first inspiration in the world. Hence the tremendous growth of the Gospel which has triumphed over all the dead works, which the old world without faith developed, in the deeds of Pagan idolatry.

So it is today, faith in the same cardinal doctrines and faith in the exceeding great and precious promises, that are the inheritance of the Church and of the Christian, has produced all the splendid good works of more modern Christianity and the Church. Such good works will of necessity follow. Not because they are intrinsically or fundamentally necessary to the system of salvation, to save the soul. For salvation is the free gift of God. But because the regenerate heart that has been brought into this close relation to God and to divine truth and to the principles of this Godly state, cannot resist the performance of such

works or deeds or acts as are well pleasing to God. And as God is infinite in goodness and can and will only perform Good Works proceeding from the most holy attributes or elements or essence of goodness, therefore the child of God ingrafted into this life by this relation, through repentance, confession, pardon and justification by faith, will of necessity perform such Good Works as strength and opportunity will permit.

Herein lies a deep principle which needs to be carefully defined. And on this point the Lutheran Reformers took their position. Thus this article became the most extended and in many respects the most important and critical of the creedal statements of the Reformation. For on the first articles there was not so wide a difference. On many statements the Reformers and the Romanists could have agreed, but not on this.

Perhaps the best service the Pharisees rendered to the thought of the Christian era, was their constant evidence of the life developed by a system of outward works. Who thus constitute to all modern times through centuries a constant record of the result of that kind of instruction and example. No spiritual benefit to men or to souls seeking justification before God was found.

The philosophers, Ancient, Greek and Roman, as well as with their principles of morals, and the code of morals of the Chinese, with their worship of Ancestors, all combined to show life by works. As a fact of history it cannot be said that the world did not know a supernatural God. But the world by wisdom or philosophy never discovered faith as the fundamental relation in religious thought of man's relation to God.

Nor did it discover the attributes of God, nor that principle by which God and man could be reconciled and man justified before God. Thus and thus particularly, the world of wisdom knew not God, in that truest sense in which man was to know God; in the relation as Father, Benefactor and Provider and as that only one and true God, Who loved man because He had created him in His own divine image. That state of relationship, which speculative philosophy and rationalism do not recognize even in this glorious twentieth century.

Christian Theology, Valentine, page 215, Vol. II:

"The Confessional Statement: Our Churches teach that we cannot obtain forgiveness of sin and be justified before God by

our own strength, merit or works, (Augsburg Confession, Art. IV), presents the negative aspect of the question of the attainment of salvation. The integrity of the gospel system of grace allows no recognition of justification grounded in any degree on human merit."

The Theology of Luther, Köstlin, Vol. I, pages 138-139.

"Good deeds are such only as come to pass from God and for God's sake, i. e., which are acknowledged and traced back to God, as following only from Him."

Pages 158-159—"It still remains accordingly, a principle universally applicable in the study of Luther's doctrine concerning the application of salvation to the sinner, that to this nothing can be contributed by any work of the sinner's own. In opposition to the validity of works of an external nature, Luther maintains that righteousness is to be sought inwardly, in the heart, through faith."

Page 327; "In Luther's defense of the doctrine of *Justification by faith alone*—against Eck, we are especially impressed by his earnestness in insisting that, as justification can come, not from works, but only from faith, so the man who has been justified will certainly do corresponding works."

Page 435: "This faith, therefore, *justifies*. It *alone* justifies. Appropriately and correctly may Rom. III, 28, be accordingly, with Luther, translated: "Man is justified *alone* by faith," even though the four letters, "sola," do not stand in the passage; for such is the meaning of the apostle, who there absolutely excludes all works, so that nothing remains."

Page 443: "We note clearly, first of all, in Luther's utterances, his direct contradiction of the opinion that man can in advance perform good works, and then, through these, contribute something to his justification."

Pages 449-450: "Purely through faith, therefore, is man justified, according to Luther, before he can cherish love within his heart, or do works pleasing to God. And purely through faith, likewise, is the *man who already walks in the spirit of grace and regeneration*, and performs good works, to *continue to enjoy the forgiveness of sins* and the good pleasure of God."

Pages 475-476: "Luther would by no means assign to the *preaching of works*, as thus conceived, a subordinate place."

“Both doctrines, that of faith and that of works, should be diligently taught and impressed, yet in such a way that each is kept within its own limits. “But he nevertheless returns constantly to the announcement of the fundamental principle, that works contribute nothing to the securing of eternal happiness.”

Vol. I, pages 155 and 184: “In Luther we find ourselves now brought to face the further proposition, that *righteousness comes only from grace, in Christ, and that through faith*. Only after we have become righteous persons can we perform righteous works. This declaration he here again, as in the Exposition of the Psalms, opposes to the Aristotelian maxim, that man becomes righteous by doing that which is righteous.” But he no longer anywhere in his own writings or explanations of the Scripture commends to Christians the monastic exercises, or even thinks them worthy of mention; not even, as we have observed, when speaking directly of works of external discipline.”

Vol. II, pages 355-356: “The chief interest of Luther always centers in the antagonism displayed against all claims of man to merit of his own, by which he may contribute to his own salvation, and against all unsettling of our assurance of salvation through Christ alone by representing it as obligatory upon us to contribute something to this end by our own efforts. He was compelled, in maintaining this fundamental position, to deal with the theories of the later Scholasticism, which sought, with equal boldness and artfulness, to combine a gross Pelagianizing view of the natural powers of the will with the assertion that we are saved only by grace.” He often finds occasion to criticise the maxim which had been generally adopted by Papists, that, “if a man does his part (*quod in se est*), God then grants him grace”—that man, by works of his own good will, may merit for himself this grace (by which we are to understand a supernatural disposition imparted to the soul) *de congruo*, and may then, possessing this grace, perform a “work worthy and meritorious of eternal life” (“*opus condignum et meritorium vitae aeternae*.”) Into such great error, says he, do even the most pious among the Papists, such as Gerson, fall.

Pages 452-453: “Yet the works of the believer, or his own right conduct, labor and endurance, do nevertheless, according to Luther, receive some acknowledgement from God. There

are, that is to say, special rewards which God promises to the righteous for their comfort and strengthening, in addition to the fact they are already, simply through their faith, in enjoyment of His grace, forgiveness and the kingdom of heaven."

Pages 487-488: "The works of the Christian within this sphere are holy and good, in so far as they are performed in faith and in accordance with the word of God, who has instituted all the various orders of society. Christ has Himself, by His own life and deeds, purified and hallowed the entire earthly life of man. We cannot properly say that a believer *ought to perform good works*, just as we cannot rightly say that the sun ought to shine, or that a good tree ought to bear good fruit. The sun shines and the good tree bears good fruit as a matter of course (*de facto*). "Those legal phrases do not reach hither."

History of Christian Doctrine, Sheldon, Vol. I, pages 127-128: "Faith was commonly regarded as the pre-eminent means in the appropriation of salvation, and strong affirmations that it is the sole means may be found. "We being called," says Clement of Rome, "by his will in Christ Jesus, are not justified by ourselves, nor by our wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart, but by that faith through which, from the beginning, Almighty God has justified all men." "Man is justified by faith," writes Origin, "the works of the law making no contribution to his justification. Where, accordingly, faith is absent, which justifies the believer, even if one have the works of the law, nevertheless, because they are not built upon the foundation of faith, however good they may seem to be, they cannot justify the doer, because faith is wanting, which is the seal of those who are justified by God. (1st Period, 90-320.)

Page 264: "But whatever tribute may have been paid to faith and to dependence upon divine grace, there were tendencies in the Church at large in a contrary direction,—tendencies to exalt works above the plane of mere fruits, and to emphasize them at the expense of the great subjective conditions of salvation." (Second Period, 320-726.)

Vol. II Fourth Period, 1517-1720, pages 3-5: "We enter now upon that era in the history of the Christian doctrine inferior in importance to none since the age of the apostles,—an era from

which one might date, without presumption, the second birth of Christianity. Remarkably fruitful in immediate results, the Reformation was still more fruitful in preparing for remote and permanent acquisitions. It bears comparison with the first century in the work of breaking down barriers. Primitive Christianity, by opening a way through the complex legalism and proud assumptions of Pharisaic Judaism, gained room for a glorious advance in religious thought and life. So the Reformation, in cleaving the fortifications of legality and pretentious infallibility by which the Romish hierarchy sought to perpetuate its spiritual despotism, provided inestimable opportunities of progress." Its work was absolutely indispensable. It bears unmistakably the marks of divine providence."

Whether Luther fully apprehended it at first or not, his doctrine of justification by faith was a decided step toward the emancipation of the individual from the absolute authority of hierarchy."

Page 6: "The pre-eminently Pauline experience of Luther brought into his soul with mid-day clearness the idea of justification by faith. As he had proved to the full the death-working power of all attempts to justify one's self by means of works, the thought of justification by simple faith upon Christ came to him like a new gospel, like a message of glad tidings from heaven. The Reformation as embodied in Luther began, not with a negative, but with a positive principle, and a positive principle concerning the acts and experiences of the individual soul."

Page 175: "The faith which justifies was in the view of Luther vastly more than giving credence to facts of history.... Faith moreover is such an active principle that it cannot remain idle.. Love is sure to follow where faith is found, and love does every kind of good work." It is not itself properly included in the category of works, but it is the vital principle of works."

Page 176: "Protestantism accepted the general theory of justification as outlined by Luther."

Knapp's Christian Theology, pages 434-438: "With James, then, *good works* are pious, such as are done with reference to God, i. e., such as flow from love to God and a spirit of obedience. Such actions only are pronounced by the Scriptures to be virtues, because they flow from religious motives. They are *Christian*

good works whenever they are done with particular reference to Christ."

With God it is the motive, thought or aim more than the accomplishment or deed of the person.

"But this term came to denote in a narrower sense, particular works of love, such as alms. During the middle ages the Roman Church made this particular sense the prominent one, and accordingly ascribed merit to alms giving, presents to cloisters, churches, etc. But such works are called good in the holy Scriptures only so far as they are an active exhibition of love and obedience to God, and as they flow from religious motives." Paul and James are therefore agreed in fact. And there is no difference in the meaning of the word used by them. Paul speaks of the foolish mistake by which one would obtain life and salvation from God by his supposed fulfillment of the divine law, while in reality he does not keep the law. James speaks of the pious, unpretending exercise of virtue, which is the first fruit and the evidence of faith, and therefore rewarded by God." Paul and James as well as Christ disapproved of the former, while both of them, as well as Christ, require the latter, with great seriousness and earnestness. *The true nature of Christian good works.* Their worth or capability of being rewarded (not their merit) consists partly in their conformity to the rules of conduct which God has given Christians, and partly in the end to which they are directed, and the motive by which they are performed. An action, therefore, is not a *good work*, although it may be right and lawful in itself, when it results from impure and unworthy motives, such as vanity, ambition, the gratification of inclination, etc. The Christian performs *good works* only when he acts from thankful love to God and Christ and in unconditional obedience to their requirements; in short, from motives drawn from the Christian religion. God has determined and promised to reward the good actions of men. But this reward is not something earned by men which God is bound to pay them; it is given to them of his free, undeserved goodness." But obvious as this doctrine is to sound and unprejudiced reason, the great mass of mankind, of all ages and religions, have regarded certain external actions as meritorious and propitiatory. This error, as far as it is theoretical, results from false notions respecting God,

and our relations to him. This is the reason why it is so prevalent, in one form or another, among the Jews, heathen, and Christians. But this theoretical error would have been easily escaped or exploded if it were not connected with the depraved inclinations of the human heart. Love to sin makes men quick in inventing theories which will allow them to indulge in it at pleasure, and yet assure them of the favor of God. Notwithstanding these clear instructions of the New Testament, these two mistakes respecting the merit of works and the sufficiency of an inoperative faith, have always prevailed among Christians. The mistake respecting the merits of works was adopted into the whole system of the Latin Church."

"During the dark ages, after monastic principles became prevalent in the Western Church, the worship of God, piety, and holiness, were supposed to consist almost wholly in *external rites*.

"They believed that God would be induced by certain external actions to bestow favor on mankind. Much importance was attached to works of beneficence, to alms giving, presents to cloisters etc. These views led to great corruption in morals. After the twelfth and thirteenth centuries, the schoolmen, and especially Thomas Aquinas, began to admit these views into their theological systems, and to defend them, by logical arguments."

History of the Reformation, D'Aubigne, page 8, I Vol. Ed.: "Works of penance, thus substituted for the salvation of God, multiplied in the Church from the time of Tertullian to the 13th century. Men were enjoined to fast, to go bareheaded, to wear linen, etc., or required to leave home and country for distant lands, or else to renounce the world and embrace the monastic life.

Page 45: "We approach the period which made Luther a new man; and, by discovering to him the unfathomable love of God, created in him the power to declare it to the world. The monks and theologians encouraged him to do good works, and in that way to satisfy the divine justice." "But what works thought he," can proceed out of a heart like mine? How can I, with works, polluted even in their source and motive, stand before a Holy Judge? I was, in the sight of God, a great sinner," says he, "and could not think it possible for me to appease Him with my merits,"

Pages 153-154, Luther on Good Works: "The first, the noblest, and the greatest of all works," says he, "is faith in Jesus Christ. From this work all others must flow. They are all but the vassals of faith, and receive from it alone all their efficacy."

"If man but feel in his heart the assurance that what he does is acceptable to God, his action is good, though he should but raise a straw from the earth. But if he has not this confidence, his action is not a good work, even though he should raise the dead to life. A heathen, a Jew, a Turk, a sinner, may do all other works; but to put one's trust in God, and have assurance that we are accepted by him, is what none but the Christian standing in grace is capable of doing."

A Christian who has faith in God does all with liberty and joy; while that man who is not at one with God, is full of cares and under bondage; he inquires anxiously what amount of bondage good works is required of him; he turns to ask of this man or another, finding no rest for his soul, and doing everything with fear and dissatisfaction. "Therefore it is that I have ever held up the necessity of Faith. But in the world around me it is otherwise. There the essential thing is represented to be the having many works, works of high fame and all degrees, without regarding whether they are done in faith. Thus they build up their peace, not on the good pleasure of God, but on their own merits, or in other words on the sand." (Matt. 7:26.)

It is said that to preach faith, is to discourage good works; but though a man should have in himself the combined strength of all his race, or even of all created beings, this one duty of the life of faith would be a task too great to be ever performed. If I say to a sick man: "resume your health, and you will have the use of your limbs," can it be said that I forbid him the use of his limbs? Must not *health* precede *labor*? It is the same when we preach faith; faith must go before works, in *order* to good works."

Faith comes from Jesus Christ alone, promised and freely given. Works never could produce this faith. It flows in the blood,—from the wounds and death of Christ. It springs up, from that source, to rejoice our hearts."

Kurtz's Church History, pages 44-46 :

"In its fundamental principles, heathenism denies the existence of a living and personal God, despises the salvation which He has prepared, and embodies the idea that man is both able and obliged to deliver himself by his own strength and wisdom." The almost incredible deeds of self-devotion and renunciation, such as hecatombs, sacrifices of children, emasculation, prostitution, etc., attest the power and energy with which, in its high-day, the worship of nature had kept hold on the hearts of its adherents."

Among the Jews, "True piety decayed into petty legalism and ceremonialism, into works and self-righteousness."

Page 71.—The first enemy which appeared, even in the midst of the Christian camp itself was the well known pharisaical Judaism, with its traditionary ossification of doctrine, its righteousness of dead works, its narrow-minded pride of nationality, and its carnal and perverted views about the Messiah."

It was the shibboleth of that party, that the Gentiles should be constrained to observe the ceremonial law (of the Sabbath, of meats, of circumcision), as being the necessary condition of salvation."

Page 209—*Doctrinal System of Augustine* :

"Divine grace avails itself of what remains of the image of God in man, which appears in his need and capability of redemption."

But grace alone can save man, or give him eternal blessedness. Hence grace is absolutely necessary—it constitutes the commencement, the middle, and the close of the Christian life. It is imparted to man not because he believes, but in order *that* he may believe; for faith also is the work of God's grace.

Grace, having first awakened a man through the *law* to a sense of his sin and desire after salvation, next leads him by the Gospel to believe in the Saviour (*gratia praeveniens*.) Grace then procures pardon of sin by the appropriation of the merits of Christ through faith, and imparts to man the powers of a divine life by bringing him into a living communion with Christ (in baptism.) Our free-will towards that which is good being thus restored ("*gratia operans*"), henceforth manifests itself in a devoted life of holy love."

Pages 451-452.—"These seeds of error sprung up and spread

during the middle ages....They manifested themselves chiefly as boundless superstition of every kind, lax and demoralizing discipline, spurious asceticism, work-righteousness, secularism in the Church, ignorance, and looseness among the clergy, and the abuse of hierarchical power."

Page 499.—(*Cent. 14 and 15, A. D.*):

"For the first time also was it understood and proclaimed, more or less distinctly, that a genuine reformation must be based on that great doctrine of justification by faith, which had at first been the corner stone of the Church."

Third Section—pages 27-28.—"The development of Christianity was impelled in the ancient Church by tradition, in the mediaeval by the hierarchy, and in the modern by science. Tradition represents Christ's supremacy over the Church. By the former the catholicity of the Church was developed; the latter protected the Church against the storms which arose amid the conflicts of the ancient and modern world, and secured its perpetuation. But both tradition and the hierarchy transcended their proper limits; hence upon modern science developed the duty of leading men back to the fountain of salvation in Christ, and of the knowledge of that salvation in the Scriptures, that thus the truth might be sifted of falsehood, and that which was normal be separated from abnormal developments in the history of the Church. This happened in the Reformation."

Not that science produced the Reformation, for it was rather called forth by deep anxieties for the salvation of the soul, against which Romish tradition had sealed the Sacred Scriptures, and Romish indulgences and justification by works had barred faith in Christ. But the Reformation became the most zealous patron of science, because science furnished the means of discovering, establishing, and perfecting the principles of true reform. These principles were: the sole normal authority of the Holy Scriptures, and justification by faith alone, without any merit of works."

Mosheim's Church History, Vol. I, pages 21-23:

"Two religions flourished at this time in Palestine, viz., The Jewish and the Samaritan. whose respective followers beheld those of the opposite sect with the utmost aversion. The Jewish religion stands exposed to our view in the books of the Old Tes-

tament; but, at the time of Christ's appearance, it had lost much of its original nature and of its primitive aspect. Errors of a very pernicious kind had infected the whole body of the people, and the more learned part of the nation were divided upon points of the highest consequence. All looked for a deliverer, but not for such a one as God had promised. Instead of a meek and spiritual Saviour, they expected a formidable and warlike prince, to break off their chains, and set them at liberty from the Roman yoke. All regarded the whole of religion, as consisting in the rites appointed by Moses, and in the performance of some external acts of duty towards the Gentiles."

Justification by Faith, Harkey, pages 122-125:

"As the Reformers are so decided and uncompromising in their rejection of the great and fatal error, which makes man his own savior, and sets aside Christ altogether, they were accused of prohibiting good works.

All the actions and works of men are either good or bad. And as the holy and perfect law of God is the standard of moral right, all actions are good or bad as they agree or disagree with this law. In this sense men who are not Christians, and even bad men, may do good works. That is, they may, and often do perform acts that are in themselves morally right or good, that is, in external conformity with the divine law. Such are all the acts of natural goodness, benevolence, charity, kindness, justice, truth, uprightness and the like. Sometimes the motives which prompt such deeds may not be good, but even then the actions in themselves are good. To show mercy to the poor and afflicted—to feed the hungry and clothe the naked—to aid in the promotion of any cause which tends to enlighten and elevate mankind and better the condition, must always be considered acts that are right and good, from whatever motives done, or by whomsoever done. So according to the plain statement of the Apostle Paul, even the heathen, who are without revealed religion, may do good works; for when the Gentiles, who have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves which show the work of the law written in their hearts, their conscience also bearing witness, and their thought, the meanwhile accusing, or else excusing one another. (Rom. II, 14-15.) They have not *another* standard of

right, not *another* and different morality, but the *same* law, written in their hearts."

Works good in a sense may be performed without the inward corresponding life. As a pure matter of policy, or the satisfying of conscience or moral consciousness; without a true righteous desire or spirit relation to God. Such works are not beneficial to character, to religious development, nor do they exhibit faith, hence they are not acceptable to God. They might be gifts to the gods, but not sacrifices in the truly religious significance of the word. Such were the gifts and good works, rendered to the divinities or deities by the pagan world in all their religious rites and ceremonies, many of which were highly immoral and wicked. Such were the works of the heathen wrongly called sacrifices. Such works the unregenerate man prefers to perform, because they do not interfere with his inward desire or life.

A deep principle here is designed by God in the line of the true development of a humble, contrite heart and life before God, which all religious history shows only results where faith has been the moving power within, with sincerity behind it. The true purpose of religion is specifically to develop character in its divine completeness.

The Catechumen's Guide, Chas. A. Smith, pages 190-193:

"Nor can the sinner obtain salvation as the *reward* of all the efforts of obedience of which he is capable. Indeed, "there are none that doeth good, no not one," and the best services of man carry along with them the evidences of moral imperfection. The powers of the soul have become so weakened by sin, and man inherits a nature so depraved, as to render a perfect obedience to the moral law of God utterly impossible. To regard our own works therefore, as possessing any value, is dangerous in the extreme. According to the gospel system, good works are required of us, not as a ground of justification, but simply as the evidence of faith, and the fruits of regeneration." "He that believeth shall be saved."

Good works in their true realm must and can be only the outgrowth of an inner principle founded on the same experience and the great principle divinely instituted in the life of grace and truth as it came from God. Good works are in the religious sense and in the light of revelation as the true Word of God and

alone so recognized by God, such as proceed from motives and purposes and thoughts which are inspired or generated by that inner faith and life which are the result of communion with God and produced by this prompting of the Holy Spirit. No matter how eminently the works may in a human sense be admirable, they are nothing with God in the matter of saving grace without these conditions.

In a larger and more general sense, good works are necessary to the development of Christian character. Just as a healthy tree must produce its fruit, so a healthy religious character will bring forth proper fruits. They are the exercise of faith or its visible manifestation. The Reformers never disbelieved in good works nor failed to emphasize their importance as the evidence and fruit of faith and of a true Christian character and inward life.

There must be faith as an evidence of the true inward state of the believer, for Religion—Christianity, is a living—a life.

There must therefore be good works for the exercise and outgrowth of this faith. Faith is the seed and works are the grain. They must be in harmonious relation to each other as the seed and grain in kind. Christianity differs from all the religious systems of the world on this point, namely that it embodies faith in its system and places it as the foundation stone.

The unregenerate man cannot do spiritual works, that is works which are prompted and directed by the Spirit, and only such are good works, because in the truly religious and Scriptural interpretation such are alone acceptable to God. The works might even in their outward exhibition be the same and yet only those are good works, which are from the spirit and form a desire to please God. Jesus said to the woman of Samaria, at Jacob's well, "God is a Spirit and they that worship Him must worship Him in spirit and in truth." Neither the holy temple at the sacred city nor the venerated temple on Mount Gerizim, made either the works or the worship acceptable to God. But that which prompted them and the purpose in rendering them. This is a beautiful and comforting truth in the line of all Gospel teaching.

The whole question was clearly and plainly put to Jesus after feeding the five thousand, when he chided them for following

Him for the loaves and the fishes, when He answered their question addressed to Him (John 6:28-29): "They said therefore unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." This question concerning works was the common idea of the age. Paul said: (Heb. 11:6) "Without faith it is impossible to please God."

Schmid's Doctrinal Theology, pages 508-511:

"Renovation makes itself known by good works. (1) By these we understand such things as are done by the regenerate in accordance with the divine will, (2) whether they be outward visible acts or inward acts, impulses, and movements in man. (3) They are called good works, not as though they were good and perfect in themselves, (4) for such cannot be performed by sinful men, (5) but because they are the out-growth of a good disposition, well pleasing to God, and because they proceed from the faith of one who is reconciled to God. (6) They cannot be produced, therefore, until man has been regenerated, because not until then does such a disposition, wrought by the Holy Ghost and well pleasing to God, dwell in man, and not until then has he become able to do what is good; (7) wherefore, even those acts of the unregenerate which externally correspond with the divine law cannot at all be called good works. (8) Such good works, however, *must* be wrought by the regenerate; not, indeed, as though they had thereby to justify themselves before God, or to merit their salvation, for unless they were already justified, they could not perform good works; but for this reason, that thereby they show their obedience toward God, whose will it is that he be honored by a holy life and good deeds, and that thereby they at the same time, through them, demonstrate the actual existence of such a believing disposition; for where this exists it drives them from within to the performance of good works with the same necessity with which the good tree produces good fruits."

Holl (1190.) "Good works are free acts of justified persons, performed through the renewing grace of the Holy Spirit, according to the prescription of the divine law, true faith in Christ preceding, to the honor of God and the edification of men."

Grh. (VIII, 14.) "Since the works of the regenerate also are imperfect and impure, therefore that they may please God, it is necessary that faith in Christ should be added, on account of whom apprehended by faith, not only the person but likewise the good works of the regenerate please God, hence it is said that faith is the form of good works in the regenerate."

The spirit of Christianity is an active spirit and the Christian life an active life. Religion or religious faith begets, creates, develops and fosters like energies, principles and elements of character and qualities of mind and soul, which will manifest their fruits in good works. This accords with all the principles of the universe, as exhibited in the creation and its laws. Jesus said, "My Father worketh even until now, and I work." (John 5:17.) The Christian faith cannot exist without the evidence of its presence showing in good works; which are the necessary fruits of faith.

Faith and good works are inseparately related to each other.

Good works must be performed not in the sense, as if necessary to salvation by the law of salvation, but as the essential and natural evidence that true faith is present.

They are important to evidence to the world, what religion is and to advance the interests of religion among men, which is a Christian duty.

Religion is an energetic life action, and faith which is its ground work or foundation, must lead to life to be itself.

Good works rise up from faith and are built upon faith.

Ancient history in thousands of years, in all the religious history of the world was without a true faith or religion founded on faith and hence failed to produce good works such as righteousness, mercy and truth. Neither the Fatherhood of God nor the Brotherhood of man was recognized, nor the best standard of citizenship developed, nor the noblest elements of character built up. Nor did the Church of Rome with all its efforts in the line of works produce true good works. The rack, persecution, the inquisition were the outcome of its barbarous nature and teaching.

But in the line of good works springing from faith and the doctrine of justification by faith there has resulted as the natural

growth or fruit all the glorious works of modern Christianity, in its most progressive type

The history of the world proves this and its history establishes it beyond all question. The most noble sacrifices resulting from the most splendid character, as the work of faith have shown a devotion and consecration rooted in wisdom, mercy and self-sacrifice for the glory of God and the common weal, that find no parallel in all history and all ages.

The civilization and moral cultus of the ancient world for four thousand years, living under the idea of works as a religious standard stand in marvelous contrast with the religious culture and morals and civilization, under the growing and developing spirit of Christianity. Wherever religious civilization has been established in nations and peoples of the earth, as founded upon faith this distinction is wonderfully marked. So also may we compare the Dark Ages under Romanistic rule and the Middle Ages, with the spirit and fruit of the Reformation of the sixteenth century and the modern national and religious life as its direct fruit. Liberty and faith have journeyed side by side, in the modern progress of men. The distinction is most largely due to the two distinct lines of thought. The inner and the outer, or works and faith.

Religious faith, anchors in the spiritual nature of man, and as the soul is the strongest force in man, faith naturally becomes a powerful factor in all man's actions. When man becomes subject to faith, he most naturally does the works of faith. John said, to the multitudes and especially to the Pharisees and Sadducees: "Bring forth therefore, fruit worthy of repentance." (Matt. 3:8.)

Conservative Reformation, Krauth, pages 313-314:

Of Good Works; Krauth, commenting on the Formula of Concord, says: "Here are rejected the phrases that good works are necessary to salvation, (Major), and that good works are injurious to salvation (Amsdorf), and the truth is taught first, that good works must surely follow true faith, as the good fruit of a good tree; that it is the necessary duty of regenerate men to do good works, and that he who sins knowingly loses the Holy Spirit; but that, nevertheless, men are neither justified nor saved by their good works, but by "grace through faith." In a word,

justification and its consequent salvation are necessary to good works, not the converse. They precede, the good works follow.

Second: "We reject and condemn the naked phrase, "that good works are injurious to salvation," as scandalous and destructive of Christian discipline. That the works of a man who trusts in them are pernicious, is not the fault of the works themselves, but of his own vain trust, which, contrary to the express Word of God, he puts in them. Good works in believers are the indication of eternal salvation. It is God's will and express command that believers should do good works. These the Holy Spirit works in them. These works for Christ's sake are pleasing to God, and to them He hath promised a glorious reward in the life that now is, and in that which is to come.

In these last times it is no less necessary that men should be exhorted to holy living, should be reminded how necessary it is that they should exercise themselves in good works to show forth their faith and gratitude toward God, than it is necessary to beware lest they mingle good works in the matter of justification. For by an Epicurean persuasion about faith, no less than by a Papistical and Pharisaic trust in their own works and merits, can men come under condemnation." (Epitome, 588-591.)

Formula of Concord, Epitome:

"For the purpose of affording a complete explanation and decision of this controversy, we set forth the following as our doctrine, faith and confession:

1. That good works certainly and undoubtedly, like the fruit of a good tree, follow true faith, that is to say, not a dead but a living faith.

2. We also believe, teach and confess, that good works should be entirely excluded when the subject of our salvation is discussed, as also we do with regard to the article of justification before God, in conformity to the clear words and testimony of the Apostle, when he writes thus: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, 'Blessed are they whose iniquities are forgiven, and whose sins are covered.' " Rom. 4:6-7.

3. We also believe, teach, and confess, that all men, but

especially those who are regenerated and renewed through the Holy Spirit, are under obligation to do good works.

10. We believe, teach and confess, moreover, that works do not preserve or secure faith and salvation in us, but the Spirit of God alone, through faith of whose presence and indwelling, good works are the evidence.

NEGATIVE.

1. We accordingly reject and condemn expressions or doctrines like these: 'That good works are necessary to salvation; again, that no one has ever been saved without good works; again, that it is impossible to be saved without good works.'

These erroneous views concerning good works, undermine the whole Christian system, exclude faith which is the pillar of salvation, and build up in the heart of man and establish a standard of moralistic life which is without Christ and contrary to the whole teaching of the Sacred Scriptures.

The great doctrine of the Atonement is annulled and a proud and self-righteous spirit predominates. The most splendid elements of Christian character fail to be nurtured and religion fails of its purpose. Men are led back to the Dark Ages and all achievements in Christian effort, sacrifice and history are lost. Faith, the great doctrine of our justification, is eliminated and acts of human merit are substituted. A sort of idolatry different in form, but similar in principle takes the place of true spiritual worship. There is a great tendency toward these views and practices in more modern times. With many religion is purely conformity to certain customs in outward expression or manifestation. Hence the importance of such discussions and the duty to defend and perpetuate the principles of the Reformation as set forth in our Confession.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5:6.)

"Now that no man is justified by the law in the sight of God, is evident, for, 'The righteous shall live by faith.'" (Gal. 3:11.)

"And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." (Phil. 3:9.)

“For by grace ye have been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory.” “For we are His workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.” (Eph. 2:8-10.)

“Yet knowing that a man is not justified by the works of the law, save through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law because by the works of the law shall no flesh be justified.” (Gal. 2:161.)

Phil. 2:13.—“For it is God who worketh in you both to will and to work, for His good pleasure.”

James 2:17.—“Even so faith, if it have not works, is dead in itself.”

2nd Thess. 2:17.—“Comfort your hearts and establish them in every good work and word.”

ARTICLE VI.

THE PASTOR AND THE AFFLICTED.

BY E. D. WEIGLE, D.D.

There is no part of a pastor's work that challenges his unremitting thought and attention like that which centers in the care of the afflicted. If this part of his work is overlooked and neglected he cannot long be at his best in the other departments of his many-sided vocation. The pastoral side of ministerial life, and the most delicate function of that life—the pastoral conduct, or demeanor, with the afflicted, calls for special emphasis. The minister who is a preacher only, and, consequently, not a pastor, does not come within the scope of this discussion. A remark was made in the writer's presence, not long since, by a lady who is not given to saying unkind things: "We have a preacher, but not a pastor." Such will not be considered as properly coming within the range of this paper, unless merely in the light of pastoral inefficiency, for the preacher and the pastor must never be divorced. It is assumed that the preacher is a pastor as well, and it shall be our purpose to study, and inquire into, his conduct, or behavior, in the sick-room.

There are two general sources of data upon which such an inquiry may be based: What writers on, and teachers of, Pastoral Theology have said, and what one may have learned from observation and experience. We may have read what the ablest writers have said on this department of Pastoral Theology. It may have been our privilege to have sat at the feet of the most capable and the best informed instructors touching the subject in hand, yet, when we were brought face to face with the problems which present themselves in the cure of souls, especially in the time of affliction, we realize that the theory was one thing, and the actual practice quite another. That this delicate function of the Christian pastor may be rightly performed, there is need for good judgment, sanctified common sense, Christian tact and a Christlike sympathy, and tenderness.

The field of inquiry is limited to one phase of pastoral ac-

tivity—the sick-room. It is not for us to inquire, in this connection, into a pastor's general efficiency in the pastoral relationship, in the broad sense, including pastoral visitation in its widest meaning. We are to study the pastor's conduct, or behavior, with the afflicted, while actually being with them. "Whatever may be the speculations of thinkers upon ideal truth, from Anselm to Bushnell, it is always right to be and to do good,—to strive after the pure life of God in the soul. The Church easily loses the consciousness of its high mission, but the Church, above all, is the sphere of the Holy Spirit's activities, who is called the Spirit of Christ, the Spirit of truth. The pastor should not be a superficial man, or superficially acquainted with his flock, but studying his people with that loving and comprehensive insight, given by the Spirit, he should seek that they should be thoroughly perfected in Christ. The life of the pastor should be identical with the will of Christ. These days his character, his Christlikeness, in the absence of the holy glow that once surrounded the office of the pastor, are the things which count. The sympathy, the wonderful fruitfulness of the Christian religion as exemplified in the pastor who represents his divine Master on earth, and who is no mere theorist, but an untiring good worker, a loving and courteous helper of humanity, are the things which tell. A keen and trained intelligence, touched by the spirit of divine love, is demanded for the pastoral work of our age and land." (Hoppin). *Pastoral Theology*.

Dr. Theodore Cuyler, that prince of pastors, says, "that when a pastor is requested to visit a sick parishoner, he should respond as quickly and as speedily, as a trained fireman hastens to a fire, when the call has been sent in." It is highly important that there be no delay, and, especially, no forgetfulness or neglect, when the pastor's services are desired in the sick-room, since the salvation of a soul may hang, or depend, upon the Christlike ministry of a moment.

"To the afflicted the true pastor comes as an angel of mercy. They should be dealt with tenderly and with an intelligent appreciation of their bodily and spiritual condition. Great care and wisdom are here necessary. The pastor should enter the sick-room cheerfully, having acquainted himself previously with the bodily and mental condition of the sufferer and he should be

especially on his guard against administering unwarranted comfort on the one hand, or of driving to despair on the other." (Dr. Hay, Lectures on Pastoral Theology.)

I. PRE-REQUISITES.

There are some very important pre-requisites to helpful pastoral conduct with the afflicted, which should be noted and accentuated. One of these pertains to the pastor's *physical condition*. No one should undertake to minister comfort and grace to the afflicted, when not in a physical condition to do it cheerfully and graciously. When suffering from a raging headache, a disordered stomach, or a sluggish liver, the open air in healthful exercise, not the sick-room, is the proper place. One's individual troubles and pains should never be carried into the sick-chamber. A sick pastor with a long face, a gloomy countenance and a funereal tone of voice is not a fit subject to minister comfort to the afflicted.

Another pre-requisite to helpful pastoral conduct with the afflicted is a *cheerful disposition*, as we enter and continue in the sick-room. This involves a genuine sympathy coupled with sanctified tact. As stated, the sick-room should rarely, if ever, be entered, to minister consolation to the afflicted when we ourselves are depressed in spirit, or not in a healthy frame of mind. An assuring faith, a holy joy, a calm peace, we should bring to the afflicted. The nature of the pastor's conduct with the afflicted is not only very important, but extremely delicate. The care of the sick requires as a pre-requisite not only a healthy physical state and a cheerful disposition, but a sympathetic nature and consecrated tact. This grace of the pastoral office, whilst it is in no unreal sense a gift, comes only with a growing experience in the cure of souls. There are pastors who keep the pulpit work at a high grade, but who utterly fail to be a comfort to their people in the time of affliction and bereavement, for the reason that they are qualified neither by natural endowments, acquired attainments, nor energy of soul to fill the delicate office of ministering to the comfort and support of those in distress.

The writer was taught a lesson in the earlier years of his ministry. A devoted Christian mother of a sister denomination was

suffering as we then thought, a tremendous affliction in the person of a demented daughter. Encouraged by some of our parishioners to make a friendly, sympathetic visit to that stricken home we went and were most cordially received. In referring to her affliction in a sad, depressed, condoning way, we found her far in advance of ourselves in whole-hearted surrender to Him who doeth all things well. Her words, as nearly as we can now recall were: "This is all right; this is my cross,

Must Jesus bear the cross alone,
And all the world go free,
No, there's a cross for every one,
And there's a cross for me."

We went to comfort this mother, but from the mount of spiritual outlook to which she had attained, she taught us a great lesson,—the victory which may be ours through entire submission to God.

Still another pre-requisite to helpful pastoral conduct with the afflicted has reference to our *habits* which should be such as fit us, at all times, to come into this sacred relationship. The pastor and the family physician are admitted into the closest fellowship and the most real intimacy of our homes. They of all persons should be true, honest, sincere and pure men. Any habits of life which will, in any measure, unfit either for his sacred ministry, should be corrected. Dr. Maltbie Babcock, whose richly blessed ministry in the city of New York, no less than his tragic death, will not soon be forgotten, being offered a cigar by a friend, declined to accept it, and gave as the reason: "My profession is of such a nature that I must be at all times ready to enter the sick-room, sometimes at a moment's warning, and I should not wish to minister to a dying parishioner with the odor of tobacco upon my person and my breath." There are other habits which sometimes fasten themselves upon pastors, such as loud and boisterous speech, rudeness of manner, undue familiarity, lack of cleanliness of person and neatness of dress, which, though easily overlooked, go far to impair one's highest usefulness and helpfulness in the sick-room, vehemence at the throne of grace, in the high and holy exercise of prayer, may de-

feat its well-meant purpose, when the afflicted one is in great weakness, requiring gentleness and quiet as essential conditions, not only for the sufferer's comfort, but for recovery.

A supreme pre-requisite to, as well as an essential qualification for, helpful pastoral conduct with the afflicted is a profound sense of dependence upon God, and definite preparation for such visitation of the sick. If we go into the sick-room in our own strength we will fail to bring the highest comfort to the afflicted. "The man under whose ministrations I am willing to sit in the pew is the man whom I would want to be at my side when dying," said a layman to the writer, not long since. He meant to convey the thought that only he who is such in piety, devotion and whole-hearted consecration in the pulpit and his whole ministerial life as that he could trust him and his teachings in the hour of death, can meet the requirements of an ambassador of Christ and a shepherd of souls. Who is to bring the afflicted comfort in their hopelessness, but a true angel of God's love. There may be those under the pastor's care, who have no one to whom to look for spiritual comfort, but the pastor. To such the ministration of the faithful pastor, whose whole life bears the impress of unselfishness, self-forgetfulness, and self-sacrifice, carry into the sick-room the very spirit and helpfulness of Christ. It is thus that Christ ministers to his own in the person of his chosen representatives, in the time of greatest need, the fulness and riches of his all sufficient grace. The best preparation for the sick-room is to have the mind and heart well stored with God's word; especially its uplifting and unfailing promises.

II. THE ACTUAL MINISTRY OF COMFORT.

In visiting the afflicted, whilst the pastor should never forget that it is his mission primarily to minister to their spiritual needs, it is not always prudent to introduce the religious at once. While the giving of religious instruction out of God's word and prayer are always in place, there are times and conditions, when encouraging and comforting conversation, seasoned by individual Christian experience and thoughtful heart to heart interest and sympathetic fellowship are more helpful and soul-satisfying than distinctively religious exercises. Although, in the judgment of

the writer no visit to the afflicted is complete without the religious in some form. It may take the turn of religious conversation leading up to the Scriptures, and then to prayer. Whenever a pastor, however, so far forgets his mission and true work as to visit a sick and dying man, time and time again, even till the suffering one is in the shadow of death without so much as a word of prayer, such pastor's conduct with the afflicted lacks sincerity, fidelity and deep concern for the salvation of the one thus visited, and is justly chargeable with a neglect for which there can be no apology. As a rule it is better, and less formal, to dispense with the use of a Bible in the sick-room, especially when the pastor is put to the necessity of calling for one, and there should be handed to him a volume of too common size. It is assumed that our pastors have in memory, and at command, many of the devotional Psalms, and such precious chapters of the New Testament as the fourteenth of John, the eighth of Romans, and the twelfth of Hebrews. So, that a repeating of these, and like portions of God's word, followed with prayer, may make a comforting service, with the least tax upon the nerves of the person visited. The life of the pastor, as expressed in all that he is and does, must be such that when he enters, or is called into the sick-room, there comes with him an atmosphere of sincerity, tenderness, sympathy, and kindness which will not only put the afflicted at ease in his presence, but cause them to feel that they can confidently look for the counsel, instruction and comfort of a devoted friend. That *something* which distinguishes some pastors is not easy to define, but is recognized and felt as their peculiar power and charm in the sick-room. It may be, in part, a natural gift, more probably a gracious attainment, which so signally qualifies some pastors for the care of souls in the time of special stress and strain. It is a gift, an attainment, a grace to be coveted, however rare, since exceedingly precious. There is a growing sentiment, obtaining in some quarters and encouraged by some physicians which excludes the pastor from the sick-room, thus keeping him from rendering, and those of his flock in affliction from enjoying his ministrations in the hour of special need. Some pastors may at times abuse their liberty of access to the sick-chamber, by remaining too long, or by a tactless visit. Much hurt has even come to the sick by reason of the injudicious

visitation of persons, not pastors, who are in no sense, qualified for such delicate ministeries, but the exclusion of all, pastor included, should not be encouraged, because now and then one or more may abuse this privilege. The pastor and surely the sick need this ministry of comfort. It is, however, very important that the nature of the affliction and the condition of the sufferer be studied. A pastor on one occasion visiting a parishioner suffering from heart disease, spent an entire afternoon with him, engaging in protracted conversation, until a worried wife asked the pastor to excuse her husband, that he might lie down. This visit was too protracted. It did harm.

While too great care cannot be taken to prevent unwarranted obtruding into the sick-room, the isolation of the sick, even to the exclusion of the pastor, should be strongly condemned. The afflicted are sometimes left without the consolations of the Gospel until they are in the death agony, when the pastor is hurriedly summoned, too late to be of helpful service which he might have been at an earlier moment. One of the most trying things to the pastor and the most hurtful to the afflicted is, to have the sick-room full of curious, gazing listening people, eager to catch every word that may be uttered. One sometimes longs for the authority of the Master, that he might do as He did in the home of Jairus,—put all forth from the room, save those who by kinship, and sympathetic qualification, might be of service and comfort to the sick. Curiosity, always annoying, is contemptible when it obtrudes itself into the sick-chamber.

We take it that pastoral conduct with the afflicted, while it primarily refers to the sick, does also include the *convalescent* and the *bereaved*. Sometimes, because many are ill, the pastor, by reason of the unusual demand made upon his time and energy, allows his attentions to those who are recovering to cease, and, at a time when they are most in need of encouragement. The careful, tactful, pastor will avoid, as far as possible such oversight of the needs of the convalescent. If those who are recovering are not Christian it is the golden opportunity to make permanent such impressions as were made by kindly visitation during the time of serious illness. What a time to recount and fix in the mind the mercies of God, in view of returning health! “Watch over the convalescent. Teach them their duty in view

of their recovery and promises. Warn them of the danger of again relapsing into indifference and sin." (Dr. H. Ziegler, *The Pastor*, p. 109.)

The bereaved, even more than the convalescent, form a distinct class of afflicted ones which calls for special pastoral oversight. After the dear one has passed away, and there remains that keen sense of loss, and indescribable loneliness, the pastor's guidance and comfort are so sorely needed. In the time of the darkness of bereavement, the faithful, sympathetic pastor may be an angel of comfort and help. His conduct with those should be that of a true friend, who will patiently listen to the heart's story of loss and sorrow and pain, and, after the oppressed heart has been unburdened, or, at least, laid open, so that the grief that is there may be seen and felt, it is the opportunity of the tender, tactful pastor to pour into the wounded heart the healing balm of the Gospel by kind conversation, emphasizing the gracious, loving, over-ruling purpose of God in all our afflictions and losses, weaving into the web of the conversation the assuring and unfailing promises of God's word, closing the visit at the mercy-seat, lifting the bereaved heart to the true source of help. Some pastors have the faculty of using the pen with great skill and tact to comfort the three classes named, as coming under the afflicted. Where a personal visit may be inexpedient or impossible, a kind message through the mail may prove a most efficient substitute.

III. MOTIVES TO FIDELITY.

The motives which may be urged to fidelity in the care of the sick are weighty.

1. It fastens to the pastor's heart with hooks of steel those to whom he ministers in times of affliction. There are persons in every pastorate, where God's servant has been faithful in giving his time and very life to those in suffering, who will never place thorns in his pillow through a too common forgetfulness of a pastor's God-appointed place and authority in the administration of the affairs of God's kingdom in the earth. "Frequent visits, and marked kindness on the part of the pastor, in times of affliction, even to the supply of the temporal necessities, bind the hearts of a family to their pastor by the strongest bonds of grati-

tude. Words, thoughts and acts, which, perhaps, are not hard for him, which are little things to do, yet seem great to sorrowing hearts, and strike deep in them, and take lasting root. The strongest prejudices and aversions are then overcome, and even the stubborn will of hardened impenitence often gives way before this power of Christian kindness and love." (Hoppin, p. 434.) An aged minister, yet living, of large experience in the care of souls, bore testimony in the presence of an assembly of ministers, that unbelievers visited by him in affliction never refused to permit him to read the Scriptures and to pray with them. It is a growing conviction with the writer that the visitation of the impenitent in affliction is a field whose husbandry is sorely neglected, but whose careful cultivation would yield rich returns in self-enrichment in grace and the salvation of precious souls.

2. It will give a tender, sympathetic, Christlike tone and flavor to one's entire ministry. Indeed a pastor is not qualified to minister to his people, if he has not come into real, conscious fellowship with them in suffering. "As the great composer, Beethoven, when he became deaf, rose to higher strains and seemed to catch, in his inner ear, the melody of spiritual choirs, so the grossness of sense and the dullness of our earthly natures are often purified by affliction, and the ministers of God's pity are taught thereby the finer lessons of sympathy. It is his duty not only to preach salvation to the lost, but healing to the sick and sorrowful. How much of Christ's ministry was of this character!" Christ never turned away from human need without satisfying it, or, without giving grace to bear it. "Like Christ, his minister is anointed to heal the broken hearted, and this gives him power to heal likewise the sin-stricken soul. Christ came after John who came in the power of Elias, but Christ with the power of sympathy. The minister of Christ's love does but half of his appointed work who forgets this. He is to be an angel of mercy as well as of truth—a son of consolation as well as a son of thunder. This is a blessed and even an angelical part of the pastor's work. In seasons of sorrow the pastor may make swift strides into the affections of his people; and the truth, too, has then a subduing power that it rarely has at other times, although those times of affliction also draw upon a minister's own strength, and sometimes they seem to sap his very

life." (Hoppin, p. 430.) However, such ministry to the afflicted gives a humane and tender tone and flavor to all the pastor's life and work among his people. The ministry of consolation prepares him for the ministry of instruction and edification, enabling him to bring those in sorrow into a right spiritual condition, even upon the one true foundation, Jesus Christ.

3. It will close up, or bridge over, the gulf of coldness and indifference which sometimes exists between the pulpit and the pew.

"God moves in a mysterious way,
His wonders to perform,"

Every pastor of experience could give illustrations of how God has wrought wonders with disaffected members through the correcting and sanctifying power of affliction. He sometimes brings His rebellious children into the joy of the sanctuary by causing them to look into the fresh grave into which the form of the chief treasure of the heart and the home had to be placed. It is a way which God has to have us realize the three mightiest potencies, in the sphere of faith, of revealed religion,—a conquering cross, an empty tomb, an open heaven. Whatever brings us to the joy of these through faith, is a blessing in disguise.

The pastor has a double duty in visiting the afflicted: First, to manifest true Christian sympathy, and minister comfort to the sorrowing, to weep with them that weep, and, then, to lead their souls to a higher Christian consolation. If the afflicted are impenitent, he has a most delicate duty to perform, to lead them from the sorrow of the world to a Godly sorrow which issues in a genuine repentance. Only such are blessed in a real comfort. The visitation and care of the disaffected in the time of affliction calls for special grace and tact on the part of the pastor. He will need the mind of the Master, if the gulf of coldness and indifference which may exist between the pulpit and the pew is to be closed up, or bridged over, by his tender ministeries in the day of suffering.

It should be observed in concluding this discussion that no part of a minister's work is so taxing, so wearing and so exhausting as the care of the afflicted. It requires nerve force to pre-

pare and preach a sermon. To carry forward the administrative interests of a large congregation calls for strength of an unusual order. But to have on one's heart the afflicted, and minister to them in their distress, makes drafts on one's sympathies and nerves, which, to a tender and sympathetic nature, is a constant drain of the vital energies to an extent which no one but he who responds to the many demands for such services knows and appreciates. The poet must have had in mind this side of the pastor's work, when he wrote so truly:

“'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Savior's hands.”

“There is, however, a simple secret which a pastor learns though not perhaps until after a considerable experience, and this secret is that he is not called upon to furnish all the feeling, but rather to guide and regulate it; that he need not exhaust himself to provide artificial emotions, but that a few words of Christian sympathy, such as a true pastor will have at his command, are sufficient to touch the over-charged spring in the heart of the afflicted, and it will find relief in its own expression and flow.” (Hoppin, p. 430.) Nevertheless, no one can even partially fill this high office, in relation to the afflicted, without a large measure of the Christ love and the Christ sympathy, which ever go out in tender, compassionate, ministry wherever human need and human distress are found. The supreme motive which must impell us to self-sacrificing fidelity, as it did our Master, is the joy set before us and the reward which lies beyond. “They that be wise (teachers) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Dan. 12:3). One of the notes, or marks, of the fruit of grace, which, among others, shall receive favorable recognition at the judgment, when the Savior as judge shall say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, will be the fact that the sick had been visited, and that in them it was done unto our Lord and Master.

ARTICLE VII.

THE CONFLICT OF DUTIES.

BY CHARLES W. SUPER, PH.D., LL.D.

Readers of *Les Misérables* will remember that Javert the police official, finds himself placed between the professional duty of arresting an offender and the moral impulse to save the man who had once rescued him and of whose guilt he was by no means convinced. Seeing no way out of the dilemma, in his desperation, he commits suicide. Many years ago a professor in Yale University remarked to me, in the course of a conversation: "Life is a succession of compromises." His thought was that we are continually constrained to choose between the desirable and the attainable. I have since, probably more than a thousand times, had an opportunity to verify the saying. It is perhaps not often that we are compelled to compromise with sin or suffer a severe penalty for standing by the right; but there are many cases where we have to choose between two courses neither of which is quite free from moral perplexities. As members of the body politic and as factors in the promotion of a progressive civilization, we can not always attain what is good and must be content with what is best. I am an elector. An exigency arises in which I have to make choice between two candidates. One of them is what may be comprehensively called a bad character. But he represents certain economical and political principles to which I am strongly attached. The other is a man of the highest probity; but on questions that I regard as very important he and I disagree diametrically. Shall I sacrifice my principles for what I regard as the public welfare, or shall I put principles first? It seems to me that in such a case I can easily justify my choice by letting it be known why it is made. It is one of my duties as a citizen to prefer the good of the larger number rather than to adhere to certain principles in which I may after all be mistaken since other equally intelligent men differ with me. Thoreau refused to pay taxes because they were levied by a government that sanctioned slavery although his refusal meant

a jail sentence or the forced sale of his property. Such conduct was clearly an absurdity. If every man refused to pay taxes because the government under which he lives gives a legal status to conditions and acts that he condemns every kind of government would be out of the question. Many men think capital punishment to be wrong; many more hold a government to be in league with crime because it gives a legal status to the liquor traffic; others think all laws wrong that recognize any other than the Scriptural ground as just cause for divorce. Surely we are not endorsing a government in toto by paying taxes, nor a man by casting our vote for him. We may call this compromise, if we are so disposed: in reality it is rather a judicious choice between two duties that are more or less in conflict, a choice which every man who wishes to do his best will not hesitate to make.

To the stern moralist the word compromise has a disagreeable flavor. To him it usually means the sacrifice of a higher principle to a lower. He too often forgets that our social system is a persistent effort toward betterment. Although moral ideas are innate, in practical life they can not often be concretely realized at once; they must be approached by degrees. In this regard it seems to me the Prohibition party is seriously mistaken. Holding, as it does, that the use of intoxicants in any degree is a sin, its members want to hear of nothing short of the total abolition of the liquor traffic and refuse to co-operate with men who are laboring for its restriction. If we can not stop a hundred men from drinking to their own hurt, it is not a reprehensible compromise if we begin with fifty in the hope that at some future time we may win over at least a portion of the other fifty. Every student of the past knows what a baneful effect the attitude toward palpable wrong had in the early history of the Christian Church. Many sincere men despairing of being able to effect any betterment of the world withdrew from it entirely to spend their lives in solitude. The result was that things went from bad to worse until this ascetic ideal was given up. The same results are sure to follow in our day. If the conduct of our political and social affairs is left solely in the hands of unscrupulous men, they will never improve. The Reformers are sometimes censured for acts and words that look like a compromise with sin. But most of them were practical men; they aimed at the best at-

tainable results under existing conditions and seemed to be satisfied with less only because they were unable, for the time being, to get more. An individual may sometimes be reformed in a day; not so a whole community. The career of Savonarola is a striking and painful example. Notwithstanding his noble aims and his immediate successes his influence for good was eventually far less than that of many a man whose methods were less spectacular, whose end was less tragic and who consequently occupies a far less conspicuous place in the world's annals. A sudden reform is never a permanent reform when many persons participate in it.

Some months ago a correspondent propounded to the editor of *The Outlook* the question: "When is compromise justifiable?" He answered by saying: "Compromise as to the means employed; be uncompromising as to the ends to be sought." I can not see that this answer will help any body to a wise choice. It still leaves open the decision as to what ends are worthy and what are unworthy. In such matters the best men differ widely. Nay more: the same man may take diametrically opposite courses at different periods of his life and be conscientious all the time. A friend of mine, a most earnest and devoted seeker after truth, belonged to three different religious denominations in fifteen years before he was fifty. Every time he made a change he was actuated by honest motives, because from a worldly point of view every change was a loss. Few persons take the trouble to reflect that almost every article of the moral law is sometimes in abeyance even in those communities that persistently strive to attain the highest ends for which society exists. We all believe in the command, "Thou shalt not kill;" yet we justify a sheriff who executes a murderer, or a man who slays another in self-defense, or even to avenge the honor of womanhood. We do not account a man a criminal who steals to save life; for while few persons are driven to this alternative, instances are occasionally brought to our notice. The reader of *The Jukes* may find therein mention of a number of persons who were verily under no obligations to honor or even support their parents, since they were either wholly neglected by them or trained to be criminals.

We all know instances where the end justified the means; but

we also know that this doctrine has led to frightful abuses. The Golden Rule has shared the same fate. The late mayor of a large city permitted the saloons and pleasure-resorts to do business seven days in the week in open violation of the law on the ground that if he were the proprietor of such an establishment he should wish to be treated in the same way. It is generally admitted that there is no more uncompromising command than "Thou shalt not bear false witness:" in other words we are to tell the truth under all circumstances. Let us take a case like the following: A poor widow is critically ill. She is dependent upon an only son who is her sole support. He meets with an accident and is instantly killed. The physician in charge of the mother declares emphatically if she is informed of her bereavement it will be her death. In order to keep from her the knowledge of what has occurred the burial of the young man takes place from the house of a neighbor. As he was in the habit of appearing at his mother's bedside almost every day she notices the omission and makes inquiry. What is the attendant to do under the circumstances? She tells the patient that Harry had unexpectedly been called some distance away to a more profitable job and would not return for two or three weeks. Here she told a deliberate lie. Did she commit a sin? Was the life of the woman worth saving at the expense of the truth, or should the attendant have reported the exact facts let the consequences be what they might? If I remember rightly an instance of this kind was brought to the attention of the philosopher Fichte and his advice asked. He declared that the truth must unequivocally be told under all circumstances let the consequences be what they might. I feel sure however, that very few persons could be found who would deny that under such circumstances a lie was justifiable: it would be rather regarded as commendable.

It is well to note that what we call falsehoods are of two kinds and that their animus differs greatly. One class is intended to deceive the persons to whom they are told to their disadvantage or to the advantage of the teller; in the other class there is no element of selfishness. It is really the motive that makes a misstatement reprehensible. But here we are again on dangerous ground. I may try to deceive another for what I believe to be his good yet be mistaken about the *good*. No man has right to

say that because his motives are proper he has the right to transgress the moral law. By such an affirmation he makes the end justify the means which is a very dangerous kind of causistry. It is this doctrine that has led to the forging of wills; to the assassination of Protestant monarchs by Catholic fanatics; to the forcible taking of children from Protestant parents in order that they might be brought up as Catholics; and to many other crimes for the good of the Church and "in majorem gloriam Dei." I suppose very few persons now maintain that it is justifiable to commit a criminal act for any cause, but one needs not be very familiar with history to be aware that less than two centuries ago there were many persons who thought and taught differently. The French writer Eugene Sue, has given some vivid descriptions of the awful results of this vicious doctrine when carried to its ultimate consequences in stifling all the nobler sentiments that are born in the human breast. Although few persons will defend the doctrine that the end justifies the means, as an abstract proposition, in practice it is very much in vogue. We may affirm that it is the supreme law in politics. Some years ago the Ohio legislature was politically very close when a United States Senator was to be elected. One of the candidates was on intimate terms with the federal administration and accordingly in position to distribute a number of offices. After a bitter and prolonged contest the successful candidate won by a very small margin. Subsequent disclosures showed that he owed his election to "berths" which he had provided or promised to members who had been won by those means. Here was bribery of the most unblushing sort: the guilty parties themselves did not deny it. Yet the man who was primarily responsible was lauded as a thorough organizer, some of the church papers even commending him for his energy and patriotism. Albeit, if a voter had accepted a dollar or even a dime for his vote he would have been guilty of an indictable offense; when he accepted an office that was worth many thousands of dollars the act was legitimate and nobody was surprised. Practical politics the world over is carried on largely by just such trades and deals. Generally the balance of power is held by men who have no convictions and whose vote can be had for a title, an office, or a favor of some sort. If this condition of things sometimes makes us

feel that representative government is a failure we shall speedily discover our error if we look into the operation of autocracies. The officials are ten times more venal and corrupt. Where the government is representative there is a constant although slow advance in the moral tone of the office-holding class to correspond with the advance in the intellectual and ethical standard of the electorate. The people have thus the opportunity to "get at" their servants whose conduct they disapprove while in bureaucratic governments they are generally immune against all attacks of this kind. It seems to me that in every instance where we are tempted to deviate from the truth we can see clearly the course we should pursue if we ask ourselves how much self-interest has to do with our decision. If there is a difference in the moral quality of two or more courses open to us the least selfish is probably the nearest right, if there is a difference.

The legal profession embraces a large and influential class of men in every civilized country. That they render important service is proved by the prominent positions they occupy. Nevertheless the popular verdict is summed up in a remark attributed to an Irishman who read on a tombstone the inscription: "Here lies a lawyer and an honest man." "Sure," soliloquized he, "there are two men buried in that grave."

Further than this: many writers who do not belong to the popular class have, in the centuries past, said fiercely uncomplimentary things about them. Dean Swift, among others, poured out his vials of wrath, in *Gulliver's Travels*, in language so bitter that it can not be exceeded. According to him a lawyer is always in the wrong, always bent on perverting justice, incapable of distinguishing between what is good and what is bad,—in short, the very personification of all that is vicious in human nature. On the other hand when one reads the fine things said about their own profession by members of it, he might be led to think that if it were not for the legal profession civilization would still be in its primitive stage. Undoubtedly lawyers are often placed in a dilemma between duty and interest. What is an attorney to do if he undertakes the cause of a client and in the course of the trial finds that he is guilty? Shall he abandon it, or shall he keep his professional pledge to be true to him? Different men act differently under similar circumstances. In such

a situation one would try to secure the acquittal of the criminal, the other would simply put his case in the most favorable light it would bear and let it rest at that. Unfortunately too many lawyers are determined to win at all hazards, and in their efforts to do so lose sight of the point at issue entirely. It is sometimes said that there is no criminal so great that he can not get the biggest lawyer in the country to defend him, if he is able to pay him for his services. Whether this be true or not we do not know; certain it is, however, that a rich criminal never lacks able counsel. The honest lawyer will always have due regard to the dual relation he occupies in the community, when he undertakes the defense of a person charged with crime: as a citizen he is in duty bound to make the interests of any one individual subordinate to the welfare of all. When he loses sight of this relation he places himself in the class of "undesirable citizens." We need to remember that in the administration of justice lawyers are not the only persons to be considered. In Anglo-Saxon countries the ultimate decision in most instances rests with the jury. Every student of English law knows that up to the end of the eighteenth century more than a hundred crimes were punishable with death; yet capital convictions continually decreased. Why? Because juries had become so merciful that they refused to render a verdict of guilty when the punishment seemed out of proportion to the crime. The late W. E. H. Lecky says, in his *Map of Life*: "The moral difficulties of administering such a system were very great, and in many cases, English juries, in dealing with it, adopted a rough and ready code of morals of their own. Though they had sworn to decide every case according to the law as it was stated to them, and according to the rules of evidence that was laid before them, they frequently refused to follow legal technicalities which would lead to substantial injustice, and they still more frequently refused to bring in verdicts according to evidence when by so doing they would consign a prisoner to a savage or excessive or unjust punishment. Some of the worst abuses of English law were mitigated by the perjuries of juries who refused to put them in force." But what of the principle involved? If juries are permitted to render verdicts according to their own notions of right and wrong, what will come of it? Just what has happened

time and again: they have refused to convict a white man for killing a negro, or an Indian, or a Chinaman. In some localities it is impossible to convict a man for selling liquor in open violation of law because a jury can always be found whose liberal ideas are stronger than the law or the most conclusive evidence. The minister of the Gospel who is conscientiously devoted to his calling and is not a mere time-server has probably more, and more serious conflicts of duty to settle than any other member of the community. Shall he denounce the sinner as well as sin, or shall he preach the Gospel and let every hearer make his own application? A friend of mine who passed away a few years ago, after a ministry of nearly half a century, once said to me that he felt his duty done when he had proclaimed the Gospel truth, and that it was the business of the church officers to discipline any that walked disorderly. On the other hand, most persons without and within the pale of the Church regard it the duty of the preacher to be not only himself an exemplar of right living, but also a monitor to others. It sometimes happens that one or two members of a local body, by reason of their ability and influence, dominate the whole organization, yet are a serious detriment to its spirituality. I have known a few instances where the minister was instrumental in getting such persons to withdraw, but the result was the disruption of the society. I have known others where the same action on the part of the minister rallied more enthusiastically to his support the membership after the obnoxious persons were no longer part of it. No general rule of action for such cases can be formulated; each must be judged on its own merits or demerits. The preaching recorded in the Bible is for the most part denunciatory; often it is personal. But we need to remember that neither prophets nor apostles were dependent for their support on a membership. They were independent of their environment as no modern preacher can be. It is true we have amongst us a few minor sects whose preachers do not depend upon the Gospel ministry for support, but who earn their own living after the manner of St. Paul. The fact that these sects are weak in numbers and almost without influence is convincing evidence that such a policy is totally unsuited to modern conditions. The minister of today has so many duties and responsibilities resting upon him that he has little

time to spare for any other business. The work done by our free churches in keeping alive the moral and religious sentiments of the people is so important that it can hardly be overestimated. The school when supplemented by the college is indeed a weighty factor; but its direct influence ends before the serious part of the life of the young begins. Conversely, the agency of the Church is continuous and aims to reach adults no less than youth. Little sympathy as I have with Catholicism, I can not shut my eyes to the beneficent influence it is exerting, largely, it is true, because it is brought into competition with Protestantism. It seems to me if I did not believe a single tenet of any Christian body, I should still be bound to exert what influence I might have in favor of some branch of the Church universal rather than against it, merely as a good citizen. If the ends we aim at are moral; if they look to religion rather than some particular form of it; if we are more concerned about character than about creed, about what men do than about every item of their belief, we can not well be mistaken as to the best means of attaining these ends. There is another dilemma in which the progressive minister often finds himself, in these days of intellectual unrest. If, as a young man, he subscribes to a body of doctrine and his views subsequently undergo a change on some points, does he forfeit his right to membership in that denomination, or at least his prerogative to preach? Predestinarianism has long been regarded as a fundamental tenet of all Presbyterian bodies. Albeit, I have never yet heard it proclaimed from a Presbyterian pulpit. It seems to be entirely ignored. A man may believe an article of faith and yet not seek to impress it upon others. He may regard it as a relic of the past which served its day, but that its day is no more. No honest man will profess to believe what he does not believe; neither will he promise never to change his opinion. How do we meet such difficulties in every day matters? Avoid them we can not if we would. Do we refuse to vote with a party unless we are in accord with all the planks of its platform? Does allegiance to a party imply an endorsement of all its policies? Do we refuse to have any dealings with a man because he is not quite honest, or because he is profane, or because we do not like his profession, or because he has some other fault? There is probably not a man living who is in

full accord with all the laws which he promises to obey when he becomes a citizen. If we tried to regulate our conduct on the principle that if we can not have all we will accept nothing we shall fall into the same error with the ancient ascetics who withdrew from the world for fear of contamination. The Christian can be in the world without being of the world: for this he has a scriptural command. Unfortunately too many men are more perplexed by the alternative of expediency than of right. On the jury before which the English bishops were tried in 1688, was a brewer. When it was deliberating on the verdict he remarked sadly: "If I decide for the king I shall brew no more beer for the people; if I decide for the people I shall brew no more for the king." Under what an endless variety of circumstances have men been in perplexity for the same reason. It is not often, moreover, that right and business are brought so squarely face to face. When they are, it will not take an honest man long to decide which to sacrifice.

The most serious conflict of duties that men have had to face almost from the beginning of history is that growing out of the rival claims of the individual conscience and the state. All the Christian martyrs, and many men who were not Christians, have fallen a victim to it. Aristotle observed long ago that man is a political animal. He takes to forming some sort of government almost as readily as a duck takes to water. Now a government or a state necessarily means the restriction, to a greater or less extent, of individual liberty. Even the most ardent friend of freedom admits that the most absolute kind of government is better than anarchy since it affords at least some sort of protection to life and property. Ancient Rome's most valuable contribution to the world's welfare was her strong government, the outgrowth of regularly developed systems of law. But public opinion as embodied in law is always conservative, always behind the views of advanced or radical thinkers. As conscience is an individual matter its promptings are often in conflict with the authority of the state which is exercised over all citizens uniformly. When the state claimed the right to regulate a man's religion, to decree what he should worship and what not, a conflict with individuals was inevitable. Socrates was a victim to it although he showed conclusively that he had always been a law-

abiding citizen. One of the indictments against him was that he introduced new gods and did not recognize those that were recognized by the state.

The Roman empire, in the course of time, grew to be such a colossal fabric that her citizens began to regard it as in some sort divine and the emperor as an incarnation of its spirit; as a mortal representative of its protecting genius. However base might be his character, his office gave him a certain sanctity; just as the Pope was the vicar of Christ upon earth no matter how much his private character might disgrace the holy office. To the early Christians all homage paid to an earthly potentate was sacrilege, and the refusal often meant death. Albeit, we can not challenge the right of a government to exact obedience on the part of its subjects. All governments do so; the only difference among thinking men on this point concerns what is to be regarded as essential and what non-essential. The most patriotic emperors were among the persecutors, because it seemed to them that the refusal to conform to custom in such matters was a pestilent heresy akin to treason. We still recognize the principle that led the Roman emperors to persecute, but we differ from them in its application. Many of our States prohibit work on the Sabbath day even in-doors where it would disturb no one. In most European countries the laws restrict the free activity of the individual to a much greater extent than in the United States. No modern government imposes legal disabilities upon its citizens for non-conformity in matters of religion, although in most of the Spanish countries the avowed Protestant is discriminated against socially and otherwise. The theory which has been slowly gaining ground for two or three centuries that Church and State ought to be entirely separate is one of the most startling innovations of modern times. This status has existed in our Union from the beginning; has lately been carried into effect in France, and is virtually in vogue in England although it still has an established Church. This condition is however the result of a long process of social evolution and could neither have been foreseen nor foretold by the wisest men living only a few centuries ago. A man's religion is so intimately a part of himself that he will usually sacrifice everything else rather than it, not excepting life itself. That his re-

ligion may be as false as Mohammedanism makes no difference. At the beginning the Jews persecuted the Christians, then came the Pagans and did likewise. In a few centuries, however, the tables were turned and the Christians persecuted both Jews and Pagans. Next came the bitterest persecution of all,—that of Protestants by Catholics, although the conditions were sometimes reversed. Persecution of Protestants by Protestants with more or less acrimony was not infrequent. Hardly anybody found fault with the principle. In our day tolerance has come to be regarded so much a self-evident proposition with intelligent people that it is hard for us to enter into the feeling of men like the Puritans who could brave all the dangers of sea and land in order to escape persecution for their religion, then turn persecutors themselves. This glaring inconsistency strikes us as incredible; it is certainly incomprehensible from the modern point of view. It is probable that we can not enter into the feelings of those who suffered persecution. They seem to have regarded their fate as the natural outgrowth of existing conditions. They suffered for conscience's sake and generally esteemed it a privilege rather than a misfortune. We have unquestionable evidence that this was the case with most of the early Christian martyrs. St. Paul uses no expressions of indignation when speaking of the sufferings of the saints. Much as Bunyan wrote, I am not aware that he has left upon record any complaint about his long imprisonment. The Independents in England suffered many disabilities; but they were none the less loyal Englishmen. Looking at the matter from the political point of view, the same may be said of the English as a whole who settled in this country before the Revolution. Almost up to the time when independence was declared they professed undying loyalty to King George, much as they found fault with his ministers. Verily the individual conscience has had a long and terrible struggle against the shortsightedness and conservatism of the masses. It was a struggle not so much against wickedness as against ignorance. St. Paul was as conscientious when a persecutor as he was when proclaiming the unsearchable riches of the Gospel. Loyola thought he was serving God when he instituted an order that in a few centuries became so

obnoxious to every government and even to the Church it had so faithfully served that it was everywhere suppressed.

Yet conscience, the individual has won in this greatest contest of the ages. The victory was well worth all it cost; but it would seem that it could have been purchased at a less price. I can not see that Hegel's generalization "*Alles was ist, ist vernünftig*" holds good. Men have often been unreasonable, sometimes from perversity, oftener from lack of insight. Nevertheless the world has moved toward "that far-off, divine event;" often slowly, sometimes turning back for a while, then moving on again. We can not but admit, I think, that the world has never been so good as now and that it is growing better all the time. It is a fatal mistake, however, to assume that we have nothing to do but to enter in and enjoy the labors of the many noble men and women who have gone to their reward, leaving to posterity an inheritance that was gathered at such a great price. "*Errare est humanum.*" The only man who makes no mistakes is the man who does nothing. It is better to run the risk of failure, since it implies the alternative of success, than to spend one's days in inactivity and be a cipher in the world. The man who had one talent was so fearful of losing it that he would not take the chance of putting it where it might have brought him a profit. Every man is in duty bound to cherish a tender conscience. But it should not be irritable. When we are face to face with what appears to be a conflict of duties, we should choose that which seems to us the best, not absolutely but under the circumstances, the most unselfish, then resolutely do it. "Be sure you're right; then go ahead," is a maxim that sounds better than it is. We can not always be sure we are right; often we have to choose the course that seems to have in it the fewest elements of wrong. Besides we may attack an evil in such a clumsy fashion that the effect is to aggravate it, and bring harm to ourselves. John Brown thought he could overthrow slavery by forming a nucleus around which the fugitive blacks could rally. We may give him credit for his zeal, his philanthropy, and his disinterestedness, but we can not deny that he was totally ignorant of the forces upon which he relied as well as those against which he contended. His attempt to start an

uprising in Virginia was foolish, to put it mildly. The annals of the past are filled with many similar melancholy failures. No man has a right to waste his strength by kicking against the pricks. There are so many opportunities for effective work that we should not expend our energies on what does not offer at least a reasonable prospect of success. The commander who risks no battles wins no victories.

ARTICLE VIII.

IS THE FUTURE OF THE GENERAL SYNOD SECURE?

BY T. F. DORNBLASER, D.D.

To some it may be of very little concern whether the General Synod continues its separate existence or not. We doubt not there are some in other Lutheran bodies, who advocate a more rigid and exclusive form of Lutheranism, that would not shed many tears if the General Synod should become disintegrated and absorbed by other general bodies. If it is true, as some maintain, that the doctrinal basis and the practical aims of the General Synod are identical with those of the General Council, then it follows, that the General Synod has no good reason to maintain an independent organization. Economy, if nothing else, would urge us to apply for admission into the General Council. The heavy expense of carrying on the machinery of the two organizations could be reduced one hundred per cent. If the purpose and fundamental principles of the two bodies are the same, then it is simply a waste of money and energy for either body to maintain a separate existence. If this is the true state of the case, then the sooner a union be effected at almost any cost, the nearer will it accord with the dictates of wisdom and common sense. Moreover, if the majority of our people were of the same mind, it would not be long until the whale would swallow Jonah, and the General Synod would be a thing of the past.

Again, if the fathers of the General Synod and the founders of her literary and theological institutions, are to be repudiated and branded as Lutheran heretics and ecclesiastical schismatics by their more brilliant successors, then indeed is the perpetuity of the General Synod rendered very precarious.

In his popular work, *Fifty Years in the Lutheran Ministry*, Dr. J. G. Morris exercised a more or less partizan censorship over the Church, in his day, as a leader among the conservatives. He became exceeding popular in the General Council for his severe strictures on the leaders of the General Synod. He singled

out three of his most distinguished contemporaries as the target for his animadversion. He opens the pages of his book to a number of their strenuous opponents without stint, but not a single sentence is admitted from either of the accused in self-defense. Dr. Morris was a man of strong personality, of varied talents, and in many respects a useful man in the Church. He exerted a wide influence, particularly among the conservatives. He was fearless and unmerciful in his criticisms of men and measures. One of his parishioners in Baltimore, Dr. Benjamin Kurtz, for thirty years the able editor of the *Lutheran Observer*, became in the latter part of his life a shining mark for the sharpened arrows of the "Patapsco" correspondent of the *Lutheran Observer*. He recognized in Dr. Kurtz a man of marked ability as a writer, orator, and debater, but he abominated his unionism and revivalism. He protested against the establishment of the Missionary Institute at Selinsgrove, to the founding of which Dr. Kurtz devoted his best energies.

In the year 1867, when some of us were students at the Institute, Drs. Ziegler and Born urged us to invite Dr. Morris to deliver the annual address before the Literary Societies of the Institute. This was urged for the reason that he had been bitterly prejudiced against the school, and if thus invited and royally treated he might be induced to change his attitude; and it was further intimated that he, being blessed with abundant means, would very likely come without any expense to the students. We were all happy, and at once engaged the versatile doctor to give us his famous lecture on Shakespeare. When we came to settle with him, it was suggested by the Society, that a committee, of which unfortunately the writer happened to be chairman, should be prepared to hand him a bank note of so large amount—say fifty to a hundred dollars—that he would at once hand it back with the polite remark: "Never mind, gentlemen, I make no charge." But to our utter amazement and discomfiture, he seized the bill and thrust it down into his trouser's pocket, with the curt remark: "Thank you boys, I have enjoyed my visit very much." The effect was charming (upon him) and we felt amply repaid when it became apparent that his attitude toward the institution had undergone a sudden change for the better. In his book he mentions the fact, that Dr. Kurtz, while

a resident of Baltimore, frequently went to hear ministers of other denominations, which was anything but complimentary to his pastor. And it is doubtful whether he ever fully forgave the tall and rugged editor for this breach of Lutheran loyalty. A somewhat amusing incident occurred on the floor of the General Synod, some twenty-five or thirty years ago, when Dr. M. was making an eloquent plea for Home Missions, urging the brethren to bring their full apportionment. As he sat down, a lank, sharp-nosed brother from the west arose, and, in his accustomed Irish drollery, remarked: "Well, really, the doctor made a powerful speech, but I never heard him say once how much he was willing to give." The next to receive the compliments and criticisms of this spicy editor, is Dr. S. S. Schmucker, whom he regarded as the most scholarly and industrious man in the Lutheran Church of America. He had rendered invaluable services, in connection with his father, Rev. J. G. Schmucker, in completing the organization of the General Synod. The Constitution, Formula of Government and Discipline, accepted without material change, were chiefly prepared by his hand, and will continue to remain as a lasting monument to his memory. He wrote the first work on Lutheran Theology published in this country, known as *Schmucker's Popular Theology*. This work was extensively read, and was highly commended by Dr. Morris and many other Lutheran preachers of that day.

He is looked upon, more than any other man, as the founder of Pennsylvania College, and the Theological Seminary at Gettysburg, of which he was the leading professor for thirty years. He prepared the doctrinal basis for the Seminary, in which the Augsburg Confession was officially recognized, and to which formula he was the first to subscribe. His visit to the Fatherland, his fraternal relations with sister denominations, and his prominent part in organizing the World's Evangelical Alliance, made him, by all odds, the most widely and favorably known Lutheran theologian in America, if not in the world. This popular recognition opened the way for him into some of the wealthiest churches of that day, which opportunity he successfully improved by collecting a good many thousand dollars for our struggling institutions at Gettysburg.

But suddenly the fulsome eulogy changes into carping criti-

cism and censure. His Lutheranism, as well as that of Drs. Kurtz and Sprecher, is put under the ban. They are tried as the ring-leaders of a movement to effect the revision of a few articles in the venerable Confession of Augsburg. Their secret and hidden-handed methods are exposed. Their conspicuous failure is elaborately exploited by the author, and pointed to with evident intention to incite the jest and ridicule of the younger clergy who knew comparatively little of the peculiar environments under which those pioneers labored. It is not the purpose of this article to defend, or in any sense to advocate the revision or modification of our historic and time-honored Confession. But it is due to the memory of those earnest consecrated leaders in our Church, that a fair and impartial history be transmitted to the generations following, concerning the facts and conflicts of those stormy times.

It is due to ourselves as lovers and defenders of our inherited and adopted faith, that we jealously guard the honor and integrity of the sainted fathers who laid the foundations on which we are now building, and who labored so unselfishly and untiringly to drive the stakes and extend the borders of our Lutheran Zion in the Western World. That they were mistaken in their attempt at a modified Lutheranism, we all admit; but that they were sincere, none have reason to doubt. That they were sound in the fundamentals of our holy religion no one will question. Judged by the standards of extreme confessionalism regarding a few of the distinctive doctrines, they were found wanting. They could not accept the Romish interpretation of baptism, the Real-Presence, and absolution, as then commonly understood, and very generally attributed to the Lutheran Church and her Confessions. That these men were not alone in this movement is evident from the fact that whole synods adopted the revised platform unanimously, and we doubt not, many others were of the same mind who lacked the courage of their convictions. It required the ability, force, and argumentative skill of such a man as Dr. J. A. Brown, to stem the tide. He was quick in detecting, and eloquent in portraying the serious calamity that would ensue from such a severance of the General Synod from her historic moorings in the safe harbor of the "Augustana." Suddenly and unexpectedly a reaction set in, and to

our complete surprise, these same champions of revision, are appointed on a committee with such conservatives as Doctors Brown and Harkey, to present a more definite doctrinal platform upon which to build our ecclesiastical structure. The basis proposed by this competent committee at Harrisburg was unanimously adopted by the General Synod, in connection with a series of explanatory resolutions and remains the clearly defined and satisfactory doctrinal "platform" to this day.

The harmonious action of this able committee disproves any imputation cast upon the three eminent advocates of revision, who constituted a working majority of the committee. They counseled against revolution and disintegration, and by entreaty and compromise, sought the peace and prosperity of Zion. The able article in *THE LUTHERAN QUARTERLY* of 1895, from the pen of Prof. J. W. Richard, clearly demonstrates the fact, that the Formula of subscription then presented was to have a liberal construction as to the non-essential features of the Confession,—else, these broad-minded men on the committee would never have consented to its adoption. Those voluminous writers who are everlastingly harping about every article of the Confession as being fundamental, and that every statement must be accepted without mental reservation "in its own native, true, original, and only sense," simply expose their own inconsistency. Prior to his withdrawal from the General Synod, Dr. C. P. Krauth, Jr., the beau-ideal of the rigid confessionalists, championed the liberal Formula of "substantially correct," and even went so far as to say, that, "The XI Article on Confession, is not fundamental, and never was so regarded in the Lutheran Church." How an intelligent and scholarly man like Dr. Krauth could swing from one extreme to the other in so short a time, is a mystery beyond our comprehension. As soon as he was chosen Professor of Dogmatics in the Philadelphia Seminary, he became the strenuous advocate of a confessional bondage hitherto unknown to Protestantism, and scarcely equalled by the infallible decrees of Popedom. His 105 theses presented to the General Council, in support of the "Galesburg Rule," the full consideration of which will require several hundred years, during which time, in the merciful Providence of God, all the leading disputants will have passed to the Church Triumphant,"

where the weary are at rest," is unquestionably the most cunningly devised chain of credal slavery ever excogitated by the brain of man. Luther's Theses liberated the conscience of the Christian World, and enthroned the right of individual judgment, while those of Dr. Krauth, enslave the conscience, paralyze intellectual freedom, and nullify the blessed "Communion of Saints." In THE LUTHERAN QUARTERLY, Doctors Brown and Valentine have repeatedly and thoroughly refuted and exposed "the narrow, exclusive, unfraternal, un-Lutheran, and un-Scriptural position assumed by Dr. Krauth, and supported by the Fundamental Principles of the General Council." It is refreshing to hear the echo of Luther's hammer occasionally. "The Place and Mission of the General Synod" is the subject of an article in the QUARTERLY of 1902, by Rev. Adam Stump, in which he says: "She enjoys the distinction of being among Lutherans most fraternal toward other denominations. On this account we are ostracized by many of our household of faith. True Lutheranism is above all names. Every soul justified by faith is a true Lutheran. Our fold has no monopoly of this grace. We make no compromise of the truth by associating with those who are of like hope with us. I am ready for myself to subscribe to the Lutheran Symbols in their own true, native, original and only sense, but I absolutely refuse to allow another man to tell me what that sense is. I am of age and feel competent to decide that question myself. If we are to have a Pope, let him just as soon be the man at Rome, as a theological specialist, or an ecclesiastical committee. An infallible symbol is as impossible as an infallible Church." These assertions might need some modification, but they certainly have the Lutheran ring.

In the Presbyterian Church the effort at revision succeeded because the Westminster Confession needed modification, while the Confession of Luther and Melancthon, rightly interpreted, rests squarely and solidly upon the Word of God in all that is fundamental and essential to salvation, and therefore need not be mutilated or revised or buttressed by any additional symbols.

In the interests of truth and justice, we venture rather timidly to ask the question, Whether there was any excuse or palliating circumstance to justify any serious attempt at revision?

First, in the spirit of charity, let us say, that in the infancy

of our Church in this country, many of the fathers were obliged to seek their classical and theological training in the institutions of other denominations. It is rather remarkable, that they withstood as well as they did the anti-Lutheran prejudices of that day and age, and resisted so magnanimously the flattering calls to the pulpits of the more opulent churches. In the second place, we must admit that the literature of that day was largely prejudicial to the doctrines and traditions of the Lutheran Church. There was no literature in the English language at hand, with which to counteract this increasing prejudice, based largely, it is true, upon misrepresentation and falsehood.

The first religious encyclopedia placed in our hands as students, defined "Consubstantiation," as "a tenet of the Lutheran Church respecting the bodily presence of Christ in the Lord's Supper. The Lutherans, of all Protestants, are said to differ least from the Romish Church." We need not wonder at such misrepresentations, when such a recognized theologian as Prof. Wm. G. T. Shedd, in his *History of Christian Doctrine* written less than fifty years ago, says, in Volume II, page 451: "In Article XIII, the Augsburg Confession is careful to condemn the Popish theory that the sacraments are efficacious *ex opere operato*, that is, by their intrinsic efficacy without regard to faith in the recipient, or to the operation of the Holy Spirit; but, when in Article X, it treats of the Lord's Supper, it teaches that the body and blood of Christ are truly present, and are distributed to those who partake of the Supper."

"This doctrine of Consubstantiation, according to which there are two factors, namely, the material bread and wine, and the immaterial or spiritual body of Christ, united or substantiated in the consecrated sacramental symbols, does not differ in kind from the Papist doctrine of Transubstantiation. This theory, like the Popish, promotes a superstitious feeling with reference to the euchaist, and does much towards nullifying the meaning and effect of Article XIII, in which a magical effect is denied to the sacraments."

Another celebrated American author, acknowledged as a master of philosophical and literary composition, George Bancroft, speaking of the early settlement of this country, says: "Lu-

theranism is just as Romanizing as the Church of England was under Cranmer and Elizabeth, when Puritanism arose. Luther's was a Catholic religion. It fostered emperialism, established kingdoms, and suppressed the principles of democracy, while the Reformed religion of Calvin and Zwingli, created republics and promoted civic righteousness, liberty and equality."

It was not Luther, but his dogmatic, semi-Romish followers, who made it possible for such an erroneous impression to find lodgment in the mind of the historian. Luther absolutely cut loose from Rome, and burnt the bridges behind him. He called the Romish mass the work of men and of artful knaves, "the dragon-tail which produced a multiplicity of abominations. We shall keep ourselves entirely aloof from the consecration of tapers, palms, cakes, spices, &c., for they are mere mockery, deception, and delusive performances. Holiness does not consist of surplices, bald-heads, long-gowns, and other paraphernalia devised by the priests. The worship of saints is idolatry. It is not I, who confess and absolve, it is Christ." The great doctrine of the universal priesthood, of which Luther was the first and foremost champion, laid the foundation for all subsequent civil and religious liberty; and if the eminent historian had studied the doctrines instead of the dogmaticians he would have come to a different conclusion. However, if the advocates of a more rigid confessionalism will note the verdict of history and the signs of the times, they will find that they are engaged in a losing battle. By insisting that every word and statement in a confession presented four hundred years ago, must be accepted in their "native, true, original and only sense," they render their position vulnerable and untenable. It cannot be denied that the Confession of Augsburg, when first presented, was intended to effect and was employed to effect reconciliation between the Papal representatives and the Protestant leaders. The Catholic commission of seven, four of whom were the most pronounced and bigoted adherents of the Papacy, viz: Duke George, Dr. Eck, Wimpina, and Cochleus, readily accepted fifteen out of the twenty-one doctrinal articles, as in accord with the teachings of the Catholic Church. Dr. Eck was so pleased with the ironic temper of the Protestant confessors, that he remarked, "In foundation and substance we are not divided." In Art.

IV, the word "sola" was omitted from the phrase "justified by faith *alone*," and for the sake of peace, *it was* kept out. The civil rulers in attendance upon the council dreaded the horrors of a religious war, and were therefore willing to preserve the peace at almost any price. The learned Dr. Gottlieb Planck, in his *History of Protestant Doctrine*, declares, that "This is indeed very certain, that the Catholics allowed the article on the 'Real-Presence' to stand unchanged, because it did not attack their doctrine of Transubstantiation; and it is equally certain, that Melanchthon framed the article with that end in view, that there might be no dispute." It follows, therefore, that if this native, true, original and only sense, is to be forced upon every statement of the Confession, then the charge made by the Reformed theologians is substantially corroborated.

The extreme confessionalists have lost the battle in the land of Luther. The United Evangelical Church of Germany and in North America, is a standing protest against the unfraternal and exclusive attitude of the Missourians. A creed is not intended to be a shell to creep into, and hold close communion, but a standard to be unfurled to the breeze, around which believers are expected to rally for conquest or victory. When men accept the infallible and unchangeable character of the Confessions, they surrender their sword to the enemies of Protestantism. It is well known that the signers of the Confession were not agreed absolutely among themselves upon all points of doctrine, and not even on the very points that have been the subjects of bitter controversy ever since. Their subscription was, with the understanding that liberty of interpretation would be granted. This liberty was exercised by Melanchthon, even to the extent of altering the Confession. This altered Confession was generally accepted, even during the life-time of Luther. A Lutheranism that is too narrow to embrace a Luther and a Melanchthon in the same communion is unworthy of the name of the great Reformer. In the second place, we answer the above question in the affirmative, because, the broad evangelical Scriptural Lutheranism developed in the General Synod, commends itself to the untrammelled faith, piety, and common sense of every liberty-loving soul. Since no other general body in this country stands on this generic Lutheran basis, it is not only necessary, but

practically certain that the future of this body is well-assured in this free Republic of ours. None of her clergy has ever refused admission into his church, to the casket of a soldier, because his comrades had thrown over it an American flag. Such things, we are told, have been done by ministers who swear allegiance to the Formula of Concord. We do not hesitate to denounce such intolerance as a slander upon the name of Luther, and a base insult to the sacred ensign of universal liberty.

The purpose of the Church is not the erection of temples, and the formulation of creeds. These are means to the end. The end is the salvation of the soul and the building of character. The aim should be to make honest, intelligent, sober, patriotic citizens of the state, and living members of the body of Christ. The state has a right to expect this in return for the protection it affords, and the exemption from taxation of church property. Temperance and sobriety are fundamental to Christian character, and the American saloon is the greatest enemy of religion and good government, and yet, so far as we have been able to ascertain, the General Synod is the only Lutheran body in this country that has made any official deliverance upon the subject of temperance, or has co-operated, in any way, with other organizations, to overthrow the iniquitous liquor traffic. But it is currently reported, that some men in official position in other Lutheran bodies, have dishonored the Church by lending aid and comfort to the enemy. Our ambition as a Church should be to send out from our churches and colleges men of high character and broad fraternal sympathies. Men, who are able to fill, not only the most important positions in the Church, but also, if need be, the highest offices in the state. The essential qualities of a public servant are moral integrity, patriotism, sobriety, intelligence, and the spirit of universal brotherhood, without which no man can be a fit and impartial representative of all the people. A religious bigot who can see nothing good or worthy of respect outside of his own little sect or denomination is not fit for the office of chief magistrate in this free Republic. The American people are not looking for that sort of a man upon whom to bestow their highest honors. Washington, a high-church Episcopalian, set a noble example for all his successors, by inviting himself to a Presbyterian communion.

A few years ago the German Synod of Iowa, met in general convention on the grounds of the Rock River Assembly, at Dixon, Illinois. Nearly two hundred ministers and laymen continued in session in the Chatauqua Hall for one week. A splendid looking set of men they were; well dressed, intelligent, earnest, scholarly, and strenuous in argument upon the four crucial points. A number of delegates were royally entertained in Dixon homes. Many of the visiting pastors were quite fluent in English, and to be courteous, we invited them to fill the different pulpits of the city on the Lord's Day; but the universal answer was, "I would love to do it, but by so doing I would incur the displeasure of my Synod." A theological professor, an old acquaintance of the family, who had just recently accepted a chair in the Seminary at Dubuque, Iowa, replied to our solicitation: "It would afford me the greatest pleasure to preach the Gospel to your people who so kindly entertained us, but if I did so, I might as well pack my trunk and go back to my Synod from which I came." In our dilemma we turned to the fraternal delegate from the General Council, an eloquent and genial Doctor of Divinity, from New York City, who very graciously bowed and said: "How gladly I would comply with your most reasonable request, but, if I did so, I would lose all my influence with these beloved brethren." The Iowa pastor in Dixon urged us, as a last hope, to interview the venerable presiding officer, who very curtly and decidedly answered: "I must have all my men here at our own services." That settled it. The door was slammed in our face. We have good reasons to believe the answers given were honest and sincere: "I would love to do it, but I dare not." Such ecclesiastical tyranny, we doubt not, will drive many independent self-respecting men from their ranks. Such devotion to confessionalism is not only un-Lutheran, but destructive as well. Had these twelve apostles of the "reine lehre," filled the same number of pulpits in the community, and given the people an opportunity to quench their thirst from the pure original fountain of God's unadulterated truth, how salutary and lasting might have been their influence for good, but, as it was, the only aftermath the people could gather from their week's sojourn was the odor of tobacco in the atmosphere. This rigid confessionalism of Iowa, Missouri, and the General Council, leads to

just such a travesty upon Lutheran unity and Christian fraternity. "They must not only use the same words, but must use and understand those words in one and the same sense." "This form of subscription," says Doctor Brown, "is a burden to tender consciences, and a snare to unsuspecting Christians. Our whole nature revolts and protests against such a yoke of bondage, under the name of Evangelical Lutheran. Wherever this extreme symbolism has been tried, it has proved destructive of the harmony and prosperity of the Church. The first attempt of something like it, was on the completion and publication of the entire Book of Concord in 1580." Then he quotes the testimony of the learned and candid Mosheim, a devoted Lutheran: "The Book of Concord, which was to have restored harmony among Lutherans, and which actually did so in many places, furnished also new ground for discord. Even among Lutherans themselves, some of the most distinguished churches could not be persuaded, either by entreaty or argument, to receive the Formula and add it to their guides of doctrinal instruction. In Saxony itself, not a few detested in their hearts that Formula which they had subscribed with their hands; holding fast the doctrines which they received from Melancthon and his friends. Thus its first introduction was at the sacrifice of harmony, Christian liberty and integrity. At the time of its publication, there were only two churches in Germany that had positively declared themselves for Calvinistic doctrine; but within twenty-five years fully one-fourth of all the Protestant churches in the empire had withdrawn from the Lutheran fold."

In his inaugural discourse as Professor in the Theological Seminary, Dr. Valentine gives this strong testimony in favor of the General Synod: "I believe that the General Synod, in its doctrinal basis and practical Christianity, stands for the best type of the Lutheran Church ever seen, the type to which the great future of our Church in this New World belongs. The times are past when the exclusivism which sees nothing outside of its own limits but sects and heretics whom it is sin to admit to communion in the body and blood of our Saviour, can command the Christian heart and the Christian conscience of the land."

The lamented Dr. E. J. Wolf, in his inaugural said: "What

a burlesque upon the past of our Church is the position which demands, as the first requisite for fraternal recognition and organic unity, perfect agreement in doctrine. Such agreement was never known in all the glorious ages of our history. In spite of the frequent and persistent efforts towards such an ideal, the life and liberty begotten of a living faith, were always too strong to admit of its realization."

"Nothing can be pointed to in Muhlenberg's career that savors of sectarian narrowness or Lutheran exclusiveness."

Dr. S. A. Ort, writing of *Church Unity*, in THE LUTHERAN QUARTERLY, says: "The true unity of the Church is not secured by the adoption of any creed. At the Church's beginning she had no creed. Three centuries elapsed before one was formulated. Distinction must always be made between form and content. The creed for all Christendom has not yet been written. The true unity of the Church must come first, and that will furnish ground and source for the common symbol. This true unity of the Church is realized in love. Love is the bond of the moral universe. The unity of love is eternal. It is this unity that makes the Church 'fair as the moon, clear as the sun, and terrible as an army with banners.'" In speaking, in another article, of *The Lutheranism now needed*, Dr. Ort says: "Lutheranism is a revival of Apostolic Christianity. It is the testimony of experience confirming the facts of the Gospel. Lutheranism is not a deduction of human logic, but a knowledge of divine truth in Christ, furnished by an experience of the soul given through the trust of the heart in Jesus Christ. Lutheranism stands for two principles: One is the divine love as revealed in Jesus Christ; the other is justifying faith."

Here we have the core of the Gospel, the ground principles of redemption. The Church that concentrates its emphasis upon these great vital doctrines is the Church that is going to live and prosper. Young men fresh from the Seminary, sometimes manifest an eagerness to air their dogmatics upon the mysterious doctrine of the "Real-Presence" at synodical gatherings, very often to the confusion instead of edification of the people. Luther, as is well known, was cautious in employing philosophy to support his doctrine of the Lord's Supper. He preferred to rest it solely on the Divine Word. In the use of 250 pages of his

Conservative Reformation, Dr. Krauth ventures into the most misty mazes of metaphysics to find support for his argument and to confound his opponents "It is more than doubtful," says Dr. Brown, "whether his success has justified his temerity, and whether it would not have been better for him to follow the advice and example of the great Reformer. The philosophy presented in this volume will not greatly aid, either the Lutheran doctrine or the cause of truth in general. Indeed, it will be well if it is not used to foster doubt and to encourage skepticism in philosophy and religion."

The scholastic presentation of doctrines that have rent asunder the body of Christ, commonly called distinctive, may be justified in compendiums of theology and strictly denominational literature, for the special benefit of those who enjoy "vain philosophy and doubtful disputations," but the themes that are edifying and profitable to the hungry souls that occupy the pews in our churches are those that nestle about the cross, and lift up the Christ as the sinner's Friend and Saviour.

Going the rounds among the different denominations, you will hear a preacher now and then magnify his peculiar tenet, the Methodist emphasizes "Sinless Perfection," the Presbyterian the "Limited Atonement," the Baptist "Immersion," the Dunkard "Feet Washing," the Adventist "The Seventh Day," and the pugnacious Lutheran enlarges upon the unexplainable and incomprehensible mystery of the "Real-Presence." These pulpit hobbyists, and their number is happily growing less, may enjoy denominational prestige, but they are wasting their energies upon the desert air and are doing little or nothing to unify and feed the Lord's sheep. The Lutheranism, therefore, that will live and ought to live, is that which lays the emphasis upon the fundamentals, as above suggested, and which are so ably set forth in Sprecher's *Groundwork of a System of Evangelical Lutheran Theology*. The late correspondence from the sick-bed of this great man, so widely published with a view, seemingly, to justify a more rigid confessionalism on the part of his successors, cannot be construed into a sort of death-bed repentance on the part of the grand old saint. To an inquiry made by the writer when the Doctor was too weak to guide the pen himself, he instructed his daughter to say, that "He still adhered to the views

set forth in his *Groundwork*." This volume says nothing about a recension of the Augsburg Confession or a modified Lutheranism, and this is all that he would recall or recind, as unnecessary and undesirable, holding with Spener, "That the Confessions are capable of an evangelical interpretation." To this end he labored all his life, to emphasize the evangelical doctrines of Christianity as re-discovered through the material and formal principles of the Lutheran Reformation; which are none other than justification by faith alone, and the Divine authority of the Holy Scriptures. He stood for the defense of the General Synod and the genuine experimental Lutheranism of Luther and Melanchthon, which the pious fathers hoped and prayed might be developed in her schools and churches. "She is right," he says, "in receiving only the Augsburg Confession as in any way binding on us as Lutherans."

Upon this Catholic basis we believe the future of the General Synod is perfectly secure, notwithstanding that her Lutheranism has been impugned by the decent deliverances of the General Council. The discussion at Buffalo, participated in by some of the extreme confessionalists, and by our own representative, seemed to convey the impression to an outsider, that the General Synod is looked upon as a sort of caudal appendage to the General Council, and is expected to wag to the right or left, according to the nod of our school-master. Dr. Joseph Parker of London, said: "It is no disgrace to be the tail of a kite, provided it is beautiful and a good flyer," but while we recognize the many brilliant and leading stars in that venerable body, yet we believe the majority of our people prefer to occupy some other position in the ecclesiastical body. The question is, Shall we lead one of the great columns against the common enemy, or be relegated to the rear to guard the stuff, of which Dr. C. A. Stork says, we have already accumulated too much. The alert and aggressive forces of the General Synod are just as necessary to the great army of Lutheranism as was Sheridan's cavalry to the Army of the Potomac. Like the cavalry arm of the service, she has always led the van in the Home Mission field, in the advocacy of temperance reform, civic righteousness, and aggressive worldwide evangelism. The honor-roll of such moral and spiritual heroes as Muhlenberg, Schmucker, Kurtz, Sprecher, Brown,

Valentine, Keller, Conrad, Hay, Baum, Wolf, Stork, Baugher, Albert, and a host of other like-minded and kindred spirits, is a sufficient guarantee that the Church and the doctrines for which they lived and labored and sacrificed, will endure as long as this poor world is willing to listen to the message of salvation through our crucified and risen Lord.

ARTICLE IX.

REVIEW OF RECENT LITERATURE.

GENERAL COUNCIL PUBLICATION HOUSE, PHILADELPHIA.

An Explanation of Luther's Small Catechism. A Handbook for the Catechetical Class, by Joseph Stump, author of *Bible Teachings*, *The Life of Philip Melancthon*, etc. Philadelphia: General Council Publication House. 1522 Arch Street. 1907. Pp. 155.

With an ever deepening conviction of the primary importance of the proper and adequate religious instruction of youth, the reviewer has examined this little book with considerable care and a keen interest. It furnishes another manual for the use of the pastor in catechization. The question may arise, Is there need for such a book? Without intending any disparagement of the many excellent helps of this kind now in use, we may say the ideal catechism has not yet been prepared. We do not know when it will leave the press. The author of the one before us would hardly have the temerity to say, "This is it." Nor shall we claim so much for it. Still we would be untrue to the impression which its examination has made upon our mind if we did not accord it warm commendation. The author is a student of the literature pertaining to this subject, and hence he has knowledge. Better yet, perhaps, he is a pastor, a diligent, enthusiastic catechist, we will venture, and so has experience. Thus has he been prepared to prepare this book. It is a worthy contribution upon an important matter. The author of the better, the *best* catechism, will do well to consult it. What do we like about it? Oh, a number of things, these among others:

Not in a fulsome way, but in a way that is effective it exalts the work of the master in this line of work. Three times over, at the beginning in its entirety, in sections in each chapter, and in the headings of the explanation, and that in bold-faced type, Luther's Small Catechism is printed. And yet it does not seem too much. This is his text, and he sticks to it. And yet he also leaves it. When he deems it necessary he adds fuller explanation, introduces additional matter, and so brings it up to date. The form of presentation is the thetical, questions for the review being appended at the close of chapter. Here also are found the chief Scripture proof passages, together with pertinent Bible illustrations and readings. The doctrine is Biblical.

Well-nigh every statement made is supported by the proof passage. It is also soundly Lutheran. To an unusual degree the author has put aside technical theological terms, and has written in a clear, simple, and yet dignified style, as befits the high subjects presented. It may also be added that the publishers have done their part well. Yes, we like the book, and advise you to get a copy. It will repay your study.

L. KUHLMAN.

The Growth of Christianity. London Lectures, by Percy Gardner, Litt.D., LL.D., London. Adam and Charles Black, 1907.

This title may mislead. The book does not follow the progress of Christianity as an organized religious agency making conquest of the nations of the world. There is no marshalling of numerical statistics. The view-point is different and we get it when we read that the purpose is to trace the relations of Christianity to early culture. The author affirms a strong belief in Scriptural, as distinct from materialized, Christianity, and also accepts the evolutionary view of the history of the Christian society. Christianity is, indeed, the supreme religious phenomenon, but it does not stand alone. The religious truths, beliefs, principles, practices and organism, embodied in the New Testament are a composite, and we are to determine their origin. Whence do they come? What changes have they undergone in their "baptism" into the Christian system, and what the relative value of these appropriated elements? Interesting questions, these, and vastly important. It is apparent, also, that the task here outlined furnishes plenty of opportunity for betrayal into the veriest vagaries. And whither Dr. Gardner will conduct us, and what conclusions arrive at, may be fairly inferred from the presuppositions already indicated.

What, then is Christianity? It is, indeed, many things, but upon final analysis what essential, constitutive and original truth, or perhaps truths, remains? There is in fact just one, and its most unmistakeable expression is in the Lord's Prayer. Here is "the essential spirit of Christianity," the "key alike to the earthly life of the Founder and to the splendid career of the society which He founded" And "the whole stress of the prayer, its spiritual passion, is concentrated on a single aspiration. Thrice in so short a formula we meet the same thought, in a three-fold expression, Hallowed be Thy name, Thy kingdom come, Thy will be done. So possessed is Jesus by a passionate love and adoration of the divine will, that its doing in the world is set forth as the first, the second, the third of all objects of prayer; all *other* petitions and aspirations live only in its shadow and seem to be things comparatively indifferent." This one

aspiration is dominant in the life of Jesus and His apostles. Like a mighty spiritual magnet it comes into contact with the results of the intellectual and religious developments of Judea, Hellas, Asia, and Rome, attracting to itself, and reshaping for its own use, such elements from each of these as were compatible with its own spirit. While other elements were rejected. The author does not hesitate to tell us that in his judgment some of the things appropriated had better been left out, while some others, for example, the noblest elements of the finest spirit of Greece, should have been incorporated. Then follow four lectures on "The Catholic Church," "The Medieval Theocracy," "The Revival of Christianity," and "Christianity and Development."

So much must suffice to give at least a partial view of the content of this book. Much may be said in commendation. There is a large acquaintance with the subject. The thought is clear, and the style delightful. One is conscious of the life and pull of a strong mind and an earnest spirit. The principal upon which it proceeds may also be admitted. Christianity is a development. The acceptance of all the results obtained in the application of this method, that is another matter. From many of them we must record our dissent. They are too radical and are destructive of the view that the Bible is the inspired Word of God.

LUTHER KUHLMAN.

EATON & MAINS, 150 FIFTH AVE., NEW YORK CITY.

The Life That Now Is. By Harmon Howard Rice. Pp. 178.
Price \$1.00 net.

St. Paul's words, quoted on the title page, serve as a concise preface to explain the author's purpose; that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." This he illustrates in a series of brief, interesting chapters grouped under the headings, The Search for Truth, Man's Need, His Growth, His Helpers, His Opportunities, His Dangers, His Problems, His Peace.

One need not read far to learn the author's old-fashioned faith in the Divine superintendence of life. It is a safe book, therefore. And it is practical, investigating the principles of the teachings of Jesus Christ as the truest explanation of this world's successes: "Not all successful men are avowed followers of Christ, but all have employed in their undertakings at least a part of the principles of His teaching." Upon such a foundation we expect the erection of a sound building, and we are not disappointed. We find no extravagant statements, but

sensible truths, plainly told and aptly illustrated. A good book for young business men to read, and timely for all at the beginning of a New Year.

HENRY ANSTADT.

Drew Sermons on the Golden Texts for 1908. Edited by Ezra Squier Tipple, D.D., Professor of Practical Theology, Drew Theological Seminary. Pp. 312. Price \$1.25 net.

This volume of short sermons on the Golden Texts of the International Lessons has been prepared by some of the professors of the Seminary and two score and more of its graduates, in the hope that through this avenue of approach to the lessons of the coming year there may be inspiration and help to the thousands of pastors, superintendents, teachers and others who are giving generously to the Sunday-school much time and thought.

As the Golden Text of each lesson has been carefully selected by the International Sunday-school Lesson Committee to express the very kernel of the whole lesson's teaching, it naturally furnishes a good basis for an exegesis of the lesson. No general comment upon the interest or merit of these sermons can be made, on account of the large number of writers each with his individual style of thought and expression. This variety of material affords a spiciness to the contents that will help to keep out of a rut any Sunday-school workers who turn regularly to this book for help in their preparation of the lessons. On the other hand, for the average user of the book there is the objection of difficulty in the way of fullest helpfulness because of the necessity of new acquaintance each week with a different writer. In wise accord with the popular use for which the book is designed, there is a evident effort to avoid profound theological discussion, but rather to make each sermon simply and practically suggestive. The very first text, "The word was made flesh, and dwelt among us," offers itself almost urgently to a study of the mystery of "God manifest in the flesh;" but the writer wisely avoids the temptation: "Into the manner in which this took place and into the nature of Christ in the conjunction of the divine and human we may not enter."

The sermons are sound in teaching, evangelical in spirit, and well adapted to the popular, practical use for which they are designed.

HENRY ANSTADT.

THE MACMILLAN COMPANY, NEW YORK.

The Way to Happiness. By Thomas R. Slicer.

There are two sprites that sit on the machinery of life, Rust, and Friction. Rust says, "If you stop, I will eat you up;" Friction says, "If you keep going, I will wear you out." There is a place between the rust of inertia and the friction of activity for a self-lubricating life, a life that has learned its lesson of service so well as to have eliminated the grind and the creak, and to have found the ease and pleasure of self-developing and altruistic action.

The paths of the philosopher, the mystic, and the religionist are neatly reviewed by the author, and at length he brings the reader into the way which leads to blessedness and peace.

It is joy amid service, and not to-morrow's joy, that is to suffice and sustain. We do beautiful things by being beautiful within; our trade mark is stamped unerringly on everything we do. It is the spontaneous outflow of serviceable energy, and not the desire for wages or fame, that makes for true happiness.

The little book is deserving of many readers in this strenuous and distracted age.

M. COOVER.

PRINCETON UNIVERSITY PRESS, PRINCETON, N. J.

The Position of Greek in the Theological Education of Today.

By Samuel Dickey, M.A.

This pamphlet is the inaugural address of Professor Dickey on the occasion of his inauguration into the chair of New Testament Literature and Exegesis in McCormick Theological Seminar, Chicago, on May the 1st, together with *A Charge to the New Professor* by Rev. Samuel J. Nicolls, D.D., LL.D.

Prof. Dickey presents a historical sketch of linguistic studies, especially Greek, as pursued in American Colleges, Universities and Theological Seminaries

The decline of Greek as a condition of entrance to colleges, and the conferring of the degree of A.B. without the study of Greek, entail deleterious effects on candidates for the ministry. A large number of students are unprepared for a comprehensive study of the N. T. because of inadequate preparation in Greek.

Prof. Dickey gives many statistics, and appends to his address a table of replies relative to the study of Greek from about one hundred instructors in the more important American Colleges and Universities.

M. COOVER.

JENNINGS & GRAHAM, CINCINNATI.

Erasmus: The Scholar. By John Alfred Faulkner, Professor of Historical Theology in Drew Theological Seminary. (Cincinnati: Jennings & Graham. 1907. Pp. 249. Price \$1.00 net.)

Professor Faulkner's work on *Erasmus* constitutes one of the volumes belonging to a series in process of publication, called "*Men of the Kingdom.*" According to the publishers' claim the series "consists of short biographical, anecdotal, luminous character sketches of some of the greatest leaders, thinkers, and saints of the Church in all ages; of the spacious times in which they lived; what they felt and thought; what they did; what their place is in history; and the message they have for the men of today."

To adhere to such a program means to work in the interests of pragmatic, rather than genetic, history. Work of this kind is apt to be of inferior value, as is generally the case when history is made to order. The author has, however, departed from the program in so far that he has complied with a number of the demands of scientific historiography. In the preface we are introduced to an almost exhaustive list of primary and secondary sources consulted by him in preparing his book. That this list is no mere parading is demonstrated by the attention that minute details have received throughout the entire work. The discussing of minutia may try the patience of the average reader, but it is interesting to the historian so long as it does not deteriorate into mere antiquarianism. The author commits no offense on this score. What will be noted as a defect, however, is his lavish use of quotation marks and his proneness to quoting. This so much the more since scores of authorities are summoned for their opinion, with no other introduction than their name. Who, for instance, knows that Philip Meyer (p. 18) is the contributor to the Herzog-Hauck Encyclopedia, and not the Myers of text-book fame in our high school circles? And what percentage of the general readers can boast of being acquainted with the thirty writers whose several judgments on Erasmus are registered on the first five pages of the eighteenth chapter? Much that has been incorporated into the text could have been relegated to foot notes.

This objection to the form naturally detracts nothing from the value of the contents. A personality like Erasmus, sponsor of the "textus receptus" and author of the *Praise of Folly*, is always interesting, whether treated from the standpoint of the

school or from that of the Church. Professor Faulkner discusses both phases instructively. We agree with him in most of the details. We question, however, his totality-conception of Erasmus. Erasmus was no representative man of The Kingdom. His Christianity was mainly that of the Middle Ages; in theory, not rising above the piety of *Imitatio Christi*; in practice, falling far below it. His treatment of Hutten was as cruel as his alleged neutrality to the Reformation movement was cowardly. His Colloquies used as a text-book for Latin instruction in the schools were immoral enough to deserve banishment. This was Luther's judgment.

Erasmus belonged to the Christian humanists. But they had, as Lindsay says, "no real sense of what was needed for the renovation of morals, public and private, which they ardently desired to see. Pictures of Christian life lived according to the principles of reason, sharp polemic against the hierarchy, and biting mockery of the stupidity of the popular religion did not help the mass of the people." Erasmus, moreover, belonged to the generation of the double-tongued. "Every biographer has admitted that it is hopeless to look for truth in his voluminous correspondence. His feelings, hopes, intentions, and actual circumstances are described to different correspondents at the same time in utterly different ways." (Lindsay.)

The book is divided into twenty short chapters, the basis of division being mainly chronological. The first chapter is an introductory on the Renaissance. Chapter II discusses the early days and education of Erasmus; V, VI, IX, XII, XIV his writings; III, IV, VII, VIII, XI his sojourning; XIV, XVI his relation to Luther. XIII considers him as a pioneer of peace, XVII as a pedagogue. XIX gives his creed. XVIII records various judgments passed on him. X carries the heading "The Question as to the Monks;" XX "The last Years."

As a contribution to *Kulturgeschichte*, Drummond's Life of Erasmus surpasses the kindred works of Emerton, Froude and Faulkner. Emerton is sympathetic, strong on the technical side, though his translation from Latin into English have been criticised in England. Froude, whose constitutional inaccuracy in historical statements has given birth to the concept "Froude's disease," can no longer be taken seriously. Faulkner's work will perhaps rival any of these in popularity. What is still needed is a work on Erasmus that can reach the level of Strauss' "Hutten," one of the best biographies in existence.

JOHN O. EVJEN.

Cyprian: The Churchman. By John Alfred Faulkner. (Cincinnati: Jennings & Graham. 1906. Pp. 226. Price \$1.00 net.)

Cyprian: The Churchman. By John Alfred Faulkner. (Cincinnati: "Men of The Kingdom." But, unlike Erasmus, he deserves it. And Professor Faulkner's monograph on this remarkable bishop, who had given up his pagan belief, his million, his law-practice, to enter into the service of the Church, deserves to be read, and reread. This for two reasons: We have here first a readable biography, secondly a good description of the conditions of the Church of the third century, which in many respects presented phenomena and problems that we are facing in the twentieth century and that we are having our difficulty to solve.

The author has divided his book into fifteen chapters. After a survey of Cyprian's field of work (I) follows a discussion of his conversion (II), his judgment of heathenism (III), his influence as a bishop (IV). A description is then given of the Decian persecution (V, VI); of the manner in which discipline was administered in case of the lapsed (VII, VIII); of the strictness of the Novatian Church (IX); and of the mercy and help of the Church of Carthage (X). Then follows a chapter on Cyprian's writing on the Lord's Prayer, which already formed a part of the liturgy. This chapter would have gained much by considering the contention of Zahn (Commentary on Matthew) and of Haussleiter (PRE XX, 431 ff.) that there is nothing specifically Christian in the Lord's Prayer. The remainder of the book aims to show to what extent Cyprian was a Catholic (XII), a Roman Catholic (XIII); the nature of the great controversy with Rome (XIV); and the "crowning" of Cyprian's life (XV).

In three appendices are given a brief discussion of Cyprian's 'De Unitate Ecclesiae'; an enumeration of the chronological order of his epistles; a select bibliography.

The style of the book is spirited. Diligent use seems to have been made of the best and latest authorities. An author who scrutinizes the *Theol. Jahresbericht* and the *Herzog-Hauck* with Professor Faulkner's care will spare no pains to give his readers the gleanings of the most recent research. The tendency to quote is less pronounced in this work than in "Erasmus," though the introduction of the cited authorities is laconic as ever. Footnotes are used to good advantage. It is to be regretted that the new editions of Loofs' and Seeberg's *History of Dogma* were published too late to be consulted by our author.

To call Cyprian a "Zola-like painter" (32) or "a Christian than whom a more sincere and devoted never lived" (146) is

to employ a hyperbolic language that is scarcely permissible even in a popular history, if accuracy is the aim. To draw parallels between the morals of our own age and those of the third century by alluding in superlative to the politics of Philadelphia under the Quay ring, or by mentioning the icons and harlots on the Russian men-of-war is open to objection. To claim that "Professor Hauck is the greatest literary master of Church History in Germany" is not sufficient. I think very few competent circles will dissent from the verdict that he is the greatest historian living.

We cordially recommend Professor Faulkner's "Cyprian" to lay and clergy.

JOHN O. EVJEN.

CONCORDIA PUBLISHING HOUSE, ST. LOUIS, MO.

Emigrantenmissionar Stephanus Keyl. Von Paul Rösener, Pastor an St. Stephanus in New York (St. Louis, Mo.: Concordia Pub. House, 1908. Pp. 88).

This booklet gives us an interesting "Life" of the first immigrant missionary appointed by the Missouri Lutherans, Rev. Keyl (1838-1905). He was born in Saxony in Germany, immigrated early to America, received his education at the Lutheran Seminary in St. Louis, where his uncle, Professor Walther, was teaching. We find him later in Leipzig, where he spent a year, studying theology under men like Luthard, Kahnis, and Hoele-mann. We are told that he often had occasion to confess the unadulterated doctrines of Missouri over against what he thought to be the false doctrines of an apostatizing Lutheranism. We also learn that the Church of Walther was then, no less than now reproached for its eagerness to beat the war drum. Upon returning to America, Keyl was made vicar of St. John's Lutheran Church in Philadelphia, which he served for six years and was then compelled to leave because of broken health. His health restored, he entered, in 1867, into the service of immigrant missions in New York where he passed the remainder of his life,—did his life-work. He was a well known figure on the ocean piers of the metropolis. Thousands of Lutheran immigrants were helped by him, at the Castle Garden, or, later, at Ellis Island. Through his efforts the Synod of Missouri purchased a house at 8 State street for \$45,000, property now worth several times this amount. This became the mission hotel. His co-workers as well as the officials at Ellis Island repose much confidence in the honest and hardworking pioneer of Lutheran

immigrant missions; and his death called forth many kind tributes from the secular and religious press.

The historical setting, for a popular work, is good. The light thrown upon the days when the Seminary at St. Louis was a block-house, when the Leipzig professors wrote students' certificates in Latin, and when a sick minister could start a cigar store in Philadelphia to maintain his family—the store was soon given up as a poor financial undertaking—lends interest to the narrative. Considerable attention is given to tracing the congressional measures, adopted from time to time, on the restriction of immigration.

The book is intended mainly for members of the Missouri Synod. It would be well if it could also find its way to that pathologically interesting class of Lutherans that "is done" with Germany and has enough of the "alien." The monograph leaves us under obligations to its author.

JOHN O. EVJEN.

Standard American Series: Fourth Reader. Illustrated. (St. Louis, Mo.: Concordia Publishing House. 1908. Pp. 156.)

This text-book is used in the parochial schools of the Lutheran Missourians who deem the instruction in the public school insufficient. It contains fifty selections of excellent reading matter. Each lesson is headed by a list of the more difficult words occurring in it; diacritically marked, and defined. The rules of syllabication have not always been observed. The following words are incorrectly divided. (I give the correct division in parenthesis): *Whin ing* (*whi ning*); *molt ing* (*mol ting*); *de vot ed ly* (*de vo ted ly*); *ser e nad ing* (*ser e na ding*); *de cid ed* (*de ci ded*); *com plet ing* (*com ple ting*); *pre ced ed* (*pre ce ded*); *bod ed* (*bo ded*); *a bat ed* (*a ba ted*).

In England words are usually divided in such a manner as to show their constituent parts independently of pronunciation. In the United States the practice is to divide them so as to represent their pronunciation in the most accurate manner (Webster, *The Standard*). The American dictionaries, in this respect, have the advantage of the English. It is surprising how little known the rules of syllabication are, even in some of the older settled portions of our country, and how much they are sinned against. A professor of English literature found himself suddenly confronted with the question, "Do you pronounce writing: 'writ-ing' or 'wri-ting?'" He immediately answered, "Writing, of course." A lady, a member of the Daughters of the American Revolution, supported him by saying, "No educated person says 'wri-ting.'" This is complacent ignorance of the

modern "Webster" and the simplest laws of philology and phonetics. It is not unusual to find, for instance, Pennsylvania Germans of even the third and fourth generation, who take some pride in being no longer able to understand German, delinquent on this score. We refer to the rostrum and pulpit for proof. We hear phi-lo-soph-y for phi-los-o-phy; hy-po-thes-is for hypoth-e-sis; a-na-to-my for a-nat-o-my; ma-the-ma-tics for math-e-mat-ics; ci-ty for cit-y; a-scribe- for as-cribe; e-scape for escape; pro-ject (noun) for proj-ect; pro-gress (noun) for progress; pre-sen-ta-tion for pres-en-ta-tion. Few stop to consider why we say ha-teth and not hat-eth; hav-eth, not ha-veth; giv-eth, not gi-veth. Linguistic errors possess a tenacity of their own. Why insist on Pa-le-stine when Pal-es-tine is correct; or, to give an example of a false, but in English Lutheran circles quite common, placing of the accent—why say San-he-drin instead of San-he-drin?

These examples, aside from those in the first paragraph, are not taken from the reader, which merely suggest them. *Vera pro gratis.*

JOHN O. EVJEN.

THE MACMILLAN CO., NEW YORK.

Christianity and the Social Crisis. By Walter Rauschenbusch, Professor of Church History in Rochester Theological Seminary. 8 mo. cloth. Pp. XV. 429.

This volume is a distinct and valuable contribution to the study of social science. It is not a rehash of opinions nor a hasty generalization of superficial observation. Personal contact and discriminating analysis, together with wide reading and a right spirit have fitted our author for his task.

The Social Crisis, which is his theme, has long since appeared in Europe and is only now being realized in America. It is his impression that "the Christian Church in America has not begun to arrive at any solid conviction or any permanent basis of action" in reference to this crisis which is upon us. This book is intended to serve as a contribution to the discussion of this crisis. The author has certainly succeeded in presenting a startling array of facts in a literary style of the highest excellence. The volume abounds "in words that breathe and in thoughts that burn."

The first three chapters are historical, setting forth the religious development of the prophets of Israel, the life and teachings of Jesus, and the dominant tendencies of primitive Christianity. "The outcome of these chapters is that the essential purpose of Christianity was to transform human society into the

kingdom of God by regenerating all human relations and reconstituting them in accordance with the will of God."

The fourth chapter seeks to account for the failure of Christianity to effect the social regeneration which is its mission. The causes are varied and numerous, of which many were entirely beyond the control of the Church, such as, its own inherent human limitations, and especially the rottenness of the ancient social structure, which was in a sense beyond repair. The hostility of the empire and of existing civilization, "the catastrophic element in the millennial hope," asceticism and monasticism, sacramental and ritual superstitions, dogmatism, faulty relations of Church and State, a lack of scientific comprehension of society and other causes blocked the way. This apparent failure of the Church is not real failure "to any one who understands the patience of God and the infinite slowness and imperfection of historical progress." "The sadness of the failure hitherto is turned into brightest hopefulness if we note that all the causes which have hitherto neutralized the social efficiency of Christianity have strangely disappeared or weakened in modern life."

The fifth chapter sets forth the conditions which constitute the present social crisis and which demand of Christianity that contribution of moral and religious power which it was destined to furnish. The present crisis arises out of the industrial conditions, the conflict between labor and capital, the physical decline of the people, the crumbling of political democracy, the tainting of the moral atmosphere, the undermining of the family and kindred influences. The allegations of the author are sustained by the presentation of specific facts, derived from observation and authorized sources.

The sixth chapter sets forth the fact that the Church has a stake in the social movement, and that its usefulness and future standing depend upon the social welfare of the people.

The seventh and last chapter suggests what contributions Christianity can make toward solving the social problem. This is the crucial point of the whole discussion. What can and must the Church do? If the reader expects any radical or revolutionary suggestion he will be disappointed. Our author utterly repudiates the idea that our economic development can be made to revert to its earlier stages, or that society can be made to conform to Biblical models, or that social regeneration must wait for the return of Christ, or that the solution lies in communistic colonies or in ecclesiastical paternalism. He declares that there is "no thoroughfare" on which the Church can move forward to success.

After all, Christianity is to contribute to the settlement of the great unrest first and foremost regenerated men who "must re-

pent of the sins of existing society, cast off the spell of the lies protecting our social wrongs, have faith in a higher social order and realize * * a new type of Christian manhood which seeks to overcome the evil in the present world, not by withdrawing from the world, but by revolutionizing it."

"The ministry, in particular, must apply the teaching functions of the pulpit to the pressing questions of public morality." They must seek information, be careful in their accusations, impartial in their judgments, yet stand on the side of the lost. They must be free of partisanship, and be quick to deal with moral questions before they become political issues. "They must lift the social questions to a religious level by faith and spiritual insight."

"The force of the religious spirit should be bent toward asserting the supremacy of life over property. Property exists to maintain and develop life. It is unchristian to regard human life as a mere instrument for the production of wealth."

The family, the school and the Church, the three most valuable institutions in modern life are communistic. The State is also essentially so. The Church has a strong affinity for communism. "It should therefore strengthen the existing communistic institutions and aid the evolution of society from the present temporary state of individualism to a higher form of communism."

Such is in brief outline this most excellent treatise on a living issue. We are ready to assent to the conclusion and are grateful for a vast array of facts. We must dissent, however, from the assertion, utterly unsupported, that the Calvinistic type of Christianity has ever produced the greatest freedom. Nor can we agree that Luther's attitude toward the turbulent peasants was "one of the darkest stains on his life." On the contrary we deem it to have been an evidence of his keen judgment of a movement which threatened to wreck the Reformation.

J. A. SINGMASTER.

THE LUTHERAN QUARTERLY.

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ARTICLE I.

CHRIST AND SOCRATES.

BY J. M. CROMER, D.D.

The simple method of contrast helps in the solution of problems otherwise most difficult. We do not always discern the fine shades of distinction, either in philosophy or religion, that would enable us to thread our way to a right conclusion. Especially is this true upon all moral questions. And it is only when we throw opposing systems out against each other in bold contrast, that we can define their differences with any degree of accuracy.

Possibly no fairer method could be used in coming to a conclusion upon the relative merits of philosophy and religion, as solutions of the problems of life, than to put side by side the best fruits of each. Christianity will always point to Christ as its founder. His works, life and doctrine were and still are the sure foundation and cause of all that Christianity has accomplished for humanity. She has never failed to point to Him as the supreme head of the Church, and even to this day, so rife with cults and isms and vagarious philosophies, she boldly and triumphantly proclaims Him Lord over all.

It may not be so simple a matter for philosophy to select any one who shall stand for all that is best in philosophy, and worthily represent it in any contest that might arise. There are many noble men who have achieved fame and honor in this field

of thought. But in selecting one who shall compare or contrast with Christ, there are several things which must be taken into consideration. First of all, one must be selected who has not had the benefit or knowledge of Christianity. This is one difficulty in discussing both men and their works in our day. They have grown up under the light, knowledge and influence of Christianity. There is and can be no such thing as life, or theory of life, in our day which is not indebted for much of what it is to the religion of Christianity. Even some of the most injurious and hurtful of these have taken all the good they have from Christianity, and are using it to overthrow the Church. But this is arraying Christ against Himself, and is what is meant by the little understood word "Anti-Christ."

This, then, drives us at once to paganism for an example of human philosophy. But this is no more than fair. For the greatest philosophers of the world are pagan. All the world has had to go to paganism for its present and best philosophy. At the feet of these heathen masters we have all been learners. And there is not one star of glory that we would rob from their crown. As students these old philosophers were honest and sincere. They were not fakirs nor hypocrites. They knew no better than to practice honesty in their thinking even as, according to their standard, they taught honesty in their dealing.

We do not believe any will, therefore, object to the selection of that patriarch and high priest of philosophy, Socrates, for this comparison or contrast with Christ. As Christ was the flower of Judaism, so Socrates was the flower of Paganism. He was the "moral philosopher of Athens;" the "parent of philosophy." Plato idealized the philosophy of Socrates. Hence, what the "law" was to Judaism, that philosophy was to Paganism, both were "schoolmasters leading to Christ." But it remained for Aristotle not only to complete the trinity of these pagan sages, but also the philosophic system of which Socrates was the father. Aristotle brought Plato's idealism down out of the clouds to practical application on the earth, so that we have not known Socrates until we have known both Plato and Aristotle. And while Plato was called the "divine philosopher," carrying his speculations both of man and of God to the very

highest thought possible to mere human wisdom, yet it remained for Aristotle to practicalize these principles in applying them to daily life. But as Plato failed in his great attempt to carry out the beautiful conception of the God-likeness of the moral man in his idealism, so also Aristotle fails in making practical application of these conceptions to everyday life in his utilitarianism. Aristotle renounces all hope of radically bettering the morally unreceptive multitude, as indeed he knows of no possibility of doing it.

But in Christ we have the completion of all that was attempted by all three of these sages. And in our contrast we credit Socrates with both the idealism of Plato and the utilitarianism of Aristotle, and admit them to be legitimate developments of his philosophy.

Let it be understood at once that we have no thought whatever of belittling the achievements of these greatest uninspired sages of earth. We have chosen them because we felt that in making comparison of the greatest works of man with the greatest truths of revelation, it was only fair that we select men, if such a thing were possible, who knew nothing of this revelation and hence were not in any way indebted to it for what they were or what they wrote. And yet Plato rises so high in the realm of spiritual conception that some of his apologists and critics have thought that he must have been familiar with the Jewish prophets.

From our own basis of thinking and reasoning we do not think that Plato must be thus explained. We have in Judaism the pure law of God as it came from His own mouth, upon which as a foundation, Judaism was built. But in heathenism we have that "law of God written in the heart" or such remnants and reflections of that originally established law, as survived the tragic experiences of the race, and it is upon this latter law as a foundation which paganism must build whatever system of morals it has, whether in philosophy or religion. Hence from this view it would be no more than natural that the development of these two representations of the same law would have something in common. It could not be otherwise than that there should be some reflection of the pure law of God, in the

heart of that creature which had so largely been made a law unto himself, even though by disobedience he had broken that law.

This is what we conceive philosophy to be, so far as it bears upon morals—a working out of all the moral problems that come up in life, by the light, and knowledge of what conscience and moral sense remained after the moral catastrophe of disobedience.

And if the Christian ground be true, that man's disobedience totally disqualified him, either for constructing a true moral code, or of being able to live up to it when constructed, and that in promise, prophecy, and fulfillment—all of which culminated in Christ—this true moral code is restored, and the wreckage of man's moral nature is cleared away in the newly begotten life, thus not only providing new works for man to do, but also a new man to do them, then we can see how Christianity makes the moral task possible, and gives promise of a restored humanity which shall be able to live up to the requirements of the original moral law laid down for him at the beginning—in which final case, this religion would not only welcome but challenge all philosophers and all philosophies.

Then let Socrates stand for all human wisdom, unaided by divine revelation, for all time, and we have little more than the darkly colored background, bringing out in all the greater clearness and distinctness, the superior glory of that matchless teacher who not only "spake as never man spake," but who, with the speaking, could also give through his matchless grace the power to obey and do that which he commanded.

Here is the chief superiority of Christ. He gives a new life, as well as new rules of life, without which new life his new rules must forever have remained a dead letter so far as man is concerned. Human philosophy could fare well enough in saying what ought to be done. But it absolutely failed in telling how it might be done. Christ did both.

It is therefore taking no advantage of human wisdom to make Socrates its exponent. And if Socrates fails to measure up with Christ we can not find another. And purely human wisdom must yield the palm to the humble Nazarene.

But Christ was not a philosopher in the Socratean sense.

Nor was Socrates a religionist in the Christian sense. Hence we must take a very practical view of the gospel, and as well lower its claims, making it stand simply for a means for man's moral improvement.

The world had wrestled with the problem of how to cure man of vice long before Christ came. That was a wonderful confession paganism made when it must turn away from its religion to its philosophy for a moral remedy. And this is the secret cause driving philosophers to enter the domain of religion or morals. And it is because of this emergency that philosophy presumed to deal with the higher questions of religion. And while there was no rivalry at the time, yet such is the boldness of the intellect of our time, under the stimulus of its achievements in science, that these purely human products are set up along side of the teachings of Christ.

Both Christ and Socrates formed societies. The Academy, the Porch, and the Garden lived but several centuries after Socrates. The Church abides to this day, and never wielded so great a power in the world as now. Socrates did not seek a personal following, aiming more especially to establish a method of thought and teaching. Christ sought constantly to attach men to Himself, and to reveal to them His wonderful life and character. Socrates sought to sink his personality that his method of reasoning might become the bond of union and attachment among his disciples. Christ sought modestly to exalt Himself that the truth as exemplified in his life might become the power to free from all moral and religious error, and to bind all his disciples in an indissoluble fellowship. Socrates was argumentative, spinning spider web subtleties, confusing his disciples, and sending them away often feeling that they were little more than fools, and Socrates the embodiment of unapproachable wisdom. Christ used the commonest language, and the simplest method, putting the most vital truth in parable pictures, that the common people might easily and gladly receive it. Socrates gave no truth, but simply proposed a method whereby truth might be discovered. Christ revealed the truth itself, and calls upon all, because of their knowledge of, and confidence in Him, irrespective of what reasoning power they might have, to accept it.

With Christ there was to be no more mazy, confusing and unsatisfactory wandering in the uncertain subtleties of logic.

The same doctrine applies to the disciples of each—Socrates cared nothing for what people or his disciples thought of him. Christ sought the closest attachment, declaring that to love Him would lead to keeping His commandments.

Both men were teachers. Both were very influential. Both suffered death. But Socrates has thought only for himself in his death, while Christ was utterly thoughtless of self, and bore in His death, the sins of the world.

The influence of Socrates is more intellectual and philosophic. No man ever reads Socrates for comfort in times of sorrow and distress. From all such, Socrates would turn away. But these are the very ones who find in Christ a most perfect friend and helper. Having become earth's outcasts they can hardly believe their own ears when He says, "Come unto Me all ye that are weary and heavy laden, and I will give you rest." No one concerns himself about the death of Socrates. But all Christendom bows in deepest sorrow at the foot of Christ's cross, and mourns almost to the point of despair at His death and entombment, and then presses the very gates of heaven with ascending praise and rejoicing at the empty grave.

Socrates appealed to men as individuals, selecting only the choicest students here and there from his disciples. Christianity abhors isolation. It restates the doctrine of the common brotherhood of man based upon a common fatherhood of God and gathers in from the highways and hedges all who will come unto Him. Socrates attempted merely to tell men what he thought it was right to do—Christ created in men the disposition and gave them the power to do the right.

Socrates made four-fifths of men slaves that the one-fifth might be free. Christ makes all free who come to Him and, "whom the Son makes free is free indeed." Socrates wrought upon the best in an uncertain effort to make them better. Christ heals the leper, forgives the sinful woman, and takes with Him to paradise the penitent thief. He turns the leading and most aggressive enemy to His Church, who was full of murder and whose threatenings went out with the very breath of his soul,

into the most mighty apostle and influential character of all history.

Philosophy knows no means whereby the knave may become honest, the fool become wise, and the sinful may become holy. But Christ regenerates and the Spirit sanctifies all who will come to Him, giving them moral motive, religious incentive, and holy impulse

Here philosophy and Christianity take to opposite poles. It is a little mental illumination on the one hand, over against a new spiritual creation on the other hand.

Socrates says, "Obey the State, it is the sum of all virtue." Christ says, love to God and love to man are the two commandments upon which hang all the law and the prophets, and by which man is to reach his highest destiny.

Socrates took his own life. Christ was crucified. When Socrates was about to drink the poisonous hemlock and his wife and child came to take their final leave, he said harshly to some friends, "Let some one, I pray you, take the woman away from here to her house," and she was led out by a slave. When Christ was expiring upon the cross, He tenderly committed His mother to the care of the loving John.

Man needs knowledge but he needs character more. And while man has done much in gaining knowledge, he has done little in achieving character.

Aristotle confesses that "not one of the moral virtues springs up within us by nature." Seneca acknowledges that, "We all have sinned." Paul says, "We are by nature children of wrath."

All agree as to the diagnosis. The chief difference is in the remedy. The world has tried everything. All have failed. We would have little trouble in deciding for Christ as against Socrates. But Socrates makes out the case for all the world.

We close with one more quotation. Socrates says in conclusion upon his work and of himself, "I can not agree with myself * * * I wander up and down, and, being in perplexity, am always changing my opinion." Christ says in modest self-consciousness, "I am the way, the truth and the life." No man cometh unto the Father but by Me."

ARTICLE II.

HAS DARWINISM PLAYED OUT?

BY REV. A. SPIECKERMANN.

When about the year 1870 Darwinism ruled supreme, the number of its opponents was very limited. Almost every natural scientist was on his knees to pay his tribute to the god Darwinism. When, therefore, here and there someone was lifting his voice against the new theory, he was sure to be either ignored or branded as an unscientific man.

To its adherents Darwinism appeared like a gospel that threw all the light needed upon the dark phases in the evolution of the universe. One hailed it everywhere. In parlors its newly coined terms, Natural Selection, Struggle for Existence, and Survival of the Fittest, were often used in wrong connections by half-educated persons. In halls of science the descent of man from the ape was publicly proclaimed to be a scientific fact. Haeckel of Jena, the apostle of Darwinism in Germany, went even so far as to demand at a conference of natural scientists the teaching of this doctrine in public schools—so arrogantly did Darwinism swing its sceptre. Such an eminent scientist as Rudolph Virchow of Berlin, protested against such hasty conclusions that lacked every foundation. With him others poured cups of biting sarcasm over those ape descendants. But the disciples of Darwinism, drunk with the enthusiasm of their theories, would turn a deaf ear to the arguments of the other side and be like Haeckel inaccessible to all instruction.

One mighty champion after another, however, appeared on the battle scene to cut to pieces the doctrines so artificially built up by the sage in England and developed so ingeniously in Germany. Step by step it was shown that the evolutionary theory that is universally accepted by scientists, was first propounded by the great French Lamarck, and that the specific Darwinian theories, as Natural Selection, and Struggle for Life, were not, as had been asserted, the makers of new species and that for the reason that those theories could not claim the importance at-

tached to them. This battle waged so furiously against Darwinism in Germany is a movement scientific in character. Its promoters are the defenders of the good old faith who call themselves the "Kepler-bund." They do so because they see in the person of Kepler a typical combination of genuine natural science with deep religious feeling. Their official organization took place on Nov. 25 and 26, 1907. On this day the membership already numbered 641. This movement is headed by Dr. Dennert and Prof. Dr. Joh. Reinke. Under the leadership of these intellectual giants the "Kepler-bund" has made fierce attacks upon the "Monisten-bund"—for under this name sail the adherents of Ernest Haeckel, the champion of the most radical type of evolutionary philosophy in the fatherland. Assisted by some scientists of the first rank the men of the "Kepler-bund" fired one shot after another at the sinking ship of Darwinism. They furnished at the same time the proof that the neological teachings of the "Monisten-bund" were not sustained by science, but rather the result of preconceived anti-Christian philosophy, accepted *a priori*.

For this reason the "Kepler-bund" claims for its theistic conception of the world and its phenomena the same scientific rights as Haeckel's "Monisten-bund." Dennert especially proved in his apologetic monthly "Glauben und Wissen," and also in his book, "From the Deathbed of Darwinism," that science sustains Christianity and that the question, "Has Darwinism played out?" is not without foundation.

The energetic attacks of other scientists upon "Natural Selection" and the "Struggle for Life," these two specific Darwinian theories, will in the following discussion first claim our attention.

NATURAL SELECTION.

Darwinism and the evolutionary theory are not identical. The evolutionary theory had already been taught before Darwin. It was, as before remarked, the great French Lamarck that in an ingenious way had presented this great doctrine whose gist is that changes of physical structure are brought about in response to impulses from within and that the latter arise from the ne-

cessities imposed by environment. In order to explain the Lamarckian theory one calls attention to the long neck of the giraffe. The necessities of environment and the nature of its daily food are declared to have caused this animal to reach to the higher branches of trees in search of sustenance. Thus adaptation to environment had caused inner impulses to produce changes in the animal's structure.

One sees that according to this theory the active agency of development resides *within* all sentient creatures and that it is set in motion by the wants of the individual. Not so thinks Darwinism. He believes he is able to explain the origin and development of the world and its phenomena by Natural Selection, that is, by an outward process. We have to deal here with this process as applied to the origin of species.

Like Lamarck, Darwin believes that the multitude of forms of floral and animal life that now exists has come forth from a few and lowly developed forms. But when the question arises, How did this process take place? then their ways go apart. Lamarck teaches that in floral or animal organisms there resides a tendency to develop themselves into higher forms and that it is the variety in the conditions of life that calls forth variations in their structure. But Darwin overlooks, or ignores as some believe, these inner factors of development that pursue a certain purpose and introduces an element of chance. According to him there originate in nature accidentally and without purpose all kinds and varieties of flowers and animals. In the struggle for life that goes on everywhere, those forms of the varieties of a species are selected which are most useful. Their characteristics are very slowly increased and improved by Natural Selection, while the less useful forms perish.

The question now arises, Are these Darwinian ideas reliable results of science?

No, they are not. They are an ingenious hypothesis, but this hypothesis is not supported by facts. One cannot understand that this Darwinian error has been maintained for so many years. Or has Darwinism given us one instance where a new species has been produced by either Natural or Artificial Selection? Of course, Darwin has shown that by artificial selection, or, if you please, by breeding, new morphological varieties can be produced,

because breeding has power to change considerably the structure of animals. But the hope to win through these processes entirely new physiological species, that is, a new kind of animals that are infertile with each other and can be further developed and preserved, has not been fulfilled. This has been admitted by no less authority than the late Thomas H. Huxley, a great scientist and the most ardent admirer of Darwin. Says he: "There is no positive evidence, at present, that any group of animals has by variation and selective breeding, given rise to another group which was, even in the east degree, infertile with the first." One can see the truth of Huxley's statement by studying the different varieties of pigeons all of which have been shown to have descended from the rock pigeon.

But how do we know, for instance, that animals belong to the same physiological species? By hybridization. Let us suppose the offspring of two species. In order to find out if the parents belong to the same physiological species we have to observe the offspring. If the latter are infertile with each other or with the original species on either side, it will be evidence that we have to do with parents belonging to different physiological species.

The best illustration in this line is the mule, produced by the horse and the ass.. He is known to be infertile with other mules as well as with either of the parent species. But the same cannot be said of dogs, hogs, and pigeons. In spite of their morphological differences, the members of each of the three species named are fertile with each other. Thus their variations, however great they may be, cannot be conceived as new species.

With these variations it is as with a pendulum. They move and change within a certain limit. It is therefore scientifically proved that the Darwinian theory of Natural Selection cannot explain this important matter of variations. It seems to me that the Lamarckian theory on which the famous German botanist, Schwendener, bases his ideas, is better fitted to throw light upon the changes taking place in species. He distinguishes three kinds of variations of the species: 1. Little individual variations without a noticeable purpose. The gardener obtains them for instance by artificial selection with cabbage plants. (Kohlfarten). These artificially obtained results have been used by Mr. Darwin for his hypothesis. 2. Variations called forth by

changed conditions of life. They appear as useful adaptations. We notice them with water plants. The shoots of this plant in the air are different from those in the water. The changes are brought about by the plant itself. 3. Sudden variations that appear by leaps. They seem to be without a certain direction and stand in no perceptible connection with outward conditions. These peculiar variations, or rather, mutations, have been first observed by the great Dutch natural scientist, de Vries, with the evening primrose (*Nachtkerze*), and the ingenious German natural scientist, Wettstein, with a kind of stonebreak (*Steinbrechart*). And this discovery seems to me to be a deathblow to Darwinism, that, as you know, explains everything by exceedingly slow and hardly noticeable processes. Schwendener adds: 4. Crossings; but says of them that it is doubtful that the intermediate species produced by them can be preserved.

We see Schwendener stands on the theory of Lamarck and makes no concession to Darwinism. The same may be said in all main points of Prof. Dr. Reinke, one of the leaders of the "Kepler-bund." He casts sometimes amorous glances at Natural Selection and calls it an important regulating process in the interest of the bringing about and the preserving of adaptations. But he does too much honor to Natural Selection, for later on he declares: "The bringing about of adaptations can nowhere be proved by Natural Selection. The only thing the latter can do is the blotting out of the useless." That means, as much as Natural Selection is not a creative, but only a regulating principle.

Reinke regards as causes of new formations: 1. Variation. 2. Adaptation. 3. Crossing and playing into all three Natural Selection. We have already shown that to Reinke himself, Natural Selection has no creative power. So variation, adaptation and crossing would remain as factors of development. As to variations Reinke believes that they occur by leaps and that they reach to the protoplasm, the foundation of life. Mutations he thinks to be a final shifting of the equilibrium of the structure. Caterpillar, pupa and butterfly are his illustrations of this line. He further believes that inner causes have produced the mutations. Such phenomena as the white winter dress of some animals and such conditions as thickened cellular walls and hairi-

ness in plants for purposes of protection he explains not by Natural Selection, but by adaptation to the conditions of life. Outward influences work, so he believes, in a freeing and directing manner, upon the protoplasm and the cellular tissues, but he is opposed to the opinion that these outward factors form the organism as the seal engraver the sealing wax. So we have another mighty scientist on our side, a man that with the full weight of scientific facts throws himself against a theory that with a host of others he has shown to be untrue.

But suppose artificial selection could produce new physiological species, would that show the truth of Natural Selection?

No! For artificial selection, if you will, breeding, is led by the intelligence of the breeder; Natural Selection, however, is controlled by accident, for Darwin says himself that a series of accidents was responsible for the origin of species. But one is inclined to ask, with a good many thinkers, "Can a series of accidents, no matter how numerous and important, cause and explain this orderly and progressive evolution of the universe? Can it explain the origin of species?" Never! Had the ingenious Darwin not allowed himself to be ruled by a false analogy, he would certainly never have presented this theory of Natural Selection; for we know the breeder achieves his success by pure breeding (*Reinzuechtung*), by a process that is impossible in nature. In nature an isolation of better endowed individuals of the same species is just as impossible as the idea that a favorable little change of some individuals of the same species means the destruction of the rest of the species; and when such an isolation is impossible, will not new variations, should they result, be finally obliterated by the choiceless intercrossing and will not their preservation be thus made impossible?

One sees again this hypothesis can no longer be maintained by science and one is compelled to exclaim with Nietzsche: "If on the market a truth has won the victory, then ask only, through which error it has conquered it?"

THE STRUGGLE FOR LIFE.

But can the struggle for life explain the origin of species? For this is, as we must always bear in mind, the assertion of Dar-

win's disciples. Haeckel for one declares that the struggle for life is the motive for all forward development; yes, he goes so far as to call it "Den zuechtenden Gott," (The breeding God). He and his disciples do not believe in a creative intelligence that with purpose adapts means to ends, but lifting fortuitism to the skies they try to give a mechanical explanation of organic evolution and teach that without sense and order out of primary matter there have developed useful and unuseful forms and that out of these the struggle for existence selects the useful forms and develops them further.

It does not take much intelligence to see that with the advocates of Darwinism the elimination of God from the world process is the secret motive of their atheistic efforts. But here we have to accuse our opponents of the same thing they have accused us of so often, namely, of a metaphysical desire, which means in this case the denial of God. Such a thing, however, should not rule over a science that according to its principles has to move and remain on the plain of physical life and there to investigate phenomena as they present themselves.

But what do we understand by the Struggle for Existence?

We answer that question by saying, there is a difference between struggle and struggle. When one animal eats another we witness a struggle that was certainly not meant by Darwin. When further, animals and plants are seen to wage war against the dangers of environment, we would commit an error would we term it the struggle for life. The struggle Darwin has in view is taking place between individuals of the same species. It is a struggle in which the better equipped conquer the less equipped and live on while the others perish. Huxley has compared this competition with the fights of gladiators. The fighters are well nourished and rush against each other. Pardon is excluded. The strongest, smartest and swiftest will live to fight on the next day.

With primitive men it shall not have been different. Among them there prevailed a war of all against all.

This doctrine is very fine, but not sustained by the facts. The unbiased observer and thinker will notice that in the life of nature sociability is represented in a higher degree than struggle. In order to show the correctness of our statement we like

to call attention to the wonderful social life of bees and ants. Further, one can observe that among some animals, parents will assist each other in the rearing of the young; small birds of prey have further been seen to unite in the persecution of an eagle to chase away from him his prey. Well known is also the fact that among animals there are hunting parties and the birds that have lived apart unite and take a trip to a far-off land. The nest associations of birds, the villages of gnawers and the herds of ruminants, all these show that peace prevails in nature, and that fights, as those among rats and some other animals, form an exception to the rule. But even of rats, says the splendid Russian writer, Peter Kropotkin, that they do not fight when they rob our pantries, but mutually assist each other. Yes, he says of them that they feed even their invalids; again, a fine proof of the social habits of animals and of the fact that in nature mutual assistance is to be found more than struggle.

If we now ask how Darwin came to the struggle for life which, as you know, turns around nutrition, safety and the possibility of propagation, we will find that his conclusion has not been reached by the inductive method. It is rather a conclusion *a priori*. From the multitude of floral and animal life in some regions he concluded that a struggle for the means of existence, or, if you please, a competition, would be an inevitable result. This theory Darwin has certainly taken from the theory of overpopulation as presented by Malthus. But this idea that at first appears as something frightening will lose its force when we come to consider what an important part natural events play as to over population. Think of the storms and floods through which millions, yes myriads of eggs and insects are destroyed. In all truth, in the face of these facts competition shrinks into insignificance.

But suppose that in a certain region a fight for the conditions of life would threaten between individuals of the same species. What do you think would happen? Why, nothing but a migration of one part of the animals. This has been observed with some classes of animals. Yes, the desire for migration seems to be planted in each species. We notice it especially with birds, but we notice, too, that if new variations originate in this way these are not gained by struggle, but through the formation of

new habits, through the seeking of new homes and through new kinds of food.

The struggle for existence is, therefore, no creative principle as the Darwinians believe. It cannot produce any new species because on one side—and this is highly important—the conquering species must already have been in possession of more useful attributes than the conquered one, and on the other side, a conquered race shows how impotent a factor natural selection is in bringing about an adaptation to changed outward conditions. This we see especially with the primeval megaceros. He perished on account of his enormous horns. Why did not Natural Selection help and preserve him in his struggle for life? Simply on account of its inability.

Overlooking now the whole field of the struggle for life and asking ourselves what the latter has done for originating and preserving new species, we come to the conclusion that it has done nothing that it cannot claim to be a creative principle. But this admission deprives it of all significance in the evolutionary process of organic life.

THE THEORY OF ACCIDENT.

Some wish to drop the struggle for life as an untenable theory. From the foregoing discussion, however, it is evident that Natural Selection cannot be separated from the struggle for life. But still another theory is to be linked to them,—I mean, the theory of accident, or, if you please, chance. This idea has undoubtedly been introduced into the evolutionary process for the purpose of defeating the teleological view of the world. For according to the latter, design in organisms refers to a designer. But God is something that has always been an eyesore to some natural scientists. They like too well to eliminate his creative intelligence from the world process. When, therefore, Darwin held out to those atheistic men the theory that excluded God from the evolutionary process and explained everything by mechanical causes, then enthusiasm reached its highest pitch and Darwin was hailed by such men as David Frederick Strauss and Ernst Haeckel as the greatest benefactor of mankind and the Newton of modern times. It is interesting to see how the im-

genious Strauss uses all powers of mind and imagination to expound the new mechanical theory.

According to this theory the causes of development must not be sought within beings, but outside of them, in purely natural forces. This mechanical view excludes, of course, supernatural forces and believing in a play of blind forces as the author of the world and its phenomena, it is diametrically opposed to the teleological view of the world. We can see the great difference if we compare the views of representatives of both sides. There is, for instance, Reimarus, the representative of design. He argues from the wonderful instinct of animals and makes it a proof for the theological conception of the world. For so he says, with the aid of that instinct, animals can perform in a masterful manner all the actions that are necessary for their safety and welfare. They are able to do so from their birth on and without any instruction, example, practice, meditation and experience. They perform all actions with so much wisdom that one is inclined to believe that the most perfect reason is at their disposal. Reimarus now sees in this instinct a reflection of Infinite Reason that has implanted in the blind nature of animals a complete faculty acting as a guiding star.

Darwin, on the other hand, believes that this instinct has not always been what it now is; he believes that it is rather the fruit of an evolutionary process. Countless ages had accumulated useful variations and that thus under the guidance of Natural Selection the instinct has reached such a perfection. This Darwinian theory sounds very fine, but it requires more belief than that of Reimarus; for to conceive the order, adaptation, harmony and consistency of things as the fortuitous result of forces acting without a purpose will be impossible, or at least hard for an unbiased thinker. Everywhere in nature he reads design. The question now arises: Does design contradict causality? For the teleological argument rests, as one knows, on the idea of the freedom of God.

But this freedom of God has been conceived by some as being the opposite of causality. For this reason they have rejected it as being hostile to natural science. This, however, is a great mistake, for not freedom, but arbitrariness is the enemy of causality. Man often uses his freedom to interfere with the laws

and forces of nature, not to suppress them but to govern them so as to reach his purposes.

The lightning rod illustrates this point.

But when man can use his freedom that way, why will one limit the freedom of God who as a God of order would never disturb the world's process? We see freedom and design on one hand, and causality on the other, are not things excluding each other, nor is causality ruled by chance. I therefore believe that without the teleological plan this harmonious world of ours would be a hopeless chaos. Those who enthrone chance and make it produce useful combinations are unable to explain the elaborate and beneficent adaptations that everywhere in nature challenge our admiration.

But this inability we do not find with the advocates of the teleological view of the world. They see everywhere in the evolutionary process of the world inner factors of development, factors that act according to plan, or, if you please, purpose; factors that exhibit intelligence and that for this reason owe their existence to no other source than to that great intelligence that pervades the universe and is the author of progressive evolution. One need not wonder that more and more scientists accept this grand and noble view of the world. For if one is not blinded by the prejudices of any school and is able to think for himself, he can readily see that design and not chance is a productive factor.

The acknowledgement of this truth, however, is a deathblow to Darwinism.

ARTICLE III.

DUTY OF THE CHURCH COLLEGE TO PUBLIC SCHOOLS.

BY PROFESSOR H. W. FOGHT, A.M.

I. THE PROBLEM STATED.

We live in an age of intense industrialism—the most intense in all history. Abroad, we are engaged in an eager, almost bitter contest with Germany, Great Britain, and France; our aim, the industrial conquest of the world. At home, we are exploiting the wealth of mountain and plain, and mine and forest yield up their riches of iron and steel and lumber. We rear our great industries everywhere, the marvel and envy of all nations. We hoard fortunes fabulous beyond the dreams of old-time Midas. Our one great national concern is wealth, is finance—gold! Any phase of life which does not directly pertain to wealth and its increase meets with disfavor. We are intensely practical, as that term goes now-a-days; but our standard of interpretation is utterly false. Our moral horizon is becoming blurred and it is with difficulty that we distinguish between right and wrong. As a nation we are prone to judge eleemosynary enterprise by the money rule, and to govern ourselves in harmony thereto. Even our public school system—from the kindergarten, through the elementary and secondary school, to the non-denominational college and university—has felt the horrible strain of this work-a-day life and has yielded in a measure to its demands.

The call of the mart and the factory is for keen, shrewd men of affairs—men whose chief aim in life is material success. The ideals placed before our children are too often of captains of industry, manipulators of the “street,” promoters of the “system”—in short the commercial ideal. We educators have been under compulsion to use our every energy to turn out “the finished product from the intellectual point of view, entirely, and have failed to realize that education must have deeper significance if the coming American citizen is to be a potent factor in the near fu-

ture." In theory, it is true, we have not altogether lost sight of the three-fold idea of education—the intellect, the will, and the feelings; but in the clamor for the "greatest individual efficiency" we have placed an overstress on the intellectual side, to the dwarfing and lasting detriment of the higher moral qualities. What we need today in our public schools is a general scaling up of these neglected elements. Mere head training is not enough. We must have more genuine heart-training—character-building. Then we shall enter upon a destiny greater both in time and eternity, than we can imagine.

True education is the great antagonist of crime. 'It reaches the feelings and will of man, as well as his intellect, refining the one and strengthening the other. So that crime in the one case becomes repulsive and in the other conquerable.' At this juncture let us bear in mind that where education only succeeds in banishing ignorance, i. e., in mere head-training—it does not directly banish crime; for ignorance is only *one* of the several products of "defective initiative, weak inheritance and hard-environment," which jointly result in crime.

It is really needless to state that where education is reduced to mere mental sharp-wittedness it frequently becomes a menace to the society that made it possible. The world is full of brilliantly gifted, highly trained individuals, who are the most ardent knaves under the sun, whose sole aim in life is to undermine the very civilization that gave them being.

Serious-minded educators are profoundly impressed with the inadequacy of the present public school standards. We have only to consider their legitimate effects—weakened civic morals—to realize how far we miss the ideals set by the philosophy of education. Our "business methods" as whole considered, are extremely heartless. Mere shrewdness and keenness of wit is esteemed above our old-fashioned honesty; mere material achievement is flaunted before us as the highest attainment in life.

Frenzied finance has produced a class of manipulators, by Prof. Ross not improperly named "criminaloids." "It is their concern," he avers, "to delay all growth of conscience by silencing the alert videttes. To intimidate the molders of opinion so as to confine the editor to the news; the preacher to the simple gospel; the judge to his precedents; the teacher to his text-books;

and the writer to the classic themes." A note of warning and genuine alarm is sounded now in high places, and happily, the tide of corruption seems to have reached the point of ebb. Meanwhile, the root of much of this evil must be sought in our public schools.

Nothing could be more significant in this connection than the action taken by the National Education Association, in its recent meeting at Los Angeles. This great body of educators, representing every state and territory in the union, were of one mind that *it is high time to introduce positive moral instruction into the public schools.* The following resolution was adopted: "Resolved, That it is the sense of this association that it is the duty of the teachers of this republic to enter at once upon a systematic course of instruction which shall embrace not only a broader patriotism, but a more extended course of moral instruction, especially in regard to the rights and duties of citizenship, the right of property, the security and sacredness of human life."

Further resolutions emphasize character-building as the real aim of the schools, and deplored the tendency among children toward a disregard for constituted authority and lack of respect for old age and superior wisdom.(1)

The writer does not deny, of course, that most schools attempt to teach morals in an incidental way, nor does he wish to belittle the influence of this work in the past. The fact remains, however, that the desideratum of these schools is the moral problem. Great teachers were never more numerous than at the present, nor were they ever abler. The influence of their precept and example on the child mind is hard to overestimate. But instruction given by indirection can never take the place of systematic class instruction, from practical text-books, as recommended by the N. E. A. These, in the hands of teachers of unimpeachable character, it may be expected, will furnish our children the ethical enlightenment and rational will power, so much needed.

There was a time in our country's history when religion was

(1) The Cleveland meeting of the N. E. A., which was held since this article was written, restated this declaration of principle in the following language; "We earnestly recommend training in morals and in business and professional ethics, that the coming generation of men of affairs may have a well developed abhorrence of unfair dealing and discrimination."

taught as a part of the regular curriculum. Of late years an agitation has been kept up in certain quarters to extirpate so-called sectarian teaching from the schools. Unfortunately, the movement now threatens to engulf the very foundation of our free schools; and aims at nothing short of driving both Christ and the Bible from the schools. The agitation first begun by Roman Catholics, has been taken up by the Jews and Mohammedans, Buddhists and Shintoists, by non-Christian and non-religious unbelievers everywhere, who will not be satisfied till they take the very name of Jesus from our school-children. And all this in the face of the fact that the American people was conceived as a Christian nation and dedicated to that great principle! In spite of the fact that our supreme courts have repeatedly held 'that the God of the Bible is the Supreme Ruler; that he administers justice properly; and that he bestows upon us individual and national blessings. In spite of the fact that there are principles and practices in every department of our federal and state governments publishing to the world that the God of Abraham, Isaac, and Jacob is the God of our government.'

We have assuredly the right to demand that the state teach in her public schools "the system of morality which is embodied in her own laws with such sanctions as the religious character of the state herself supplies. In so far as the state has a moral character, that character will be found expressed in her laws, and these laws, with the reasons that support them, the state may and ought to teach."

It would be well for those who labor to exclude Christianity from our public schools to bear in mind "that the state is inherently religious." Its founders declared Christianity the very headstone of the corner, in the new state. These colonists and their descendants have certain rights, both religious and civil, which later comers must not tamper with. And such rights include all necessary legislation for the preservation of the afore-said principles and institutions. If the Jew or Moslem does not like our Christian ways he is privileged to go elsewhere; if our school children sing songs jarring upon his religious sense he may take his children elsewhere. Some may hold that these sentiments are at variance with our national constitution. Assuredly not. We do not here deal with the "establishment of

religion" or "the free exercise thereof." We are concerned with matters lying back of these—with the fundamental principles upon which our government stands; without which it could not endure—and these principles are essentially Christian. If anarchy is preached in our midst we may transport the agitators beyond the sea whence they came. This is our political right. If the faith of the fathers which underlies our entire national fabric is threatened we must assert ourselves. This is our American right. The whole matter resolves itself to this: Shall old-time American ideals—Christian ideals—prevail? Or shall the un-American element

"——— bringing with them unknown gods and rites.
Those tiger passions here to stretch their claws?"

In the face of all that has been done to discourage Christianity and Christian morals in the schools it is extremely encouraging to know that most of the criticism is from without the schools. Many timid souls there may be in the schools who have not the courage of their convictions; but American educators show considerable unanimity in declaring that *we must not alone provide the children with a practical course in moral instruction, but we must encourage them to read and study the English Bible as well.*

Professor Nicholas Murray Butler voiced the opinion of thousands of serious-minded teachers when in an address delivered before the N. E. A. at Minneapolis, in 1902, he declared, "That owing to a series of causes operating over a considerable period of years, knowledge of the English Bible is passing out of the rising generation, and that with the knowledge of the Bible there is fast disappearing any acquaintance with our religious civilization which has shaped our civilization from the beginning." Nor is this the end of the matter. The National Education Association has gone on record as favoring a renewed study of the Holy Book. A resolution to this end has, indeed, become "one of the declarations of principles of the Association."

But just what is meant by *Religion in Our Schools*? First of all we are unalterably opposed to the study of religion as a part of the regular school work. This is inevitable under our form of government, 'which provided for the complete separation of

Church and State, and at the same time for the public education of all the youth.' "Experience," says Dr. Horne, "has indicated the wisdom both of the separation of Church and State and of the existence of the public school system. Thus the logical result of our form of government is that the religion be not taught in the public schools. This result is also desirable, both in the interests of religion and democracy." But we can have religion in the schools without teaching it as a system. Prof. Horne says further: "Fortunately, for the interests of religion, the democracy, and the public school, religion is a life and not a system; is a natural expression of human nature and not an artificial graft upon it; it is a growth of the pupil's nature and not an acquisition of his intellect." If this is true, here is our opportunity. Religion may not be taught in the schools, though it can be developed there.

The consecrated teacher can touch the slumbering religious instincts in the child life and quicken them into activity and growth; he can make religion wonderfully attractive through his personal example; he can touch the child life and make it responsive to religious life. The Christian teacher has wonderful opportunity and a greater responsibility. He becomes the 'prophet of the universal religious nature,' and in this capacity he teaches by indirection the religion which may be taught as a system only in the home and the Church.

To sum up. We have learned, 1, that leading educators are practically of one mind that our public schools must make a systematic study of morals—i. e., that the intellect must be grounded in elementary ethics, before we can hope for the best results from the volitions, or applied morals; 2, that educators generally agree that religion, the emotional element, cannot be taught in our schools as a system, but that it can and must be made a thing of life by the Christian teacher, who has the support of public opinion—though not the unanimous support—to make use of Bible reading, without comment, and of Christian songs in his school work.

The problem then really becomes a question of furnishing teachers able to cope with the sublime task of molding character, of saving souls. It would be trite to say that such teachers *might* not come from the universities, undenominational col-

leges and normal schools; but, as will be shown later, the over-intellectualism of these institutions makes ethical teaching strange and uncongenial to their students. Accordingly these, as teachers, are prone to neglect all ethical instruction. The Church college on the other hand, has the necessary moral-religious environment and can, everything else being equal, furnish our public schools with Christian teachers. Here, I believe, lies one of our greatest opportunities for the future.

II. THE CHRISTIAN COLLEGE AND MORAL LEADERSHIP.

In the foregoing paragraphs emphasis is placed on the imperative moral and religious needs of the public schools, as understood by our foremost educators. The stress is ever on what we *must* do; for, while the tried seers of the profession have a clear vision the rank and file see but darkly. A careful study of many important educational gatherings discloses the fact that a majority of the teachers take but little interest in ethical problems. Such actions and resolutions as we have mentioned above are passed mainly through the efforts of the powerful minority of righteous leaders. Our teachers are too much taken up with the intellectual aspects of education. Their training runs too much to what we may call the practical side of school work—as Edward O. Sisson well puts it, “the plan of the school, the form of the curriculum, the examination, the college entrance requirements, all tend in the same direction, until the very idea of ethical education is strange and uncongenial to the teacher.” All this may seem to contradict former statements. What we have tried to say is, that the leaven is working and soon we may hope to find the whole lump leavened. The initiative is in the right direction and we have the right to think that improved conditions will be forthcoming.

Of the 98,000 young people at the present time enrolled in schools partially or wholly devoted to the professional training of teachers, fully 70 per cent. attend universities, colleges, or normal schools which make no pretense whatever of giving ethical instruction. Nor is this all, a great many of these schools, as we shall see later, find it impossible to reduce the ethics of theory to the morals of practice. They are indeed losing their moral control over the rank and file of the nation. Let us take the

modern university as a type of these institutions. What a startling transformation from the old-style American college! Where is now the deep religious character, the deep ethical thoughtfulness which once were so marked in the colleges and universities? Gone! Engulfed in a maelstrom of intense intellectual endeavor, of which specialization is the all in all; forgotten in a swirl of absorbing athletics and social life!

In spite of the assurances that "an irreligious university is a logical inconsistency," as Dr. Charles F. Thwing puts it, our fears will not down. Religion, as an emotional element, no longer has a place in the university. The field dealing with, "special revelation from and concerning the Divine Being" is, according to this same eminent scholar, "so slight in comparison to the whole content of truth" that religion in the university subjectively studied, becomes Psychology and objectively studied, Biology and Anthropology. *O Mora! O Tempora!*

Under the caption, "Failure of Universities in Moral Leadership," *The Literary Digest* of April 18, discusses Dr. A. A. Berle's charges of moral turpitude against the universities. So sweeping are the charges and so self-evident the proofs, that we shall venture to touch them in the passing. Dr. Berle alleges that they [the universities] "have furnished the leaders of the great perdatory enterprises, they have furnished the stock gamblers and market manipulators, and they have not denied to these social pests academic recognition and fellowship." "In the last fifteen years," we read further, "no more cherished American institution has lost much more in the public esteem than the university." And the reason of this lamentable condition of affairs is traceable to "the increasing natural alliance between the malefactors of great wealth, so called, and their criminal associates and the universities of almost every name and kind throughout the land, except those under public direction and control." Every thinking man will recognize the general truths of these statements. Is it any wonder, then, that young teachers, coming from such a contaminated atmosphere, do not wield a greater influence over the youth entrusted to their care! Assuredly not. We cannot expect them to teach better than they are taught. Religious and moral teaching is strange and uncongenial to the

average university man, who strives to make up for these shortcomings in his greater zeal for the purely intellectual.

But Dr. Berle incriminates many *would be* or, more correctly, *have been*, Church colleges in his charges. This obliges us to draw our lines closer. The burden of the present paper is, the manifest duty of the Church college to the public school. Let us define our position.

The Church college, then, as we understand it, is an institution under the immediate control of the mother Church; it stands for some definite declaration of religious truth, though it may not force its denominational tenets upon the student body; it surrounds the youth entrusted to its care with a positive Christian atmosphere; it safeguards against the inroads of skepticism by solemnly pledging all the professors to support the confessional basis of the Church. The Church college, furthermore, is not free to change its views on doctrinal truth at will; this initiative belongs to the mother Church. Should the latter ever find it necessary and expedient to modify its position, the college would very properly do the same. The Church college towers a very citadel of Christian strength in the midst of manifold modern heresy. It stands for conservatism, and is by its very form of organization, protested against the rationalism and materialism which at the present time has a throttle-hold on so many one-time denominational schools.

It is indeed regretable that so many of the old Church colleges have yielded to the call of worldly influences, and in their striving for growth and place and wealth have opened their portals wide. The board on the Carnegie Foundation enumerates in its first annual report a list of fifty higher institutions of learning, beginning with Amherst and ending with Yale. At one time the majority of these were Church colleges within our definition; now not one can meet the requirements. Much as we should have liked to receive the benefits of the Carnegie pensions the test which debars every Lutheran college in the land is the test of our orthodoxy. So, while the universities and many old colleges are blindly pushing forward to intellectual and industrial leadership in the nation they are as surely losing the vastly more important—the moral and religious leadership.

Opportunity knocks at the Church college door, for this insti-

tution alone has proved faithful to the inspired religion of God. May it now face its task unflinchingly, and bear up mightily under the great responsibility! It is a mighty trust, a wonderful privilege—this—to furnish the moral uplift for a nation industrially gone mad, to provide the pulpit with safe preachers, the mart with sane men of affairs, the public school with teachers both able and willing to fulfill their mission.

Now, to limit ourselves to Lutheran Church colleges—particularly to the General Synod schools. Measured by mere intellectual standards we are not abreast of the strongest colleges, denominational or otherwise. Assuredly, several of our colleges have lately made some real progress in material equipment and broadened educational environment. But elsewhere the progress has not been commensurate with social demands. In order to face our opportunity squarely we must put our schools in condition to offer the education demanded by the present social conditions. If we fail in this we shall lose the young people who would—everything else being equal—seek our schools. Church loyalty is an admirable virtue, but the youth of this generation do not attend the Lutheran institutions merely because of Church affiliation. *They expect our educational supply to satisfy their social demand.* This is the chief law of our school support. We may heed the law and prosper, ignore it and languish.

The Lutheran colleges were primarily established to educate young men for the Gospel ministry. This meant the exaltation of the humanities in the curriculum, and gave it a decidedly disciplinary trend. The classics—Greek and Latin—properly enough, were the backbone of every course of study. As linguists and historians are naturally conservative our fathers looked askance at the scientific *innovations*. But our conservatism has had to yield—though reluctantly—to the needs of a growing society. This it has done, not so much by reducing the requirements of the classics in their particular courses, as by increasing the requirements in other directions, and by offering new courses making science, belle lettres, etc., the basis.

The complaint is often heard that the evolution in the curriculum is more apparent than real. A glance at catalogues will show that in several instances our scientific and literary courses

are merely the old classical courses with some concessions added. Thus for instance, one college offers a scientific course, and yet throughout the entire Freshman year does not instruct in a single scientific subject; in the Sophomore year it gives three periods of science to seventeen of other matter; in the Junior year the "required studies" are monopolized by non-scientific matter while the sciences are "elective;" in the Senior year only four of the "required studies" are science to nine of other matter. And this college is no lone exception to the rule either. Unless such conditions are radically amended young people preparing for certain professions must seek non-Lutheran schools.

To be specific: The apostles of present day education may be considered as physiological, sociological, psychological, and philosophical.

First: While all Lutheran institutions accept the truth of Juvenal's classic phrase, *mens sana in corpore sano*, they do not all lay so much stress on physical education as it deserves. They may all have fairly well equipped gymnasiums and offer instruction; but how many of the colleges furnish scientifically trained physical directors, able to make physical examinations and prescribe exercises suited to individual needs? Is it not true that we often leave this important subject in the hands of tyros from the undergraduate departments, who have shown some aptness in gymnastic exhibitions? I will let the colleges answer for themselves. At any rate, it is well to remember that the physiological aspect of education has had a marked influence on races and nations; and in the individual such is the intimate relation between body and mind that to neglect the one is to misuse the other.

Second: The sociological aspect, which springs from the nature of mind and deals with the threefold element of educative environment—the intellectual, the emotional, and the volitional—opens the door to the modern curriculum. Every course of study to be well balanced must be based on some such analysis of these elements as set forth in the following table adapted from Herman Harrell Horne's inimitable *Philosophy of Education*:

History.
Constitutions.
Law.
Morals.

Psychology.
Logic.
Metaphysics.
Aesthetics. . .
Ethics.
Language.
Mathematics.

No course of study is *liberal* in the modern sense which does not contain representative subjects from all three of these groups. The italicized subjects formed the basis of the old Church college course of study, and corresponds in a measure with the seven liberal arts of the Middle Ages. To these modern society has added the sciences and developed the volitions. The latter have won a strong place in the curriculum of late years, as men came to understand the significance of education as a social process. Our schools, to be thoroughly abreast of the educative environment, must give attention to both science and volitions. It is especially true that we are backward in the latter. Thus we have chairs in our colleges obliging one man to pose as "Professor of English Language and Literature, History, Economics, Political and Social Science." This is as Dr. Oliver Wendell Holmes used to put it, "a whole settee full." But without joking, so long as three professorships are loaded upon one instructor it illustrates vividly that we are not yet alive to the importance of these subjects.

But the writer does not wish to pass as a carping critic. If conditions as they now exist were due to reluctance to recognize these later additions to the curriculum, we would very probably have said things now left unsaid; as it is, we apprehend that *lack of funds*, perhaps more than anything else has retarded the development of our curriculum.

It is a pity that we shall have to harp on this old string, and yet it is more the pity that our colleges, without which our Lutheran Church in America would have no future, should be dwarfed and hampered for want of a tithe where a tithe could easily be given. While we cannot now discuss this extremely important phase of the educational problem, we wish that something might occur to open the eyes of every Lutheran man and woman to the imperative need of greater openhandedness in school support. Indeed, can any one conceive of an enterprise within our Church of a more transcendent importance than this—to give of one's substance to upbuild Christian schools, which are the very foundation of our Church work!

Our discussion of the educational aspects has become long-drawn and we must pass over the psychological and philosophical points of view. In closing, let us consider briefly what we

set out to show: namely, that the Church college has a pressing duty to perform in furnishing public schools with Christian teachers. This is on the presumption of agreement, 1, that our public schools must be morally and religiously quickened; 2, that the moral-religious pulse of the public schools must be touched if we would reach the arterial system of the nation; 3, and that the Church college alone can fully supply this want.

The proposition is very simple. Let our colleges establish each a chair of Education for the teaching of regular professional branches, viz: Child Study, Philosophy of Education, Science and Art of Teaching, and History of Education. The plan is not to graft a normal department as such on our colleges, but merely to offer the work as a part of the already established courses. It should be elective to Juniors and Seniors in all courses. The work could be made of inestimable value to young men preparing for the ministry, since every minister should undeniably be a practical teacher. Even if the one pursuing the work did it for no other purpose than for the cultural value contained, the time would be well spent. Such Chairs of Education would draw to our colleges many prospective teachers and make them ours; they would even become an inducement to many already in college to make teaching their life work. Many states grant certain certification privileges to colleges which maintain an education department. The fact that a student may get, say, a life certificate to teach, without examination, becomes an additional drawing card for the school. States that do not now grant these privileges could easily be persuaded to do so, once the colleges get their chairs organized.

It is hard to overestimate the importance of this work. Take, for instance, the State of Kansas. Certain Church Colleges here have been granted the right to issue teacher's life certificates to graduates from the regular collegiate courses, who have elected and faithfully completed the professional subjects prescribed for the Junior and Senior years. The first marked result is, that the Church colleges are now able to furnish a large supply of Christian teachers to the public schools of the State. In fact, statistics show that the number of graduates from these colleges to receive good appointments is rapidly increasing. Our own Midland has held this State privilege since 1903. While we have

sent out but three classes under the new arrangement we have already secured very satisfactory results. Our teachers, in many instances, have received good High School positions, where, we believe, they have become a power for righteousness, and, we know, an active agency for recruiting our college classes.

If we as Lutherans, therefore, would wield a greater influence in years to come than we have done in the past, we must invade the public schools and from these points of vantage make our influence felt outward on society and state and inward on home and Church.

ARTICLE IV.

PROOF OF THE ABSOLUTE RELIGION*

TRANSLATED BY PROFESSOR F. V. N. PAINTER, D.D., LITT.D.

It is often with the thinker as with the mountain climber, who supposed that the longed-for summit was close at hand, but who in his further progress perceives that mountains and valleys still separate him from his final ascent. The statement that "Christianity is the absolute religion" seemed to be established through a consideration of its undeniableness and its adaptation to the spiritual needs of all men. Then there was opened to us a view into a new abyss; namely, are the things of which Christianity speaks *realities*, or are they simply assumptions and fantastic ideas? Is there really a sovereign God and a kingdom of God?

And in this abyss there lie again mountains and valleys. The objections, which we have ourselves made, may be multiplied. We compared Christianity with the religions of mankind. But of what avail today is this comparison? We do not, you know, believe in these religions. The philosophic views of the world, held by great thinkers and embellished by deep feeling, now occupy the field, and contest the supremacy with Christianity. These are the systems that must be overcome, and not the wretched religions of the distant past, which today flourish or wither only on the confines of civilization.

The magic tones of "absolute truth," which Hegel's philosophy once presented as the native melody of the human soul, sounding forth from the midst of all dissonances, are hushed. But, on the one hand, we have the allurements of Buddhism and pessimism; namely, *Volition is the essential nature of man, and is his misfortune*. The consciousness of the nothingness of existence gradually undermines his strength. That is a foretaste of blessedness, of Nirvana. On the other hand, we hear the praises of Eudæmonism: *To promote the happiness of others brings us ourselves a modest happiness*. Others again point to

* The fourth lecture in Seeberg's *Grundwahrheiten der Christlichen Religion*.

the progress which the theory of evolution teaches: *Life is not poor; in struggle and conflict arise the permanent elements of culture, the struggle for which is its own reward, whether we ourselves enjoy much or little of it.* And, finally, we hear from zealous advocates with shrill voices the song of superman: *The world is for the strong, and the strong prey upon it with merciless tyranny. The strong man is right. That is happiness and truth.*

Thus the sovereignty of God seems to be overthrown, and the kingdom of God appears like a cloud-like phantom, which sometimes resembles angels, sometimes men, and sometimes animals. Man is the architect of his own fortune, his own God and Lord; the blessings of this earth are his only ideals. The words of Faust are here applicable:

“The view above has vanished from the world.
A blinking fool who thither turns his eyes,
And dreams a life of bliss beyond the skies!
With steadfast gaze let him the world survey;
The world is for the brave an easy prey!
Why need he dream of everlasting day?”

So speak many. Not simply systems, but a *practical view of the world* opposes us—and we ourselves are not insensible to its charms. It has its confessors among the upper ten thousand, and social democracy has undertaken that the lower ten millions also be made familiar with its teachings.

Shall we, in opposition to all this, beg for patience, and try to justify the existence of our faith for children and old people, for the spiritually poor and undeveloped? Who will despise them? They are also a power. But were that really our situation, what could we then offer mankind as a whole? Our time would be lost. It would really be the wisest thing to throw our books into the fire; and instead of boldly demanding the highest price for the last book, smuggle it into the library of the history of religions, that something of Christianity might still remain or seem to remain.

But we have not come to this extremity, and never shall come to it, for *Christianity is the absolute religion.*

Let us then express the conviction that all those ideas and ideals, however *modern* they may be, however loud their praises may resound, do not accomplish what Christianity accomplishes—they do not satisfy the hungering soul. In other words, the need of the human soul, in spite of those promises and gifts, remains inclined to the blessings of the Christian religion. “The soul is naturally Christian,” as a great man of the second century said in the presence of the huge intellectual conflict between Christianity and heathenism.

There are two questions which we must address to the above cited conceptions: *Do they answer the practical need of the soul?* and *do they, secondly, justify themselves before the tribunal of reason?*

The natural constitution of things is said to produce blessings in its development and to bring happiness. We may recognize both, but the question—it is the question of religion—remains: *What part has my soul in them?* This constitution of nature with its development places me in absolute dependence upon things and persons that are indifferent to me—upon the whole process of nature. But this dependence never really becomes absolute and soul-satisfying; there remains the murmuring and unsatisfied question *Why?* Of this we are assured by a glance into the hearts of our fellowmen and into our own hearts. The murmur against authority—we know it from youth up—really points to the unstilled longing for authority. We are unwilling to obey nature and history, for they do not inwardly compel obedience. But we are forced to obey, while we wish the obedience to be of free will.

And further, people talk about “progress” and “happiness.” I must go this way. But this progress I do not feel, and yet I cannot do enough for it. My soul languishes under the short steps of progress. And this happiness I do not experience; my activity does not lead to it—my labor neither for myself nor for others. Have I then caused more happiness than unhappiness, more merit than demerit in my life? Thus I never arrive at the goal. I am taught that I am a part, and hence can never grasp the whole; that this can be accomplished only by mankind in its gradual progress. But I am a whole, a world in myself, for I am a personal and rational spirit. My thought and my

will struggle after the whole, and yet I am to be content with the smallest fragments, never attain the highest, never serve it directly, and never feel its presence.

The need of my soul remains unsatisfied. These thoughts do not give peace and strength. And, finally, is it not a fearful contradiction into which my spirit is forced—fearful because my life depends upon these things? There is something, but it is not for me. Is there anything—that is, for me—when it is *not* for me? I am always to think of progress and happiness, but I shall never fully experience them; and yet they are to bring me life and volition. If what I long for and think is real, then what I achieve and experience is unreal; and if what I achieve and experience is real, then what I think is unreal. We can realize the weight of this contradiction in the subjective discord of many modern thinkers; ideals remain empty ideas, and impulses become ideals.

Let no one deceive himself. The naturalism of the theory of evolution—no matter in what garb it may appear—will never satisfy the needs of the soul. But still less will the dream of superman do it. Yes, we are to become supermen—even the Christ speaks of a new birth; we are to become more than a commonplace expression of the species; more than a languid apology of man. From the *homo sum* we are to pass to the *Ecce homo*, as Pilate said of Jesus; or to the *Voila un homme*, as Napoleon said of Goethe. But what does it help us to hear what we all know, when wild paradoxes bar the way thereto, or rather like stones are thrown in the way?

Or that chloroforming of the will in Pessimism? That does not help either. Man is no “dying flower,” hence the consolation of Nirvana is of no use. Man has a will; therefore the ideal of willessness does not help him. Pessimism as it exists today among the people corrects a false optimism, but it does not thereby establish its truth.

In a Buddhistic song we read:—

“Hast thou for worldly station vainly striven?

Be not disturbed, for wealth and fame are naught!

To thee are power and conquering victory given?

Be not exalted, for thy gain is naught!

Our pleasures pass away,
Our sorrows pass away,
Pass thou the cold world by, for it is naught."

As a pendant I add the words of a plain and strong Christian faith:

"Take they away my life,
Goods, honor, children, wife,
That naught of all remain,
Yet have they made no gain,
For us the kingdom must remain."

That is it. In the one case the refrain, "It is naught"; in the other the positive declaration, "The kingdom must remain."

And now we have made the descent and crossed the hills. Let us turn to the last ascent: *Is it REALITIES that Christianity proclaims?*

There was a time—and for many it exists yet today—when it seemed extremely easy to answer this question. The teachings of Christianity point to realities, for "they stand in the Bible." The Bible has been inspired word for word; God can not lie; therefore what the Bible declares to be true is *real*. Thus people argued, and many generations of Christianity have found that sufficient.

Why can not we be satisfied with that answer today? Two decisive reasons are against it. In the Biblical writings are found acknowledged errors of the narrators, and contradictions in the narratives. Though this fact will disturb the pious Christian but little, it is fatal to the theory of verbal inspiration, for otherwise God would be made to appear as the author of error. But that is not the chief consideration. With various apologetical artifices people may get around that fact; but we can not make our faith dependent upon these artifices. But it is still more important that our question can not be answered at all in that way.

Men argue thus: The content of Christianity is real because the authors of the Sacred Scriptures have so felt, while, as they believed, they were under the inspiration of God. But whence

do we know that those men were really inspired? If we are to base our faith upon it, we must be immediately certain of the fact. Then, as we today may err in reference to Christianity, so may those Scriptural men also have erred. Finally, may it not be possible that God's sovereignty was once really revealed, and that today it is no longer revealed? We see that one does not get further in this way. In all questions where the life of the soul is involved, an external certainty can never satisfy it; it must be sure of the fact through its own experience.

What then do we call *real*? It is well known that since the days of Kant philosophy has devoted great labor to this question. The educated Christian can not act as if this labor had not been. It shows a lack of culture, when religious questions are under discussion to lay aside the keenness and carefulness of thought, which we hold it proper to apply to the smallest things of the world. Once for all be it said, that we are done with the naive judgment that a thing is real, because it has seemed so to some people, or because it has been declared as true. A look into the microscope, and a visit to the halls of justice, where unprejudiced witnesses claim to have *seen* what other equally good witnesses testify never *happened*, teach us that.

The difficulty increases in our inquiry, when it is not at all a question of historic facts that may be seen and heard, but a question of the reality of supersensuous objects—the sovereignty and kingdom of God. It is not enough to appeal to miracles and signs which formerly happened. It is a question of facts that happen at the present time.

I call an event *real*, when I am subjectively convinced of its reality. That a person loves me or hates me, that he is mighty or wise, is a reality for me, because I feel it. But we all sharply distinguish passing impressions from a firm conviction. How do we come to this conviction? In this way: I receive—let us keep our chosen illustration—through the other person a definite mental experience. Within me has arisen love, joy, gratitude, or esteem in reference to that person. If we ask whence this new experience (*Inhalt*) of my soul originates, then I must answer: from the permanent and uniform impressions (*Wirkungen*) made by that person. Through my experience of a con-

nected series of impressions I recognize them as *real*, and in such a manner that the species and nature of the object are revealed. Thus from my subjective impression I feel the reality of an object active in this impression. We ourselves with the experience of our soul—the soul is one with its experience—thus guarantee the operation and reality of the person making the impression upon us.

Every judgment in reference to objective existence is consequently grounded within ourselves. That we are what we are is indeed due to the operation of external objects. But we recognize this objective existence only as we proceed from the subjective reality within us; real being and its recognition pursue opposite paths. The impression comes to us from without; the recognition of it comes from within. But this impression (*Inhalt*) consists of concepts and percepts which belong to history. God has historically revealed himself in words and deeds. In them we experience still today his real presence. Here we are brought to the deepest experience of the Christian soul. It is that which makes the Christian a Christian, while it distinguishes him from all other men.

To be a Christian means believing and loving. You know what a wealth of ideas and aims—even the whole of positive Christianity—is contained in these words *faith* and *love*. I feel myself completely subjugated and bound by them, and therefore liberated to the highest activity. They are permanent experiences, which subjugate and liberate me. These effects necessarily presuppose an active object. This active object I can not find in any of the various realities and phenomena that surround me. These subjugate me only in part, and excite me to an activity for things like themselves—for things of this world. But faith is the consciousness of complete subjection, and love does not find its end in earthly happiness and worldly joy. Thus the experience of my soul obliges me to recognize an absolute and supernatural authority and sovereignty, which has revealed itself, and in this being to find the object of my love. In other words, he who believes and loves has thereby become assured of the reality of the sovereignty of God and of the kingdom of God. Only when this is the case is the fact of faith and love in my soul intelligible. “If I am, then He is.”

That seems to be a cold speculative process, a bit of philosophy, which remains as far from religion as the evening from the morning. Can you really—so we hear it said—in this laborious way explain the exultant joy of the soul, which feels the nearness of God; can you explain the reality of those eternal blessings, for which men unterrified have sacrificed; can you thus compel us to them?

But he who answers thus, only shows that he has not understood or that he has forgotten the object of this entire investigation. It is not a question of explaining the origin of faith and love, or of compelling us to an exercise of them. Just as little as he who feels that he is loved by another or entertains reverence for another finds this love and reverence by a process of argumentation, or forces himself to a recognition of these sentiments, so little are our investigations to force any one to God. We do not wish to force or explain, but to recognize and prove. As the lover when his love is doubted, has no other method of proof than reflexion on the fact, so must we also through reflexion upon what we hold as real, not indeed produce and explain faith, but prove and understand its reality.

We have reached the goal of our investigation. Christianity is the absolute religion in opposition to all other religions and philosophic views of the world; and the grounds, upon which its adherents base this judgment, are not subjective fancies, but realities. He who believes and loves is sure of the sovereignty and kingdom of God, and he has a well founded right to this certainty.

ARTICLE V.

LUTHER AND THE DECALOGUE.

BY REV. WILLIAM WEBER, PH.D.

The Decalogue furnished one of the bones of contention in the old controversy between the Lutheran and the Reformed-Calvinistic Churches. They say: It clearly demonstrates even to laymen the inferiority and unevangelistic character of some of Luther's teachings as well as his too great dependence upon the Roman Catholic Church. Luther, in preparing his version of the Ten Commandments for the instruction of his people, has followed the authority of the Roman Church rather than that of the Bible. Moreover, he has altered, changed, and omitted words spoken originally by God himself. The Reformed Churches, on the other hand, have cast off resolutely the chains of Roman bondage and returned also with regard to the Decalogue to the Holy Scripture, the only source of true religious knowledge. They have accepted the commandments word for word and letter for letter as they appear. Ex. XX.

Such specious reasoning has bewildered many a good Lutheran especially in our country where the Reformed Churches are so very powerful. It is therefore indeed worth while to study the Decalogue with some care in order to learn whether Luther was right or wrong in deviating from the Biblical text and in using the Roman version of the Ten Commandments in his Catechism.

The Reformed Churches and the Greek Catholic Church retain the Biblical text of the Decalogue as it occurs in Exodus and agree also as to the counting of the commandments. They recognize the authority of Philo of Alexandria, a Jewish contemporary of Christ. He considers as the first commandment the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." (Ex. XX, 2-3). His second commandment is: "Thou shalt not make unto thee any graven image, or the likeness of anything that is in heaven above,

or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself unto them nor serve them. For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." (Ex. XX, 4-6). His third commandment reads: "Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain." (Ex. XX, 7). Finally the tenth commandment, he finds to be: "Thou shalt not covet thy neighbor's house. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." (Ex. XX, 17).

It is unnecessary to quote here the other commandments because the Roman Church differs from the Greek Church and the Bible only in those just given. The *Catechismus ex decreto Concilii Tridentini* contains the following version of the first, second, ninth, and tenth commandments: "Non habebis deos alienos coram me." (Com. I, Ex. XX, 3). "Non assumes nomen Domini Dei tui in vanum." (Com. II, Ex. XX 7a). "Non concupisces domum proximi tui, nec desiderabis uxorem eius, non servum, non ancillam, non bovem, non asinum, nec omnia, quae illius sunt." (Com. IX & X, Ex. XX, 17).

We notice here first of all that the Tridentine Catechism omits the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." These words belong in fact to the whole Decalogue rather than to the first commandment alone. They form a kind of introduction. The authors of the Talmud already recognized their peculiar character and counted them as the first commandment.

Ex. XX, 4-6, the second commandment of Philo, has been left out altogether. The Roman Church considers them as part of the first commandment, as a kind of commentary on it, and as such superfluous. The Talmud, though retaining the unabridged text, treats likewise Ex. XX, 3-6, as one, its second commandment.

In Ex. XX, 7, the Roman Church has dropped the second

half of the verse, which warns us that the Lord will not hold him guiltless that taketh his name in vain.

Lastly, in Ex. XX, 17, the words: "Thou shalt not covet thy neighbor's house," are called the ninth commandment while the remainder of the verse forms the tenth. That became unavoidable, in order to preserve the exact number of ten commandments as soon as Ex. XX, 4-6, had been eliminated.

All these changes were, of course, not introduced by the authors of the Tridentine Catechism. They represent the old tradition of the Roman Church.

In Luther's eyes, this old tradition was sound and worthy of imitation. His first commandment is: "Thou shalt have no other gods before me." His second commandment reads: "Thou shalt not take the name of the Lord thy God in vain." He likewise discerns two distinct commandments, the ninth and tenth, in Ex. XX, 17.

This dependence of Luther upon the Roman Catholic Church is sufficient to condemn him in the judgment of those to whom that Church is nothing but the Church of the Antichrist, the Church of darkness and superstition, the Church of unmitigated fraud and error. But fair-minded and well-informed men cannot subscribe such a radical condemnation. We must not forget that this same Church was, up to the age of the Reformation, that is to say, for nearly fifteen centuries, the chosen vessel from which alone the nations of Western Europe derived their knowledge of Christianity. The Church of the Middle Ages has achieved glorious things for the kingdom of Christ. It has placed the yoke of Christ securely upon the stubborn necks of the Germanic nations when they overthrew the Roman Empire. Whatever of true Christianity existed in the Occident about 1500 A. D., had been nurtured, almost without exception, in and by the Roman Church.

That Church, without doubt, had gradually grown full of rampant abuses and errors. The enemy had sown tares among the wheat. Nevertheless neither Luther nor Zwingli could ever have become the great and successful religious reformers we know and honor if it had not been for the good and conscientiously performed work of the Roman Church. The field had been prepared for centuries not only by the few distinguished

forerunners of the Reformation but even more so by hundreds and thousands of faithful pastors who had watched their flocks with diligence, taught the truth, and lived a godly life, each one in his own sphere, however small and insignificant that was, and although they were apparently forgotten by God as well as by men. If they had not devoted themselves for so many ages to their humble task, Luther and Zwingli would never have discovered the truth. If those faithful shepherds had not planted the good seed into the hearts of their parishioners, the inhabitants of Europe would have been entirely unable to understand the gospel message as proclaimed to them by our great reformers and their co-laborers.

Both Luther and Zwingli were first brought to study the Bible by good Roman Catholic teachers. Luther especially, while still hoping to become assured of his salvation by performing the most severe tasks of monkish discipline and penance, learned to believe in justification by faith and not by works. An old fellow-monk, a man otherwise of no distinction, called his attention to the words of the creed: "I believe the forgiveness of sins." Besides, neither Luther nor Zwingli withdrew from the fellowship and communion of the Catholic Church voluntarily. They would have preferred to remain within that Church if they had been permitted to do so without a sacrifice of their intellect and conscience.

We must, for these historical reasons, be careful not to reject everything the Roman Church teaches and practices as opposed to the truth revealed by Christ even if it should not be vouched for in the Bible directly and expressly. For it may be based on a genuine apostolic tradition. The Christian Church is older than the Bible, at least, than the for us most important part of the Bible, the New Testament. It was founded not by the written, but by the spoken word of the apostles. The writings of the New Testament are not a systematic and complete representation of the teachings of Christ nor of the doctrine and practice of his apostles. It is well nigh impossible to reconstruct the life of Jesus Christ from the gospels. The apostolic epistles were called forth by accidental occurrences and problems arising in the congregations to which they were first written. They presuppose everywhere a full knowledge of the oral instruction of

the apostles. We obtain through them only occasional glimpses of the rich and throbbing life of the primitive Church. Tradition, accordingly, from the very beginning, played a most important part in the Christian Church. Tradition, of course, is more easily obscured than the written word. Therefore, the older the Church grows, the more critical we have to become in our attitude towards its oral tradition.

The tradition which led to omitting Ex. XX, 2 and 4-6, is certainly very old. It belongs to the golden age of the Roman Church. St. Augustine already quotes the first commandment in the same short form which it has in Luther's Catechism. "Non erunt tibi dii alii praeter me." He quotes from the Itala while the Tridentine Catechism cites the Vulgate. St. Augustine counts likewise Ex. XX, 17, as two commandments. (Aug. Quaestiones super Exodum, LXXI). The Roman Catholic and Lutheran division of the Decalogue is therefore called "the Augustinian Division." But the casual way in which St. Augustine quotes the short form of the first commandment, without offering any reason why the Philonian second commandment should be omitted, indicates clearly that he is not the author of that abbreviated version.

It would be very interesting and instructive to pursue the peculiar Roman version of the Decalogue to its first source. The Apostolic Church did not use the Ten Commandments for the purpose of Christian instruction. The oldest catechism we possess, The Teaching of the Twelve Apostles, The Didache, does not even mention the Decalogue. It contains in its first six chapters a manual of Christian ethics, called "The Two Ways," namely, the way of life and the way of death. Christian ethics is based here directly upon the revelation of Jesus Christ, whose precepts, the golden rule, etc., are given verbatim. The second and third chapters contain warnings against sins by which Gentile Christians were most easily tempted. They show clearly that the author knew the Decalogue but indicate at the same time quite unmistakably that the Ten Commandments, in his eyes were inadequate to meet the prevailing conditions. Chapter II begins: "The second commandment of the Didache: "Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not com-

mit pederasty. Thou shalt not commit unchastity. Thou shalt not steal. Thou shalt not use magic arts. Thou shalt not practice sorcery. Thou shalt not kill a child by abortion. Thou shalt not kill one after birth." From chapter III, I wish to quote the following prohibitions: "Do not become angry. For anger leads to murder." My child do not become lustful. For lust leads to unchastity. Neither use foul language nor cast your eyes about. For adultery arises from all such things. My child, do not observe the birds since that leads to idolatry. Do not use charms, nor practice astrology, nor employ purifications, nor desire to see these things. For idolatry arises from them all."

The Didache I-VI is nearly related to the Epistle of Barnabas XVIII-XX. Barnabas also speaks of the two ways, "the way of light" and "the way of darkness." He is not directly dependent upon the Didache nor vice versa. But they agree in bulk and in spirit and contain many identical passages. Both show us what ethical precepts were enjoined in the early Church. Barnabas, by the way, calls these precepts "the decrees of the Lord." (Barn. XXI, 1.)

The primitive Gentile Church did evidently not make use of the Decalogue pure and simple. That is hardly to be wondered at. The apostle Paul founded the Gentile Church. He took the most emphatic stand against the law of the Old Testament as still binding those that had come to believe in Christ Jesus. We all know his forceful saying: "We reckon that a man is justified by faith apart from the works of the law." The law of which the apostle speaks here is of course the law of Moses, the faith, the faith in Jesus Christ. St. Paul distinguishes clearly between the new law of Christ and the old law of the Jews. "The law of the spirit of life in Christ Jesus makes me free from the law of sin and of death." (Rom. VIII, 2.)

It is thus but natural that the oldest catechism of the Greek Church bases its ethical precepts directly upon the teachings of Jesus. The Jewish Decalogue cannot have found its way into the Greek and Roman Church until after the age of St. Paul and the Apostolic Fathers, when their battle against the Judaistic tendencies of the Primitive Church was forgotten, and when the teachers of the Church were no longer aware of the fundamental

difference between the revelation of the Old and the New Testament. But, by that time, tradition had fortunately established in the Roman Church a shorter version of some of the Ten Commandments. How old that tradition really is may be learned from the third Philonian commandment. This appears already Barn. XIX, 5, in the same form which it has in the Roman and Lutheran catechisms. "Thou shalt not take the name of the Lord in vain."

We readily understand why the early Christians retained only the most essential part of such commandments. There is first of all the reason of expediency. A commandment in order to be easily remembered ought to be as short as possible. The Christians, moreover, looked upon the Old Testament as a preparatory and therefore transitory revelation. They were not hindered by religious awe and reverence from altering and abbreviating any Old Testament commandment so as to suit their own needs and requirements provided it appealed otherwise to them as a true and necessary law.

The special warning added to the third Philonian commandment had caused the Jews not to pronounce the name of God at all. They read the Hebrew word which meant *Lord* instead of their name of God whenever it occurred in their holy scriptures. They even changed the vowel points of their name of God accordingly. In this way the wrong Christian pronunciation "Jehovah" of the Jewish name of God has arisen. The Christians had learned to believe in God as the God of love who gave his only begotten son that whosoever believeth on him should not perish but have eternal life. They were free from the superstitious fear of the Jews and employed their name of God whenever and wherever it might be done with propriety. Possibly this consideration led them to drop that part of the commandment which had frightened the pious Jews.

With regard to the words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," the case is still clearer. They refer without doubt alone and exclusively to the people of Israel. They were spoken while that nation was encamped at the foot of Mount Sinai shortly after its departure from Egypt. They have no meaning for the great body of Christians who are not of Jewish descent.

Forming, as they do, the introduction of the whole Decalogue, they demonstrate clearly the Ten Commandments to be strictly Jewish Commandments. God did not intend them to be kept universally by all peoples of all races and ages. If Gentile Christians wished to use these commandments for Christian religious instruction, they were compelled to drop this introduction which told plainly enough that the Decalogue belonged to the Jews not to the Gentiles. That is exactly what St. Augustine, the Roman Church, and, in their wake, Luther have done.

The reason why the second Philonian commandment has not been retained by St. Augustine and his successors is certainly not of a clandestine nature. Ex. XX, 4-6, does not refer to likenesses of Jesus Christ, his apostles and saints nor to representations of scenes and events of Biblical and ecclesiastical history. It forbids the making and worshiping of idols, images taught and believed to embody the deity itself. St. Augustine without question acted under the influence of a strong and clear tradition when he left out the Old Testament Commandment against idolatry. The Didache indicates that this tradition must go back to the Apostolic Age. For it contains two distinct warnings against idolatry, which have been quoted in full. But these have nothing to do with the most conspicuous form of that superstition, the worship of idols.

It is easy enough to account for this attitude. The first Christians were no longer exposed to the danger of falling victims to that crass form of superstition. They had even overcome the still prevailing Jewish error that God demanded a temple and sacrifices. Stephen indeed had been stoned to death because he declared publicly Jesus of Nazareth had abolished the temple and changed the laws of Moses. But St. Paul could tell the people of Athens without fear of danger or even of contradiction: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwells not in temples made with hands. Neither is he served by human hands as though in need of anything, while he himself gives to all life and breath and all things."

Public opinion among the Greeks was apparently ready to accept that fundamental truth. Having once acquiesced in it, they were no longer tempted to indulge in that childish form of

idolatry which centered in a temple with its statue and offerings. It had been quite otherwise when that commandment against idolatry first was given to the people of Israel. It required centuries of religious education before belief in the one God was no longer endangered among the Jews by the polytheism and idolatry of their neighbors and rulers. The ideal conception of true divine worship, the Jews as a nation never appreciated as long as their temple at Jerusalem was in existence: "God is a spirit; and they that worship him must worship him in spirit and truth."

Thus the Christians found the second commandment to be obsolete. The error which it opposed had been conquered definitely in their midst. They had to pay attention to more subtle forms of superstition which, in spite of all progress made by the Christian nations, still find an echo in many a heart among us. Some of the early disciples of Jesus imagined they could foreknow coming events by means of augury and astrology. They expected to be enabled to influence and change their own fortune or that of other people by the power of magic charms and purifications. These practices had been developed among the heathen in close connection with their religious services and are certainly out of touch with a true and living trust in God. Luther treats of this superstition in his commentary on the second commandment, "Thou shalt not take the name of the Lord thy God in vain." The *Didache* condemns it expressly as idolatry, but without any reference either to the just quoted or any other Old Testament commandment.

But Luther, in his version of the Decalogue, is not simply a slavish follower of the old tradition of the Roman Church. He has not hesitated to deviate from the Biblical text of the Ten Commandments even farther than the Roman Catholics wherever changes appealed to his judgment as advisable and necessary.

His fourth commandment reads: "Thou shalt honor thy father and thy mother that it may be well with thee and thou mayest live long on the earth." Ex. XX, 12, it reads: "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." It is not very important that Luther has added here the words: "that it may be well with thee," which originally belong to the Deuteronomic

version of the Decalogue. The substitution of the word "earth" for "the land which the Lord thy God giveth thee" is of far greater significance.

Luther without question has followed the authority of Eph. VI, 2-3. There we read: "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth." "The land which the Lord thy God giveth thee" is, of course, the Promised Land, the land of Canaan. Before the children of Israel entered into that country, God promised them prosperity and longevity in their new home, provided they would behave as dutiful children toward their parents. That proves again the strictly national and in so far imperfect character of the Jewish Decalogue.

The Jews themselves must have realized early in their history that the promise of the commandment was confined to much too narrow boundaries. Ever since the northern kingdom had lost its independence, thousands of thousands of pious Jews were compelled again and again by their conquerors to establish their homes permanently in places far distant from Canaan. They had to renounce all hope of ever returning from their captivity and settling anew in the land of their fathers. Still they continued, even in their dispersion, to keep the law of Moses. They honored their parents and hoped in return for a long and happy life in their foreign homes wherever they happened to live on earth. Therefore, they must have been inclined to change the wording of this commandment.

This consideration was bound to have still greater weight in the eyes of Gentile Christians. Neither they nor their ancestors were in any way connected with Palestine, the country of the Jews. They acknowledged the obligation of filial love and duty. Thus it was only a question of time that the original text of the commandment should be altered so as to meet the new conditions, to remove its local limitations, and give it a universal meaning and application. Nobody has a right to find fault with Luther for treading in the footsteps of the author of Ephesians, although the Roman Catechism has accepted the text of Exodus: "Honora patrem tuum et matrem tuam, ut sis longaevus super terram, quam Dominus Deus tuus dabit tibi."

Another instance of Luther's sound common sense in using

Old Testament material for the purpose of imparting Christian truth is found in his tenth commandment. Here too the Roman Catechism does not deviate from Ex. XX, 17. Luther, however, without any other authority, as far as I know, but that of his own judgment, has boldly changed the words "nor his ox nor his ass" into "nor his cattle."

Cattle, of course, is a broader term than ox and ass either singly or both together. Among the peasants of Palestine, even as late as the age of Christ, the ox and the ass were the two most helpful and therefore most valuable domesticated animals. The ox ploughed the field and threshed the corn. The ass served as beast of burden and as principal means of locomotion. At Luther's time, however, conditions were widely different in western Europe. The German farmers had other animals besides the ox and ass. Moreover, the horse had supplanted them very largely as assistant of the tiller of the soil. Thus, Luther's alteration of the Biblical text has rendered the last commandment not alone more comprehensive but also better applicable to our modern life.

The by far most significant change, however, introduced by Luther, occurs in his third commandment. It replaces Ex. XX, 8-11. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work: thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the seventh day and hallowed it."

This commandment is taught to be still in force by the Reformed Churches. Even the Roman Church continues to use the Old Testament text of the commandment. "Memento ut diem sabbati sanctifices. Sex diebus operaberis et facies omnia opera tua. Septima autem die sabbatum Domini Dei tui est. Non facies omne opus in eo tu, et filius tuus, et filia tua, servus tuus, et ancilla tua, jumentum tuum, et advena, qui est intra portas tuas. Sex enim diebus fecit Dominus coelum et terram, mare, et omnia, quae in eis sunt, et requievit in die septima. Idcirco bendixit Dominus diei sabbati, et sanctificavit eum."

Luther has substituted for this lengthy commandment the words: "Thou shalt sanctify the holy-day." But he stands quite alone in this respect as over against the Bible and all other Christian Churches.

Nevertheless Luther was guided by good and strong reasons when he introduced this change. He was anxious to remove a cause of serious misunderstanding as to the true significance and proper observance of the Christian Sunday. He knew the Bible thoroughly. He had studied with especial care and diligence the epistles of St. Paul. He recognized the fact that the Jewish law, including the Jewish Sabbath commandment, had never been intended to bind the whole human race. He had learned that, under the guidance and instruction of the great apostle of the Gentiles, the latter had never observed the Sabbath, that, on the contrary, they had conducted their religious meetings on the first day of the week, "the Lord's day."

Let me call attention to the following facts. The Sabbath day of the Old Testament commandment is not merely any day you wish of the seven days of the week. The last, or seventh day of the week alone is the Sabbath, set apart by God himself as such at the end of the first week of the world's history. That seventh day is our Saturday, whereas our Sunday is the first day of the week. Our Saturday, or rather the period of twenty-four hours from Friday evening to Saturday evening, since the Biblical day begins at six o'clock in the evening, always has been and still is observed by the Jews as the Sabbath. The only proper way of keeping the Sabbath has also been prescribed by God himself. He rested on the seventh day and thereby hallowed it. Therefore the Jews had to abstain on the Sabbath day most conscientiously from any kind of labor. They were not even permitted to have others working for them on that day. To work on the Sabbath day is, according to the Mosaic law, a capital crime. Sabbath breakers were to be stoned to death.

St. Paul and the Apostolic Fathers deny most emphatically the binding force of the Sabbath commandment for disciples of Christ. The preacher of justification by faith and not by the works of the law writes: "Let no man judge you in meat, or in drink, or in respect of a feast day, or new moon, or Sabbath day, which are a shadow of the things to come, but the body is

Christ's." He even declares it a grave danger if Christians should desire to keep the Sabbath. "How do you turn again to the weak and beggarly elements which you wish to serve over again? You keep days and months and seasons and years. I am afraid of you that perchance I have toiled in vain for you." Barnabas undertakes to prove that the Jewish Sabbath observance rests upon a misunderstanding of the Biblical word day. In closing his argument he says: "We celebrate the eighth day with good cheer because on it Jesus both rose from the dead and showed himself and ascended into heaven." Justin Martyr states in his Dialogue with Trypho: "The new law desires us to keep Sabbath constantly; and you think to be pious when you are idle for one day." Such statements render it quite clear that St. Paul instituted the Christian Sunday instead of the Jewish Sabbath so that no Christian should be tempted to consider honest work on any day as a mortal sin.

But, at the time of the Reformation, Zwingli and Calvin had quite forgotten that there was a vital difference between the old and the new covenant. They took the Bible as a whole for the final and perfect revelation of the will of God. They were sincerely convinced that all parts of the Bible were equivalent and equally binding. Hence they taught their followers that the Sabbath commandment was still in force and referred to the Christian Sunday. Logically, they ought to have come to the conclusion that Christians had still to keep the Sabbath with the Jews on the seventh day of the week. Luther, with his strong historical sense, was utterly opposed to that error. In order to make his position even more distinct and to remove from his people all danger of being deceived by the false arguments of the reformed teachers, he changed the words of the commandment so as to apply it to all the festive days of the Christian Church.

One may perhaps say: The omissions, changes, and alterations we find in the Lutheran version of the Decalogue seem indeed to be proper and well-founded from a purely rationalistic standpoint. But reason is not the highest authority in religious problems. Jesus Christ has forbidden his disciples expressly to take such liberties with the Old Testament. His words to that effect have been preserved in the Sermon on the Mount.

"Think not that I came to destroy the law or the prophets. I came not to destroy but to fulfill. For verily I say to you: Till heaven and earth pass away, not one jot or one tittle shall pass from the law, until all things come to pass. Whosoever therefore shall weaken one of these commandments even the least and shall teach men so, shall be called least in the kingdom of heaven. But whosoever shall do and teach them, he shall be called great in the kingdom of heaven." These words of Jesus are said to mean: "Christ did not come to overthrow the authority of the Mosaic law, which was to be eternally binding upon the hearts and consciences of men. So long as the world lasted, its authority was to be permanent."

The words in question were undoubtedly spoken by Jesus Christ. They agree perfectly with many similar sayings of our Lord found in the gospels. They teach us why the twelve apostles confined themselves strictly to missionary work among their own countrymen even as late as seventeen years after the conversion of St. Paul.

The first disciples of Jesus could not fail to become aware of the tendency of the teachings of their master to supersede the Old Testament revelation. They were tempted to boast of their superior religious knowledge—to tell their hearers that the old law had become obsolete, that Jesus possessed a new and higher law. If Jesus had not checked this natural impulse of his disciples to speak slightly of the religious belief of their countrymen in order to extol their own better information, all conservative Jews would have taken serious offense at him. He would have been in their estimation an impious lawbreaker and reckless innovator. His mission would have ended then and there. He could have become the savior neither of his own people nor of the whole world. For that reason he told his followers that the Old Testament dispensation was to remain in force "till heaven and earth passed away," or "till all things were accomplished." Both expressions mean one and the same thing.

They do not mean at all that the law and the prophets are destined to bind the hearts and consciences of men for ever. On the contrary, they name a quite definite date at which their dominion was to cease. That becomes clear as soon as we compare these words with the other two statements of Jesus: "Heaven

and earth shall pass away, but my words shall not pass away.” and “Verily I say unto you, This generation shall not pass away till all these things be accomplished.” (Mt. XXIV, 34-35.)

“Heaven and earth shall pass away” and “all (these) things shall be accomplished” are strictly technical terms employed in Jewish eschatology. They refer to the fulfillment of the Messianic expectations that were shared by Jesus and his disciples. They denote the end of the old and the beginning of the new era. Isaiah already describes this happy event as the creation of a new heaven and a new earth. “Behold, I create new heavens and a new earth. And the former things shall not be remembered, nor come into mind.” Up to that time, the law and the prophets were, according to Jesus, to remain in force, but afterwards the words taught by him were alone to remain. The day, however, when the kingdom of heaven was to appear on earth was near at hand. Within the life time of his first disciples that great and long expected event was to happen. Then the new revelation was to replace and to supersede that of the old covenant.

Was Jesus mistaken when he made such a definite promise? Did he utter a deliberate lie? Certainly not! What the prophets had hoped for and predicted has been fulfilled in due season and that at the time which our Lord foresaw. In this case, however, the same thing has happened which always happens at the realization and fulfillment of our justified hopes and true prophecies. They assume definite shape not in their poor literal sense but in their richest spiritual meaning. For men know and prophesy in part.

The momentous turning point when the old world went out of existence and the new world entered into being was reached when Jesus died at the cross. Then God departed from the temple at Jerusalem. Then the Messianic kingdom was established on earth to last for ever. The resurrection of Christ is nothing else but his coming in glory. He revealed to his disciples his everlasting heavenly life and reign as well as his constant communion with them. He is now with them alway and sitteth at the right hand of God the Father almighty. His kingdom is indeed not of this world but it is nevertheless truly *in*

this world and is gradually permeating, transforming and transfiguring it.

As soon as Jesus was firmly seated on his heavenly throne, all danger had passed away of anybody losing faith in him because he perceived or was informed that Christ's revelation was infinitely higher and truer than all former divine communications, even those made through Moses and the prophets. That was a matter of course. The son and heir was bound to know the father much more intimately than any of the servants. The latter had only spoken "by divers portions and in divers manners." As long as the human Jesus had to struggle for recognition among his own countrymen, he had to avoid for reasons of expediency all direct allusions to the true character of his teachings in comparison with the religious ideas of his people who were firmly convinced that there could be no greater truth than that contained in the Old Testament. But after Christ's death and resurrection, it became absolutely necessary to point out the divine truth of the new law of Christ, its infinite superiority over all other moral laws in order that man might no longer grope in darkness but walk in the light. The old garments and the old wine skins had outlived their days of usefulness. "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new."

To have understood and proclaimed this great truth to the Jews as well as to the Greeks is the transcendent merit of St. Paul. "Christ is the end of the law unto righteousness to every one that believeth." To have held fast to this truth as a faithful disciple of the great apostle of the Gentiles constitutes one of the strongest claims of Luther to the distinction of being not only the first but also the greatest of the reformers. Yet, even here, Luther is under obligation to the tradition of the Roman Church. It declares in its catechism expressly: "*Tempus, quo sabbati cultus tollendus erat, illud idem est, quo ceteri Hebraici cultus caeremoniaequae antiquandae erant; morte scilicet Christi.*" For the sake of completeness and accuracy, they might have added to *cultus caeremoniaequae* the words *leges praeceptaque*. For neither St. Paul nor any of the Apostolic Fathers distinguishes in the Old Testament between the ceremonial and moral law. The entire Mosaic law is abrogated in Christ according to

the apostle Paul. That distinction between the moral and ceremonial law was afterwards introduced for the purpose of explaining why Christian theologians made the Ten Commandments the basis for instruction in Christian ethics.

This question is of more than academic interest. If St. Paul had failed to perceive the vast difference between the revelation of Moses and the prophets on the one hand and that of Jesus Christ on the other, if he had not devoted his whole life to the propagation of his conception of the gospel, Christ's work and sacrifice would have been in vain as far as we can see. The followers of Jesus of Nazareth would have formed an insignificant Jewish sect, chiefly confined to Palestine and destined to be swallowed up in the throes and convulsions of the Mohammedan conquest. For certainly we do not know of any man in the Apostolic Age who might have performed the task of St. Paul. It was left for the youth who rejoiced in the death of Stephen to take up the ideas of the protomartyr and place the revelation of Christ in its proper light before the world. He thereby established by the side of the primitive Judaistic Church, the old Catholic Gentile Church and transformed a potential, into an actual, universal religion.

But why did Luther retain the Decalogue at all if he so clearly perceived its insufficiency to serve as a manual of Christian ethics? He knew that the old Covenant had been invalidated by the New Covenant. For he was a disciple of St. Paul. He was not unaware of the many weak points about the Ten Commandments. For he changed them.

They are, with one exception, not commandments but prohibitions. They do not tell us what we ought to do, but only what we ought not to do. They forbid but the most flagrant, external acts of sin, which are easily enough avoided by most people. It is not so extremely difficult not to become a murderer, adulterer, thief, false witness, etc., as far as the actual transgression is concerned. Likewise, not to believe in and worship more than one god, not to practice idolatry, not to use the name of God in vain, not to work on one day of the week does not require an extraordinary degree of moral strength. Moreover, some sins as, f. inst., lying, are not even mentioned in the Decalogue.

The inferiority of the Ten Commandments as a moral code

is further attested by Jesus Christ himself. He places his new precepts in the Sermon on the Mount expressly over and against the corresponding ordinances of the Old Testament. That he intended to teach a new and truer morality is proved by his well-known introductory formula: "You have heard that it was said to them of old time....but I say unto you." With Jesus Christ it is no longer the actual crime alone that is forbidden. The very first wicked thought that may lead to the committing of a crime is a sin.

Luther therefore might have dropped the Decalogue and substituted in its place a manual of Christian ethics based directly and exclusively upon the revelation of Jesus Christ somewhat after the manner of the "Two Ways" in the *Didache*.

But we must not overlook one most important fact. Luther's position resembled to a certain extent that of Jesus Christ himself. The leading men in the Church, the pope, the cardinals, the archbishops, and bishops, not to speak of the inferior clergy, were arrayed solidly against him. They occupied "the chair of Moses." Since times immemorial, the people honored them as the fountain heads of all religious wisdom and authority. These authorities denounced Luther everywhere as a deceiver, an impious libertine. In opposing the many errors of the Roman Church, the reformer had to recognize the scruples of the weak. For their sake, it must have been a real relief to him to emphasize his acceptance of the doctrine and discipline of the old Church wherever possible.

The Decalogue had been brought into the Christian Church surreptitiously after the Pauline tradition had become obscured and weakened. In Luther's age, it was universally recognized as the final and most comprehensive revelation of the will of God. By rejecting the Ten Commandments, when he prepared his catechism, Luther would have given color to the charge that he was a lawbreaker, impatient of any wholesome restraint.

Thus the great reformer had to retain the Decalogue. But in doing so, he did not deny his better judgment for a single moment. We have seen how freely he treated the Old Testament text of the commandments. Those omissions and alterations, however, are of relatively little importance. Luther's real work on the Decalogue is contained in the explanations which he added

to the single commandments. These explanations supply all the deficiencies of the Jewish Decalogue from a Christian standpoint. They change Jewish prohibitions into truly Christian commandments. The first commandment, "Thou shalt have no other gods before me," assumes under Luther's genial touch the meaning, "We should fear, love, and trust in God above all things." The commentary on almost all the other commandments consists of a negative and a positive part. Of the commandment "Thou shalt not kill," f. inst., Luther says: "We should fear and love God that we may not hurt nor harm our neighbor in his body: but help and befriend him in every bodily need." While such wise and true words of his are not derived directly from the mouth of Jesus, they certainly breathe the genuine spirit of our Master and Saviour.

That is by no means an individual opinion. Koestlin, the scholarly biographer of Luther, writes on this question: "In explaining those Mosaic commandments, quite in harmony with what he taught also elsewhere about their use in Christendom, he rises from the beginning above the form of the Old Testament letter by reducing each obligation to the fundamental duty of fear and love of God, he joins to what is forbidden there, the positive moral requirement, and gives the commandments and prohibitions that comprehensive extension which Jesus in the Sermon on the Mount wants them to be given."

Nobody claims infallibility for Luther. He not less than his great authority St. Paul knew but in part and prophesied in part. But, as for the Decalogue, he undoubtedly stands for the truth, whereas Zwingli and Calvin followed a retrograde movement, which is still causing much confusion and delay. But it stands to reason that the Reformed Churches will in the end acknowledge also here as in so many other things the correctness of Luther's position.

They have, especially in America, conformed to his opinions and convictions in many things even now, though perhaps unconsciously. The principle which guided Zwingli and Calvin in all problems connected with our religion was: *Everything not expressly ordained in the Bible is un-Christian and as such to be abolished.* Luther, on the other side, was convinced that every-

thing not expressly forbidden by Jesus Christ and his apostles was permitted unless otherwise improper and unbecoming.

The Medieval Church had produced quite a number of excellent Latin hymns. Luther regarded them as a very effective means of edification. He therefore gave his Church the first German hymns, the first-fruits of a rich and glorious harvest. Zwingli and Calvin, however, were unable to find hymns in the Bible. They met only with psalms. Thus they insisted on the chanting of psalms to the exclusion of hymns in their churches. That prejudice, which still lingers in some places, delayed the birth of English hymnody for almost two centuries.

Zwingli pointed out to his adherents that the Holy Scriptures say nothing about the use of the organ in divine services. That musical instrument was indeed invented during the Middle Ages. The Reformed Churches felt therefore in duty bound to banish the un-Biblical organ from their houses of worship. Also this prejudice is fast disappearing among our Reformed brethren.

The temple at Jerusalem had neither paintings nor statues. The New Testament is silent as to similar adornments of Christian Churches. Hence Zwingli and Calvin had the beautifully painted windows of the churches under their control smashed and replaced by ordinary window glass. The statues and paintings were taken away, and the frescoes which covered the inside walls of the churches were hidden under a thick coat of white-wash. That accounts for the severe simplicity of all the earlier Reformed Churches and meeting houses. Artistic adornment of churches was thought to be a mortal sin, a transgression of the second commandment. Here too, the present generation has deliberately renounced the error of their fathers. Almost all our Reformed Churches that can afford to do so have storied windows. The interior walls likewise begin to be decorated with taste and art, not to mention the ambitious architecture of our church buildings.

All these facts go very far to demonstrate the superior intelligence and sound common sense of Dr. Martin Luther, who was never carried away by such ludicrous misconceptions. He pleaded from the very beginning against the iconoclasts that the arts should not be crushed by the gospel but should be employed in

serving God who had given them and in making the gospel more attractive. Lutherans must feel a just pride in seeing the father of their Church thus vindicated. But, at the same time, we greet in this important revolution that has been going on quietly in the Reformed Churches a welcome proof of the victorious strength of truth. What has happened and is still happening in this respect contains a fair promise that the attitude of the Reformed Churches towards the Decalogue will likewise undergo a complete change in due season.

ARTICLE VI.

MODERN THEOLOGICAL THOUGHT IN GERMANY.

BY PROFESSOR GEORGE H. SCHODDE, PH.D.

It is now about twenty years since that keen and incisive observer, the late Dr. Howard Crosby, in view of the growing influence of the theological thought of German universities on the scholars of the American churches, repeatedly raised his voice in warning against the dangers of "Teutolatry." Is it not now high time that this warning should be repeated and emphasized? The fact of the matter is that the ideas and ideals of German theological savants have become all powerful factors and forces in moulding the spirit and teachings of American theologians. At any rate this is the case in all the leading denominations in this country except the Lutheran. It is a singular fact that that Church which historically and by kinship is most closely related to the Germans is the section of the American Church which is least influenced by the ups and downs of modern theological thought in the land of Luther; while those denominations which trace their origins rather to Geneva than to Wittenburg are devoted adherents even of the whims of Germany's theological thinkers and writers. Of the more than eight thousand Lutheran pastors in America there is not a single one as far as known who is willing to accept the Higher Criticism and the advanced or radical thought of theological Germany; and the theological seminaries and the professors in the Lutheran seminaries of this country seek their inspiration and guidance rather in the orthodox theology of the heroic period of the Church, in the Reformation and the immediate succeeding generation of great thinkers of the Church, than in the leaders that now set the pace in the theology of Germany. What the psychological explanation of this noteworthy phenomenon is, can perhaps be the subject of debate; but an important element in the answer will doubtlessly be the fact that Lutheran theologians understanding better than non-Lutherans the ups and downs of theological schools in Germany, each one of which in its day

and date claimed to have in its possession the true science of theology but nevertheless was compelled in the course of time to give way to another school, antagonistic to it yet equally sure of its position, do not take the teachings of the modern school, although insistent on its claim to represent the *non plus ultra* of Wissenschaftlichkeit so seriously. In the light of experience and of the history of German theological thought, it is always wise to adhere to *festina lente* in accepting what is proclaimed as the latest and most scientific results of German theological thought.

But be this as it may, the fact of the matter is that Germany's influence is aggressive and so-called advanced theology is practically supreme. The proud claim of *Germania docet* was never better established than in the case now. Theological thought is now adays both international and national. It is international in so far as practically the same problems and perplexities are before the Church and theological thinkers in all lands, the days when such discussions would be localized being now past; it is national in the sense that all new movements, both good and bad, in modern theological thinking originates in Germany. Not England, not France, not Switzerland, not Holland, not America has in our time originated a new distinctive trend or school of theological thought. The theologians of these lands may have modified in details what they have learned from their German masters, but the creative genius in this department must be credited to the Germans, even in those cases where the application of a principle to theology is the point of issue, which principle may not have been of German origin. The most potent factor in theological thought too in our times is that of naturalistic development, a principle first emphasized by English savants; but the application of the principle to Biblical and theological problems, from the most innocent phases of this application to the ultra rationalistic Monism of Haeckel, has been made most consistently and persistently by the Germans. And all the world anxiously listens to what the German theologian has to say, and nowhere are the new pronouncements of the university theologians of the Fatherland more eagerly recorded, believed and repeated than in America. When Professor Harnack in Berlin catches a cold there are a host of zealous followers in America

who take out their handkerchiefs ready to sneeze. The most independent people on the globe are the least independent when it comes to theological thinking.

These and similar facts make an inquiry into the character of German theological thought anything but a work of supererogation, and a brief analysis of the genius and spirit manifesting themselves in this thought is both beneficial and interesting. The strong features of German learned thinking in general and of theological research in particular are both marked and excellent. The highest ideal of German scholarship is expressed by the word *wissenschaftlich*, freely rendered scientific according to which the Germans claim that all their learned research and study is conducted solely in the interest of truth and with perfect independence of party or a school, seeking truth solely and alone for truth's sake and without any consideration of how this truth can affect current forms of thought or creed. And this ideal they claim to attain by accepting only what they can demonstrate, by a perfect absence of prejudgments, by considering every science *ab ovo* and presupposing nothing. *Absolute Voraussetzungslosigkeit* is really the fundamental ideal, which if attainable would be a great and a good thing. But the claims that German learned research, including German theology, is *voraussetzungslos* is simply incorrect. In the very nature of the case such a thing must be regarded as impossible. In every department, even mathematics, a *principium*, a beginning is a foundation upon which to build further and that too on other grounds than those of logic and argument. A conservative Biblical student frankly recognizes that he constructs his system of Biblical truths on the basis of the inspiration and divine character of the Scriptures; yet he concedes the fact that these things are to him truths not because they have been demonstrated logically or by argument, but of which he is morally certain, which certainty he has attained through the effects which the contents of words of the Word of Truth have had upon him. There is a deep spiritual and psychological truth in the teachings of the Lutheran fathers that the basis of our certainty of the divine character of the Scriptures and the religion they teach is the *testimonium Spiritus Sancti*. The inspiration of the Scripture is a principle that cannot be demonstrated or proved by ordinary

logic and argument, but like all spiritual convictions is a moral certainty, made all the more certain because of this fact. A conservative Bible student is perfectly willing to say that his science is not *voraussetzungslos*, but correctly insists that this feature makes his views not less sure and certain, but more sure and certain, as spiritual convictions in the nature of the case are the strongest in the mental and moral makeup of man.

Nor can the theology of Germany claim that it is *voraussetzungslos*. There is not and has not been a school of advanced thought in Germany for centuries which has not consisted in the application of the teachings of a certain philosophical school to the contents of the Scriptures and of theological science. The Baur or Tübingen school of a generation ago was the application of the principles of Hegel's philosophy to the interpretation, or rather misinterpretation of the facts of New Testament and earliest church history, according to which the latter "Catholic" Christianity of the early church was the result of a compromise between particularly the antagonistic Christianities of Peter and of Paul. Again the Ritschl school, with its anti-metaphysical character, its denial of *Seinsurteile* in reference to the great transcendental truths of Christianity, such as the Trinity, the divinity of Christ and the like and its exclusive recognition of *Werturteile* in regard to these essentials of the Christian's system was merely the application of Kant's philosophy with its doctrine of the impossibility of knowing *Das Ding an sich* to the facts of Christianity. Wellhausenism, the *religionsgeschichtliche* school and the more modern types of radical Biblical theologies are all only diverged forms of the philosophy of development, and that too, natural development, to the facts of Christianity as to its origin and growth. To use the words of the elder Delitzsch, the modern school represents the "era of Darwin's theology." And this is at times openly acknowledged by its advocates. When Kuenen in his last great work openly declares in defining his "Standpoint," that from the outset he regards the religion of the Old Testament merely as one of the greatest religions of the world, nothing less bad also *nothing more* he demonstrates in his accustomed blindness the Darwinistic Precrustian bed to which he is determined to fit the contents of the Scriptures. And when Harnack in his *Essence of Christianity* declares that any

violation of the ordinary laws of nature must be rejected in tracing the origin of Christianity, he thereby *a priori* excludes the possibility of miracles in the interpretation of the New Testament facts. Indeed if "scientific" theology consists in the objective consideration of these facts in the case without any subjective prejudgments on the part of the student, the conservative rather than the advanced man has the right to claim that he is proceeding in a scientific manner, since the former's prejudgments or standpoint is based on the Scriptures themselves and accept their claims, while the latter stands out from a standpoint suggested by a subjective philosophy and creed. And for this reason it is not surprising that a minimum of fact will supply a maximum of hypotheses along these subjective lines. The whole Babel-Bible controversy inaugurated by the younger Delitzsch, in which the Old Testament religion was made out to be only an offshoot of the Babylonian, was really based only on two things claimed to be facts, and at least one of these, the presence of the name Jehovah in Babylonian literature, is in all probability fiction, and if not fiction is not sufficient by far to support the hypothesis erected upon it by the Babylonian school. It is indeed a grievous mistake to imagine for a moment that the radical teachings of German theological savants are the expression of a superior wisdom or a deduction from facts not accessible to the average student; this radicalism is as a rule the result of a preconceived philosophy with which the facts of the Scriptures are made to agree, nolens volens.

This subjective character of advanced theology in Germany also explains the remarkable rapidity with which one school crowds into the background another. What is today being declared to be the "sure" results of scientific research will tomorrow be discarded to give way to something equally radical; and the ease with which this is done is both amusing and instructive. It is only a few years since the Wellhausen gospel of Israel a religion to the effect that this was purely an unfolding of natural religious genius of this people, uninfluenced by the creed and faith of other oriental peoples, held absolute sway; now the new religico-historical school comes along and declares that this is all wrong, and that a "real scientific" conception of the Old Testament religion shows that it is entirely dependent on the

teachings and tenets of other religions, especially that of Babylonia, and therefore practically without all unique *sui generis* elements. The lessons taught by the rapid succession of various schools of theology in Germany are very instructive. It appears that as a rule there underlies the teachings of each school an element of truth, the exaggeration and abuse of which constitutes its stock in trade, and the residuum of which truth remains a permanent possession of theological science long after this particular school is dead and gone. There can be no denial of the fact that the Baur school has taught us a more correct historical conception of the developments of the early church, and that the Wellhausen school has rendered services of a similar nature, over against the rigid dogmatical conception of older generations, in regard to the Old Testament history, and for this reason these schools have not been an unmixed evil. Their existence and work is largely merely a case of history repeating itself, as the recognition of Christian truths has as a general thing been effected in this way throughout the history of the Church. But it is a serious blunder either to claim or regard these schools as representing finalities in theological thought; properly considered they are at best tentative efforts and stages toward the discovery of truth.

There of course can be no denial of the fact that German theological research like all the learned investigation in that country is thorough and deep, but it is such only in a certain sense; it certainly is not broad, and the ordinary rule is that however thorough a German theologian may be in his own particular little world, he is very ignorant in all other lines, and therefore does not have that breadth of judgment and vision which enables him to adjust what he has learned to the work which is being done in another department. This brings with it as a natural consequence that in all other lines besides his own German, the theologian too must depend on and cannot independently judge of the merits or demerits of the work done by others even in departments closely united with his own. In Germany there is and naturally must be a greater dependence on "authorities," an acceptance of what other men say in their field than this is the case where theological scholarship is broad as well as deep. Critical theology has its traditions just as much

as conservative, and the tyranny of the former is beyond dispute. How many or rather how few of those who talk glibly concerning the post exilic origin of the Levitical code in the Pentateuch or regard the non-Jonannine authorship of the Fourth gospel practically as an axiom have really investigated these problems for themselves? Yet a single fact may be discovered some fine day that overthrows such fundamentals of the critical creeds at once. Only recently Prof. Lietzmann of the University of Jena himself a radical, showed that Gnosticism is not a post-Christian but a pre-Christian form of philosophy, and thereby deprived the opponents of the Fourth Gospel of one of their chief arguments. Only a few short decades ago only the so-called "golden circle" of Pauline Epistles, Romans, Corinthians, and Galatians, were considered as "scientifically secured;" now Harnack can declare it to be "scientific" that all of the New Testament books, with the exception of Second Peter, are in a certain sense, at least secondarily genuine. German theology shows all the strong and weak marks of intensive specialization; one power is the determination to discover at all events something that is new. According to German scholastic canon, he is not a savant who merely knows or utilizes what others have known, but a scholar must discover new things, and this naturally is a temptation to sensationalism even in the sacred precincts of theology. That radicalism should be and is a feature of German theology is only natural and almost necessary, as he only has the ear of the public, and at the universities has the chance for promotion, whose investigations result in things not only *nove* but also *nova*. The wonderful industry of the German theologian in the collection of new facts, in the investigation of new fields is deserving the widest recognition, but his handling of new facts is in only too many cases purely subjective and unscientific and characterized by bold sensationalism.

The question is often asked, if an American student of earnest religious convictions should continue his studies at a German university. The answer is both yes and no; all depends on circumstances, and the chief circumstance is the student himself. If he is clear in principles and judgment, his own master and not a blind follower of lauded savants, he can sit with profit at the feet of the German theologians; but he must exer-

cise the same independence of thought over against their teachings that they do over against the conclusions of other men and times. If such a student, however, cannot judge all things and keep that which is good, the independence, the radicalism of the German university theologians will do him more harm than good. Some time ago Professor Krueger, of the University of Giessen, declared that it is a theological teacher's first duty to "endanger the souls" of his students, meaning to make them doubt in order thereby to bring them to an independent recognition of the truth. If the latter would always follow upon the former the process would not be so dangerous; but in only too many cases the student never gets beyond the period of doubting.

Just what will be the limit of Germany's influence on the theological thought of America, which now has apparently reached the high-water mark, only a prophet and a prophet's son could say. But the time for a sober reflection of which this all may mean for the Churches of this country is certainly at hand. "Extremes touch each other," is true of German theology too. American theology can and has profited much by contact with the theological thinking of Germany, but much harm has been done, and it is unwise to ignore the latter while commending and appreciating the former. A more judicious attitude of mind should under all circumstances be observed over against the latest theological importations from the Fatherland. This is a lesson that the American Church must yet learn.

ARTICLE VII.

INFANT SALVATION.

BY SAMUEL SCHWARM, D.D.

Many persons, even many otherwise intelligent Christian people, have no clear idea as to how infants are saved. All believe that infants dying in infancy are saved and go to heaven; but just how, or through what means they are saved, they do not know. Some believe the infant is pure and perfectly innocent and needs no saving grace prior to the actual and conscious transgression of God's laws. Others believe that although the infant is in a sinful condition, owing to its birth from sinful parents, that this sinful condition is not reckoned against it until it incurs guilt by actual transgression, and that then it must, of course, repent and believe on Christ if it would be saved.

I have heard in promiscuous conventions, such as Sunday School and Christian Endeavor, composed of delegates of different denominations, many and conflicting opinions in regard to how children are saved. Some incline to the idea that the infant, especially the child of Christian parents, is born in the Church and is in a saved state. Others incline toward the opinion that the child is not in the Church by virtue of its birth, but that it is perfectly fitted for the Church and should be received into it at the very earliest moment that it can make a confession of Christ, without requiring it to go through any special religious experiences. Others contend that even little children are sinful and need conversion before they are ready for Church membership, just as much as adults need conversion. They contend that children should manifest deep conviction of sin and experience a real sense of pardon before they are received into the Church. These hold revivals and decision days for the conversion of the children and insist on their coming to the mourner's bench in order to experience religion. And they tell of many instances of very bright and wonderful conversions of very young children. Others contend, although they too believe the

child must be converted before it can be truly a Church member, that such experiences on the part of children are abnormal and unnatural and should not be required or expected. And they recite instances of children being received into Church without any such experiences, who made most active and grand Christians, even more so than some of those who claimed to have wonderful conversion experiences.

The lack of uniformity of belief in regard to the religious status of the infant, among the ministers of the different denominations, and sometimes among the ministers of the same denomination, and also as to how the grace of God is applied and sealed to the infant, has astonished me. They are all sure that the child who dies in infancy is saved and goes to heaven, but as to why and how it goes to heaven they are not agreed. Some say, "Because it is pure and innocent, and because Christ said, 'Of such is the Kingdom of Heaven.'" Others say, "Because it is forgiven and cleansed for Christ's sake." But none of them, outside of a few Lutherans one meets in such conventions, seem to have any definite conception as to how this forgiveness and cleansing is conveyed and sealed to the infant. They believe in some way, either at the time of death or after death, the merits of Christ's death are imputed or conveyed to the child, but as to how it is done, they have no clear plan or conception. They, as a rule, have no conception that there is any definite means of grace for the infant that is too young to understand the preaching of the gospel. Baptism to them, in so far as the infant is concerned, seems to have no influence or effect whatever. It is merely an outward sign of a covenant of grace, not an instrument of grace at all.

The Lutheran Church, alone among the Protestant Churches, appears to have a clear and consistent doctrine in regard to the regeneration and salvation of the infant. It is a doctrine that I wish to present and discuss in this paper. It is a doctrine that is thoroughly fortified by Scripture, and is, consequently, of great interest and comfort to Christian parents, especially to such as have buried infant children.

I. THE NECESSITY OF INFANT REGENERATION AND SALVATION.

The Lutheran Church teaches the necessity of infant regeneration and salvation, and emphasizes it. It believes and teaches that children are born in sin and are, consequently, under the wrath of God and lost forever unless saved through the atoning blood of Christ. The Augsburg Confession, Art. II, says, "All men begotten after the common course of nature, are born in sin; that is without the fear of God, without trust in Him, and with fleshy appetites; and this disease is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit." And the same article also, "condemns all who deny this original fault to be sin indeed, and who, so as to lessen the glory and the merits and benefits of Christ, argue that man may, by the strength of his own reason be justified before God."

The Augsburg Confession does not know of any such a thing as a pure and innocent, or sinless, infant by birth. It says: "All men begotten after the common course of nature, are born in sin." This is still the teaching of the Lutheran Church the world over, though she well knows that much of the secular and religious teaching of this age is opposed to this doctrine. But she does not derive her doctrines from these sources; she draws them from the Bible, which is the Word of God.

The Confession says: "Man is born in sin." This is in perfect accord with the Word of God, Psalms 51, "I was shapen in iniquity and in sin did my mother conceive me." The Psalmist evidently refers to his, as yet, unshapen substance itself as having sinful potentialities and as being distasteful to God. Hence, he also says in the fifty-fifth Psalm, and it is repeated in Romans V, 10-18, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one, etc. Therefore, by the deeds of the law no flesh shall be justified in his sight." Job asks the question (14:4): "How can he be clean that is born of a woman?" and: "How can a clean thing come out of an unclean?" And Jeremiah declares (17:9): "The heart is deceitful above all things and desperately wicked." And

in the book of Proverbs (22:15), we read: "Folly is bound up in the heart of a child." And in Eph. (2:3): "We are all by nature the children of wrath, etc." This, "No, not one" and "No flesh," etc., certainly excludes infants from being righteous and from being justified in God's sight other than through Jesus Christ, His Son, whose blood cleanseth us from all sin. These phrases were evidently intended to mean everybody. That idea could not be expressed more clearly and emphatically. Hence, the Confession agrees with the Word of God.

But it has been strongly urged against this doctrine of infant depravity that the child certainly cannot be depraved and a subject of eternal death before it even knows right from wrong. This implies an inadequate conception of what natural depravity, or original sin, really is, and also a denial that it is really sin at all. This conception of sin would define it as a conscious, willful, actual, transgression of God's law; and this is a correct definition of the first sin, namely, the sin of Eve, and also, of that of Adam, and of many other sins. But it is a very inadequate conception of sin in general, as it is presented to us in the Word of God. "Sin is, indeed," the transgression of the law (John 3:4), but it is, also, "all unrighteousness (John 5:17); i. e., everything that is not right is sin, whether it is by commission or omission, whether it is merely a disposition towards evil or merely an absence of righteousness.

This lack of righteousness and disposition towards evil is, as the Confession says, "truly sin." The Apology to the Augsburg Confession says: "It is further taught that since the fall of Adam all men who are naturally engendered, are conceived in sin and are born in sin, i. e., they all from their mother's womb, are full of evil desires and inclinations, and can have by nature no true fear of God, no true faith in Him." Melancthon says in regard to this passage: "We deny to those propagated according to the carnal nature, not only the acts, but also the power or gifts of producing fear or trust in God." The formula of Concord says: "Original sin is not a sin that is committed, but it inheres in the nature, substance and essence of man. So that if no wicked thought should ever arise in the heart of corrupt man, nor idle word be spoken, nor wicked deed be done, yet the nature is nevertheless corrupt through original sin, which is

born in us by reason of the sinful seed, and is a fountain of all other actual sins, wicked thoughts, words and works, as it is written (Matthew 15:18): "Out of the heart proceed evil thoughts, etc." Also (Gen. 4:5 and 8:21): "The imagination of man's heart is evil from his youth." And the Formula of Concord again says: "We believe, teach, and confess that original sin is not a slight, but so deep a corruption that nothing healthy or uncorrupt in a man's body or soul, in inner or outer powers remains, but as the Church sings:

Through Adam's fall is all corrupt,
Nature and essence human."

Natural depravity, or original sin, according to the Confessions, and they are in harmony with the Word of God, consists of two things, absence of righteousness, i. e., of the fear of God and trust in Him, not only in acts, but also in the very ability to produce them; and in the possession of sinful appetites, or evil desires and inclinations. But they are careful to teach that this original sin is not man's real nature or substance, but that it merely inheres in his nature and corrupts it. Man's nature is not sin, but sinful.

In this doctrine the Lutheran Church rightly insists that this lack of righteousness and possession of evil desires is not merely an imperfection to which little, if any, blame adheres, but that it is really sin in the sight of God and deserving of eternal death or banishment from God. The question is not whether God will condemn man because Adam sinned, but, "what is his condition as he is by being naturally engendered? Is he righteous? or is he a sinner?" The Confession says: "He is a sinner and under the condemnation of God's law, i. e., he is ignorant of God." The Scripture says he is at "enmity with God, not reconciled with Him neither indeed can be (Rom. 8:7); "That which is born of the flesh is flesh," (John 3:6); that "We are all by nature the children of wrath even as others (Eph. 2:3.) "Sinful man begets children after his sinful nature and not after his regenerated nature. The ferocious nature of the lion and tiger are already in the innocent looking and playful cub and kitten. So also the venomous nature of the viper is already potentially in the apparently lifeless egg. All that

is needed to develop the real nature in these creatures is time and favorable surroundings. The only way in which the development of the true nature of the lion, the tiger and the viper out of the cub, the kitten and the egg, can be prevented is to destroy them entirely; or else, if it were possible transform their natures completely. So sin, or "folly" is bound up in the heart of the child." It merely needs time and provocation to develop it, unless the heart is entirely transformed and renewed, by the grace of God. Hence it is written that the unregenerated nature "can not see the kingdom of God." "And verily, verily, I say unto you, Ye must be born again." (John 3:1-6.)

This doctrine of original sin, or of natural depravity, is the necessary background to Art. IV. of the Confession, on justification through faith in Jesus Christ, the Son of God. Man is by nature a lost and condemned creature, not merely sick or imperfect, but really lost and condemned, and he can only be saved by being made whole through Christ. Culture, penance, or the ignorance of affairs, will by no means remove the doom. The only cure for this inbred depravity is, "Being born again of water and of the spirit," or "By the washing of regeneration and the renewing of the Holy Ghost." (Tit. 3.) Hence the Confession condemns "such as teach that a man may be justified before God by the strength of his own reason and thus lessen the glory of the merits and benefits of Christ."

One of the greatest needs of our times is evidently a clearer and fuller knowledge and conception of sin as it is set forth in the word of God and as it manifests itself in human nature. The greatest crimes and most fiendish outrages, at least in the rich and influential, are being excused or exonerated on the plea of imperfection or unfavorable environments or heredity. The reason so many are satisfied with a mere human savior, or no savior at all, is because they do not understand sin as it is revealed in the word of God, as the thing that God hates with all His pure nature. Infants are probably saved if they die before the age of accountability; but they are not taken into heaven because they are innocent by birth, but because in some way the saving grace of God, as it was manifested in and through Christ Jesus, is applied to them.

In the Old Testament dispensation the infant was held to be

a sinner and under the condemnation of the law of God and was, consequently, included under the covenant of grace, of which circumcision was the sign and seal (Gen. 17: 9-14). The circumcised infant was an heir of all of the promises just as really as the adult believer, but the uncircumcised infant had no assurance of heirship, but was cut off from Israel, "for he hath broken the covenant," it was declared (Gen. 17:14). Hence circumcision was the means or channel through which God made the infant an heir of the promises made to Abraham, which promises embraced a savior and salvation to a believing Israel. We see, therefore, that God provided for the infant under the Old Testament Dispensation; indeed the Old Testament covenant was a covenant that was generally entered into with infants after Abraham had circumcised the adults of his household. The covenant was made only with the males, but it embraced the females also for in that covenant the family was the contracting party with God rather than the individual.

II. THE DIVINELY INSTITUTED MEANS OF SALVATION FOR THE INFANT IN THE NEW TESTAMENT DISPENSATION.

The Lutheran Church teaches that Baptism is the divinely appointed means of saving grace to the infant in the New Testament Dispensation. It has superceded circumcision, as an initiatory rite in the Church of God or Christ, and is in the New Testament Dispensation the ordinary means of grace to child. It does not teach that the Holy Spirit may not, in cases of necessity, make use of some other means of grace, but that baptism is the ordinary means of conveying saving grace to the child.

That the infant must be regenerated or renewed before it can enter heaven, we have already learned from Christ's plain language to Nicodemus (John 3), for He says, "Unless any one be born again he cannot see the kingdom of God". But what does it mean to be born again, or regenerated? The word regeneration is from the Latin word, *regenerare*, and means to bring forth again, to renew; and in ecclesiastical Latin it means to make new, to be born again, or to be made a new creature. It implies that man is spiritually dead and under eternal doom of death, unless he is renewed, born again, or from above, or of God, or is made a new creature in Christ Jesus his Lord. And when the

word regeneration is connected with baptism, it means that this new birth, this process of renewal, is ascribed to baptism, in whole or in part, as the means or channel, through which God, the Holy Spirit, produces this great change. It does not mean that the Holy Spirit produces this great transformation through mere water, "For baptism is not simply water, but it is the water comprehended in God's command, and connected with God's word." It is well to bear in mind this Lutheran definition of baptism in the discussion of this subject. "It is not water indeed that does it, but the word of God, which is in and with the water, and faith which trusts this word of God in the water. For without the Word of God, the water is simply water and no baptism. But with the Word of God, it is baptism, i. e., a gracious water of life and a washing of regeneration in the Holy Ghost; as Saint Paul says, (Tit. 3: 5-8), "According to His mercy He saves us, by the washing of regeneration and the renewing of the Holy Ghost." (See Small Catechism). "Therefore it is not simply water, but a divine, heavenly, holy and blessed water, and in whatever other terms we can praise it, all on account of the word of God, which is a heavenly, holy and blessed word, that no one can sufficiently extol, for it has and is able to do all that God is and can do (since it has all the virtues and power of God comprised in it)." (Large Catechism). According to the Lutheran conception of baptism no one is ever regenerated by mere water, but by the Word of God which is in and with the water, and is the principal thing in baptism. Thus it was the Word of God through the prophet Elisha that made the water of the Jordan a saving water to Naaman rather than that of Abana or Pharpar.

But is this renewal of the spiritually dead heart, this new birth, ever ascribed to baptism in the Sacred Scriptures, or is it ever associated with it in such a way as to imply that baptism is an instrument, or a means, used by the Holy Spirit, through which He works this great change in the sinful soul? The Lutheran confessions imply that baptism is so used by the Holy Spirit, namely, Augsburg Confession, Art. II, "And this disease, or original fault is truly sin, condemning and bringing eternal death now upon all that are not born again by baptism and the Holy Spirit;" also, Art. IX., "Of baptism they teach,

that it is necessary to salvation, and that by baptism the grace of God is offered, and that children are to be baptised, who by baptism, being offered to God are received into God's favor. They condemn the Anabaptists who allow not the baptism of children, and who affirm that children are saved without baptism." In regard to the effects of baptism Luther says in his Small Catechism, "It works the forgiveness of sins, delivers from death and the Devil, and confers everlasting salvation on all who believe, as the word and promises of God declares." In the Large Catechism he declares, "Baptism promises and brings victory over death and the Devil, forgiveness of sins, the grace of God, the entire Christ and the Holy Ghost with all His gifts."

Is this teaching of the Confessions in harmony with the Sacred Scriptures? From an attentive examination of the Word of God we will find that baptism is associated with the preaching of the Word of God in the production of this renewed life in the soul, that the gift of the Holy Ghost either follows baptism as an effect or goes before as a foundation, in which case, baptism is used by the Holy Ghost to complete and seal the work already begun by the Word of God. In the Acts (2:38) Peter said unto them (those who were convicted of sin through his sermon on the day of Pentecost), "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." In Acts (8:12) we read, "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." And Acts (10:48) we are told, "Then answered Peter, Can any one forbid water that these should not be baptized, who received the Holy Ghost as well as we," i. e., Cornelius and his house. "And he commanded them to be baptized in the name of Jesus Christ." And Acts (18:8), we are told that, "Crispus, the ruler of the Synagogue, believed in the Lord with all his house and many of the Corinthians hearing believed, and were baptized." Also in Acts (16:30) Paul said to the Jailor, "Believe on the Lord Jesus Christ and thou shalt be saved, thou and thy house. And he took them the same hour of the night, and washed their stripes; and was baptised, he and all his straightway."

In all of these cases baptism is connected with the believing, and the process of becoming a new creature in Christ Jesus is not supposed to be completed without it. It appears to have been considered an essential instrument in the process. But it is not, as may be hastily conjectured, and as some teach, a mere confessional act on the part of the sinner, but act on the part of God whereby he imparts forgiveness of sins and bestows the gift of the Holy Ghost; for in Acts (2:38) Peter links the forgiveness of sins and the gift of the Holy Ghost directly with baptism. In the case of Cornelius there was a bestowal of the Holy Ghost, miraculously, prior to baptism, but nevertheless baptism was administered immediately as though it was necessary. But it was not absolutely necessary as a confessional act on the part of Cornelius, for he was already a believer and had been approved of God when he was ordered to send for Peter.

According to the teaching of Peter, therefore, the entrance into a state of grace and salvation is affected, in whole or in part, at least, through baptism; for he speaks of it as a means through which souls are saved, namely (1 Peter 3:21), "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh but the interigation of a good conscience towards God, through the resurrection of Jesus Christ.)" Baptism, therefore, according to Peter, works the forgiveness of sins and purifies from an evil conscience (Acts 2:38 and 1 Peter 3:21). According to Paul baptism is the means of bringing the sinner into living fellowship with Christ and making him partaker of His death and resurrection; for in Romans (6:3-4), he says, "Or are ye ignorant that all we who were baptised into Christ were baptized into His death. We were buried therefore with Him through baptism into death; that like as Christ arose from the dead through the glory of the Father, so we might walk in newness of life." As Christ was raised from the dead, so through baptism the sinner is also raised from the death of sin to a newness of life in Christ Jesus. Paul also speaks of baptism as a putting on of Christ i. e., the putting on of His righteousness and the manner of His life, and not making provision for the flesh to fulfil the lusts thereof (Rom. 13:14). And Annias, the preacher of Damascus, as quoted by Paul, calls it a washing away of sins (Acts 22:16); "And why tarriest thou? Arise

and be baptized and wash away thy sins, calling upon the name of the Lord." And Paul also (1 Cor. 6:11) calls it a washing, viz, "And such were some of you; but ye were washed, but ye were sanctified in the name of the Lord Jesus Christ, and in the Spirit of our God." Also in Titus (3:5) he speaks of baptism as a washing of regeneration. And Christ also speaks of being born of water and the Spirit, which must refer to Christian baptism. Paul also speaks of the Church being cleansed through water (Eph. 5:26-27), "That he might sanctify it, having cleansed it by the washing of water with the Word, that he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing, that it should be without blemish." This also must refer to Christian baptism, for how can the Church be washed with water other than by the individuals being cleansed through the water of baptism?

These passages certainly teach, if they teach anything, that Christian baptism has a very important part to perform in the cleansing of the sinner from his sins and in making him a new creature in Christ Jesus his Lord and Savior. Justification, regeneration, and sanctification are all ascribed to baptism as a means (1 Cor. 6:11 and Tit. 3:5). It would be very strange if these terms should have a clear and distinct meaning when applied to the preaching of the Word of God but should have no meaning at all, or an entirely different meaning, when applied to baptism.

Lutherans believe they have a meaning, and one that is not ambiguous. "They, therefore, reject the view of those like the Quakers, who maintain that baptism is not necessary because the Holy Ghost is given immediately and directly without the external word and sacraments; also the view of those like the Unitarians, who hold that baptism is simply a ceremony of initiation into external church-membership; also, the view of those like the Baptists, who hold that baptism is primarily the act of the convert who therein makes a profession of a regeneration that has already taken place and thus reject infant baptism; also, the view of those, so common among the Reformed Churches, who believe that baptism is only a sign and seal of a covenant of grace, not a direct instrument of grace." In contradistinction of all of these views the Lutheran Church teaches,

in perfect accord with the Apostles and early Church Fathers, that baptism is a direct instrument or channel of grace: "For by the Word and Sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those that hear the gospel, to wit, that God not for our merit's sake, doth justify those who believe that they for Christ's sake are received into favor." (A. C.)

But it may be said, as it is by certain parties, that baptism, while it is all this to the believing adult, was never intended for the infant at all. But Lutherans believe it is, and so teach in their confessions. They base this belief upon the Word of God and the practice of the early Christian Church. The Augsburg Confession (Art. IX.) says: "And that children are to be baptized, who by baptism, being offered to God are received into God's favor. They condemn the Anabaptists who allow not the baptism of children, and who affirm that children are saved without baptism." Melancthon, in speaking of this article in his Apology, says: "As we condemn most other errors of the Anabaptists, we condemn this also, that they dispute that the baptism of little children is unprofitable. For it is certain that the promise of salvation pertains also to little children (that the divine promise of grace and the Holy Ghost belong not alone to the old, but also to children). Neither does it pertain to those outside of Christ's Church; where there is neither word nor sacraments, because the kingdom of Christ exists only in the Word and the Sacraments. Therefore it is necessary to baptize little children, that the promise of salvation may be applied to them, according to Christ's command (Matt. 28:19): "Go ye therefore, and disciple all nations, baptizing them, etc." Just as this salvation is offered to all, so baptism is offered to all, to men, to women, to children, infants. It clearly follows, therefore, that infants are to be baptized, because with baptism salvation (the universal grace and treasure of the gospel) is offered. "And in the Smalcald Articles (Art. V.) it is said: "We hold that children ought to be baptized. For they belong to the promised redemption made through Christ, and the Church, and the Church should administer it to them." And the Large Catechism says, "That the baptism of infants is sufficiently proved from His own work, viz, that God sanctifies many of them who

have been baptized, and has given them the Holy Spirit, and that there are yet many of them even today in both whose life and doctrine we perceive that they have the Holy Ghost. But if God did not accept the baptism of infants, He would not give the Holy Ghost, nor any part thereof, to any of them, etc.”

This teaching of the Confessions is most certainly, also, in perfect accord with the Sacred Scriptures. The last command of Christ to His disciples was: “Go ye therefore, and disciple all the nation, baptizing them, etc.” Nations are composed of infants as well as adults. And the Jew, living under a dispensation whose covenant especially included children, and whose sign and seal was administered to them constantly, would not have understood that children were to be excluded from the new dispensation and its sign and seal, viz, baptism, unless it had been expressly stated. But it was not so stated. But instead, Peter, on the day of Pentecost, in his sermon explaining the new dispensation which was being ushered in, said, “The promise is to you and your children.” What else could that mean to a Jew than that his children should have a place in the new dispensation as they had in the old. And that children are to be baptized is clearly implied in the household baptisms by the Apostles. The word, *Oikos*, means family; and a family implies children. That the early, and later, Church, also, understood the New Testament to teach the baptism of children is very evident from the unbroken custom of infant baptism in it on down to the Reformation. Since the Reformation the Anabaptists and Baptists sects alone have rejected infant baptism. (See Kurts “On Infant Baptism,” “The Baptist System Examined,” by Siess, and the Theologies of Martensen and Valentine and other Lutheran and Calvinistic authors.)

It is also said by the opponents of infant baptism, that the infant cannot exercise faith, and, therefore, the infant should not be baptized, for it will avail it nothing. This position is substantiated on two grounds, viz, (*a*) that faith is absolutely necessary to insure the benefits of baptism; (*aa*) that faith cometh by hearing. The passage that is used to substantiate the first ground is (Mark 16:16), “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” There is a strong probability that this passage is not authentic, it is

not so regarded by the Revised Version. But, even if it is authentic, it is very clear that its significance must not be pressed too hard, or else it will pin one on one of the horns of an ugly dilemma, viz, that, either all children exercise conscious faith, or, else, all are damned. For, if it is impossible for any one to be saved, even though he be baptized without faith, then infants must either exercise conscious faith or be damned. This passage evidently does not teach that the mere absence of conscious faith damns. But it teaches that the presence of wilful disbelief, or unbelief, even though one has been baptized, damns. Any other interpretation proves too much. This is especially true of those interpretations that apply it to children as well as to adults.

The passage that is used to substantiate the second ground is (Romans 10:17), "So then faith cometh by hearing, and hearing by the Word of God." It is said children cannot understandingly hear the word of God and can, therefore, have no faith and can, consequently, not be participants of the benefits of baptism. This passage like the other, if pressed too hard will prove too much. If a conscious faith is absolutely necessary to salvation, and an understanding hearing of the Word of God is absolutely necessary to faith, or for the reception of the grace of God, then one must either take the ground that the infant can understandingly hear the Word of God and believe or else that it is damned. This passage evidently, like the other, is to be applied only to adults, who are capable of an understanding hearing and a conscious faith. Paul is speaking of the joy given by the first messenger of the gospel coming to a benighted people, for he says: "How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" Adults alone were in his mind when he said, "Faith cometh by hearing." That is evidently the way it must come to the adult unbeliever, but that certainly is not intended by the apostle to mean that the grace of God cannot come to the infant in some other way.

These contentions by the opponents of infant baptism, that a conscious faith is absolutely necessary to baptism, have led some of our Lutheran theologians to contend for an infant faith. But there is no positive Scripture for this, and it brings in an insuperable psychological difficulty, i. e., in the minds of many, at

least. It is not necessary to take such a position in order to maintain the Lutheran contention in regard to infant baptism, for the same argument that is used to prove that the grace of God cannot enter the soul of the infant through baptism, may be used with equal force to prove that it cannot enter the soul of the child at all. And, therefore, the subject of Infant Faith is not even mentioned in any of the Lutheran Confessions, except in the Large Catechism, and Luther merely brings it forth there as a problem for the theologians to wrestle with. Lutherans teach and believe that a conscious faith is absolutely necessary to the validity of the sacraments in those who are capable of exercising such faith. They do not believe that the sacraments justify by the mere outward act. The adult must exercise a living faith, and so, also, must the infant, as early as capable of so doing, or else the sacrament will avail nothing. But until that age comes the infant is in a passive state and capable of having the grace of God communicated to it by God's Spirit, or, else, there cannot be any grace for it at all. Certainly the dear Lord did not overlook the children in his provision of grace for a lost humanity. He said: "Suffer the little children to come unto me." How? Certainly through that ordinance which He instituted as an initiatory rite into His kingdom. If this is not so the infant under the New Dispensation is not as well off as the infant under the Old Dispensation was, for under that dispensation the infant was made an heir of the covenant of grace by circumcision. Unless baptism is the initiatory rite for the infant into the kingdom of God, or Christ, and makes it an heir of the promises of that kingdom, there is no revealed means of grace for the infant and no positive assurance that it is an heir of the kingdom of God at all. Then the parent of the Old Dispensation, who had a sign and a seal that his child was an heir of the promises had the advantage of the Christian father, for all that the latter can do, if baptism is not such a sign and seal to his child, is to hope his child will be accepted.

The question is not, Have little children been included in the redemption wrought out by Christ, but by what means is this saving grace of God applied to them? It is not sufficient for the sinner to be pardoned, he also needs to be made a new creature in Christ Jesus. Through what means is this new life com-

municated to the infant and sealed to it? The Confessions say, "By Baptism." And so say also the Lutheran theologians. Gerhard says, "To infants baptism is, primarily, the ordinary means of regeneration and purification from sin. Infants through baptism receive the fruits of the Spirit of faith." Baumgartner says, "As the whole Church is cleansed by the washing of water through the Word (Eph. 5:26), this applies also properly to infants, for they, too, though unclean by nature, are nevertheless to be engrafted into the Church." Valentine says, "The first effect of baptism is to give children the status of accepted subjects of grace, a state of sealed acceptance with God in and through Christ," And the second is, "It effects membership in the Church, identifies with the body of believers, gives a place within the fellowship of faith and Christian obedience." He also says, "The child may properly be said to be regenerated through baptism, but only in the sense that the established vital and grace conveying relation may be said to hold in its provisions and forces the final covenanted development."

That the Holy Spirit is able to communicate His gifts of grace to the heart of the passive, unresisting infant is evident from what took place in the condition of the circumcised child, and in the case of Jeremiah and of John, the Baptist, both of whom are said to have been filled with the Holy Ghost from their mother's womb (Jer. 1:5 and Luke 1:15). And Isaiah and Paul also speak of having been called and separated from their mother's womb to their work (Isaiah 49:1-5 and Gal. 1:15). Samuel and Timothy also were infant trophies of the sanctifying power of the Holy Spirit. In the Word of God in baptism the Holy Spirit is present and opens the infant's heart, and puts His gift of grace into it; and the infant keeps it in its own way, and in the course of Christian nurture, embraces it with ever increasing consciousness and strength. Even as those children (Mark 10:16) were able to receive the blessings of the Lord Jesus, so also can infants receive the blessings of baptism. This is all that is implied in the Lutheran doctrine of infant baptism, viz, that the Holy Spirit can and does, in his own way, bestow His gifts of grace in the heart of the unresisting infant in its baptism. The Lutheran Church practices infant baptism solely because she believes it is in harmony with God's command, and

she does not doubt God's ability to bestow upon the baptized infant His gifts of saving grace. Doctor Krauth says, "Divine covenants do not require consciousness on the part of all whom they embrace. On the contrary they embrace not only infants, but prospectively generations unborn, as for example the covenant with Abraham and his seed after him, sealed by the sacrament of circumcision." Valentine adds to this that, "This original covenant is the very one under which baptism, taking the place of circumcision, is administered to children now. It is the everlasting covenant, for the unification and fellowship of God's people (Rom. 4:1-17; Gal. 3:6-9; Col. 2:10-12; Acts 2:29). It is the Church's charter for Infant Membership and application of its sealing sacrament."

Baptism, therefore, according to the teachings of the Lutheran Confessions and Lutheran theologians, which surely are in harmony with the Word of God, is the appointed means of grace and salvation for infants wherever the gospel of Christ is preached. God is undoubtedly able to save the unbaptized infants, who die in infancy, in some other way. But to those to whom the Word of God has been preached baptism is the means of grace to their children. And Christian parents should under no circumstances neglect to have their children baptized, and thus bringing them into blessed covenant relation with their God and Saviour Jesus Christ, and thus putting them into the line of grace and blessing. It is a great thing, as we have learned, from circumcision to stand in right ceremonial relation with God, but baptism not merely places the child in right ceremonial relation with God but it also conveys the gifts of the Holy Ghost.

To neglect it, and therefore despise God's ordinance and gifts of grace, will bring guilt upon the parents, if not loss to the child. In the Old Testament covenant the uncircumcised male child was cut off from Israel (Gen. 17:14); "For he hath broken the covenant." The Lutheran Church, however, does not teach that the unbaptized infant is lost. It hopes and trusts that God in His infinite wisdom and power and great mercy will save it, if it dies in infancy, but this does not excuse the parent who neglects the application of the revealed means of grace for his child.

III. THE IMPORTANCE OF CHRISTIAN NURTURE AND TRAINING IN INFANT SALVATION.

The Lutheran Church does not believe or teach that the administration of baptism to the infant completes the process of infant sanctification and salvation. She regards it as only the beginning of a new creature, as but the transplanting of the infant from the kingdom of Satan into the kingdom of Jesus Christ, and not as the completion of the process of making a full grown man or woman in Christ Jesus. Hence she believes and teaches that it is exceedingly important that this new life which has been begun be most carefully nurtured and trained. The physical infant needs long and most careful nursing and training to make it a grown man or woman. And the spiritual infant certainly needs no less careful care and continual training to perfect its spiritual growth and character. That these spiritual infants may be thus carefully cared for and trained the Lutheran Church exacts most solemn and sacred vows or pledges of parents and sponsors that they will thus care for and train those for whom they seek the grace of baptism. These parents and sponsors are required to be believers in the Triune God, Father, Son and Holy Ghost, and to set before these children godly examples of living, and to bring them up in the nurture and admonition of the Lord; to teach them the doctrines of our most holy religion, and to see to it that they, when they come to the proper age, learn the doctrines of the Word of God and confirm, for themselves, their baptismal covenant. And pastors are most solemnly charged to faithfully care for and feed these lambs of the flock; in pastoral visitations, in catechetical instruction, and in the services of the sanctuary. Many, also we fear are not so faithful in keeping these vows as they should be, but we have reason to believe that there is a more general faithfulness along these lines in the Lutheran Church than there is in Churches that do not make these requirements. I have heard pastors of other denominations say, "The Lutheran Church takes better care of her children than any other Protestant Church." Lutheran Churches and parents as a rule make much of the nurture and teaching and training of children in the home, in the Sunday School, in the catechetical class and in some of her di-

visions, in parochial schools. In some of our Churches, it is true, catechetical instruction had fallen largely into disuse, and other methods had been substituted, but it has been reinstated and is being most diligently practiced. This is as it should be, for it is absolutely demanded by our doctrine of infant baptism. We cannot otherwise be consistent with our doctrines. The nurturing, teaching and training, in the doctrines of our most holy religion, of these baptized infants in our homes must also be universally revived and most diligently practiced by parents and sponsors, if we are to maintain our position and overcome the evil influences of the world. Lutheran parents must not do, as some worldly parents do, pay more attention to poodle dogs, cats, parrots and trumpery than to their immortal children. And I am almost certain that the Lutheran Church will have to resort again, where it has been neglected, to the parochial school, or to some substitute for it; for the present mode of catechetical instruction used by the most of our General Synod congregations is very inefficient. It does not allow sufficient time to thoroughly indoctrinate the catechumens. To my mind it is very clear that the heresies that are so rife in many of the denominations are largely due to a lamentable deficiency in doctrinal teaching and spiritual culture in the homes and churches. How can young people be expected to know the true doctrines unless they are taught them? They will never learn them from mere appeals to the emotions. The Lutheran Church of this country has not yet suffered much from the prevalent skepticism, but she too will be come infected unless she remains true to her customs and most thoroughly indoctrinates and trains her infant members in her most holy faith. The very best way to forestall heresy is to fill the young mind with the true doctrines. Then the young mind has the antidote and the poison can do little harm.

The Lutheran doctrine of infant salvation demands the very best nurture and training of the little ones possible. Let others neglect their children spiritually if they will, expecting in later years to bring them to Christ in some emotional way, but let Lutherans most diligently teach their children, that they are not little heathens, outside of the fold of Christ, but that they belong to Christ by virtue of their baptism, and that they should be careful to honor and glorify God in their souls and bodies which are

His, and prepare themselves most diligently for the active duties of the Church and the Christian life. This will have a most blessed influence over them, for they will realize that God did not overlook them in his plan of salvation, but most graciously considered them and provided for them. It is also most comforting to parents, for they in baptism have a visible sign and seal that God has applied and will make effectual unto their children the saving grace of the Lord Jesus Christ, unless they reject it in later life.

ARTICLE VIII.

"FOREIGN RELIGIOUS SERIES."

Edited by R. J. Cooke, D.D. Published by Eaton & Mains, New York. 16 mo. cloth. Each 40 cents net.

(BY PROFESSOR JOHN O. EVJEN, PH.D.)

It was a happy hit when Dr. Cooke conceived the idea of "editing" the English translation of the excellent German series of theological brochures *Die Biblischen Zeit-und Streitfragen*, edited by Dr. Fr. Kropatscheck, Professor in the University of Breslau. Three and a half years have passed since the first contribution to this series appeared. Since then every month has brought a new one. Three complete series and the first half of the fourth have been published. Among the contributors are Lemme, R. G. Grützmacher, König, Köberle (deceased), R. Seeberg, A. Seeberg, B. Weiss, Barth, Riggenbach, Junker, Nösgen, Bachmann, Sellin, Hase, Beth, Oettli, Feine, Ewald, E. F. Karl Müller, Orelli, Jeremias, Wilke, Kawerau, Schultze, Lotz, Kirn, Ecke, Hunziger, Kunze, Bonwetsch, Buhl, Haupt, Heinrici, Ihmels, Kittel, Lütgert, Stange, Strack, Zahn, etc. In this circle are theologians of the very conservative, of the modern-positive, of the mediating, school. The liberal theologians, or the left wing, have not been consulted; these by preference contribute to Schiele's *Religionsgeschichtliche Volksbücher*, whose keynote has been struck by such radical works as Bousset's *Jesus* and Wrede's *Paulus*. The aim of *Die Biblischen Zeit-und Streitfragen* is to acquaint the cultured and educated lay people with the research-results of a positive theology which is scientific and modern in the word's best sense—thus to arouse a greater interest in the study of the history of revelation and redemption. The authors are convinced that there is a wonderful history directed by God which has reached its zenith in our Lord Jesus Christ. They are recognized scholars of high rank in their several fields of research.

The sale of these "*Zeit-und Streitfragen*" has been remarkably

great. No similar undertaking of the century has met such a growing support as this. Every college, every seminary, every pastorage in our land should make friends with this series. They do not offer platitudes, religious prate without content. No one can peruse them without getting, if possible, a truer and more historical appreciation of the revealed religion than he had before. The translation will be a boon to many.

The brochures that have been assigned to me for review are treated below, each receiving a separate discussion. no attempt being made to proceed by a comparison of merit or argument.

THE PECULIARITY OF THE RELIGION OF THE BIBLE. BY CONRAD VON ORELLI, PROFESSOR OF THEOLOGY AT BASLE. PP. 84.

Two-thirds of Prof. von Orelli's brochure on the peculiarity of the religion of the Bible relates to the Old Testament, on which he speaks with the authority of a specialist. As far as the German specialists in O. T. research are concerned, the Hengstenberg or the synagogic conception of the writings of the Old Covenant has been set aside as unscientific. Orelli of Switzerland is no exception. This, however, does not hinder his being classified with the conservatives. As such, his opinions deserve consideration, for the dicta of Wellhausen and his followers are now being questioned as never before.

Orelli rejects the Wellhausen-Stade theory, that the O. T. religion was the worship of Jehovah as a limited tribal deity, who was originally a god of weather and war, but exercised no authority beyond his people and country—and a god without ethical qualities. He therewith dismisses the idea that monotheism (not monotheism) originated in the time of Moses, and that the prophets in the eighth century were the founders of ethical monotheism. Orelli here agrees with the Scotch scholar James Robertson; and calls attention to the fact that one of Wellhausen's ablest followers, Prof. Baentsch, now emphasizes the necessity of revising the historical-evolution schemes of his master. Our author rightly contends that, notwithstanding the childlike imperfection in which God is presented in the earlier narratives, he is nevertheless the Almighty God who dwells in

heaven, the creator of everything which is on earth, the all-ruling who exercises righteous judgment over all nations. God was well known to the fathers prior to the birth of Moses. The name of Abram, for instance, was not the name of a tribe, but of a person. This can today be scientifically affirmed with greater certainty, as may be shown by the monuments, than it could have been thirty years ago. What the spiritually enlightened Israelites since Abram professed as their religion, constitutes the "Old Testament religion" over against the significance attached to the term by Wellhausen. It was a monotheism which, however, became purified and developed itself from Abram to Moses, from Moses down to Amos and Isaiah, from these down to Jeremiah. The author appeals to the new name in Exodus 6:3, because a new name never means for the ancient Hebrew a mere formal change in the appellation, but has always its objective cause in the new relations of the named.

We are next shown that the higher knowledge of God came through individuals. With the Greeks, the Romans, the Egyptians, the Babylonians it was different. They had no such religious authorities as Moses, Samuel, Isaiah, Jeremiah. Hammurabi, for instance, declared that he received his laws from the sun-god. In the introduction of the code of Hammurabi that ruler mainly claims divine authority for his legislation, which, in content, has nothing to do with religion. For religion itself, the Babylonian never appealed to Hammurabi. The priesthood was an authority for him, but only on account of its superior knowledge. The personality of the priest or the soothsayer was unimportant. But the religion of the Bible was personal, hence original, vital. And it was witnessed by men who had experienced God's manifestations.

The God who made himself known to the Israelites was absolutely personal. This is the second characteristic whereby Israel's religion differs from that of the cognate nations, which also were not far from being monotheistic. Orelli here objects to the hypothesis that from belief in demons (Animism) developed in time belief in gods; and from this, final belief in God. This hypothesis, he says, is supported neither by history nor by the condition of the savages of the present time (e. g., the Fan people on the Congo, the Australasian Negroes). It is only an

assumption that belief in one God is generally the result of a long historical development. While in Israel Jehovah remained one and the same indivisible God, in other nations the deity multiplied. Orelli further opposes those Assyriologists who assert that the writers of Genesis, Judges, Samuel, Kings, had in view an astral scheme according to which earthly events were ordered. He maintains that the God of the O. T. rules in nature and history without being dependent on any scheme. God is thus personal and sovereign. To this must be added that his religion is ethical, differing from the ethnic religions, where prostitution of women and men, human sacrifices were religious demands. Finally, Israel's religion was not the religion of castes.

The author next traces the development of the relation of the O. T. Church to God, as it is witnessed in the prophets and the psalms. He then presents Christ as the perfect bearer of God-communion, and by contrast shows the utter unfitness of Mohammed and Buddha. Buddha can be wholly fancied away without any detriment to his system. Not so with Christ, by whose person the new relation with God is conditioned. The founders of the other religions taught. But teaching was not the essential service rendered by Jesus to humanity. His suffering and death was his principal work, for which his teaching was preparatory. The view of Ritschl concerning the ransom is contradicted. The death of Jesus could not have been a mere didactic martyr-death. The author, after defining the specific in Christianity as lying in the person of Jesus united with God and in his unique intercession for man, concludes with some excellent remarks on the essence of the Church and on its characteristic life-forms, the two sacraments.

OUR LORD. BY E. F. KARL MULLER, PROFESSOR OF THEOLOGY IN ERLANGEN. PP. 103.

E. F. Karl Müller defends the belief in the deity of Christ. He examines the title, The Lord, by which, best of all, the most ancient Christendom addressed its Master and Redeemer. He contends that the term is Messianic, and that nowhere in the New Testament is there a trace that people who believed in Jesus at all had practically addressed him otherwise than as the Messiah

of God, whom one invoked as God himself, and to whom one submitted as to the Divine Lord. Although the author accepts the Gospel of John, he collects his evidence from the epistles of Paul and from the Synoptics, thus leaving John out of consideration, so as to give the "critical" theologians no ground for complaint against the source-material examined. Notwithstanding he succeeds admirably in showing that one cannot get rid of the fact, that in all the writings which originated not long after the death of Jesus, we meet with harmonious adoration of the "Lord," which raised him far above prophetic-human measure and placed him on a level with God. There is, he says, no indication in the principal epistles of Paul—written about twenty years after Christ's death—that they had first to bring about a new estimate of the person of Christ. Many places are adduced from the Synoptics to show that Jesus was to the Church what Jehovah was to the congregation of the Old Covenant. "Jesus is the Lord, the historical manifestation of God the Lord, around whom the salvation-congregation was gathered; and Jesus himself claimed this position." Jesus, accordingly, is not what modern rationalism claims, a prophet of God, the most pre-eminent, and peerlessly surpassing all others. On the contrary, he is the self-realization and presentation of God in history, in short "The Lord." Prof. Müller's discussion, which also embraces the relationship of Son and Father, is thorough and commendable. He makes generous allowance for doubtful readings and passages, and yet proves that the way to the full heights of belief in the divinity of our Lord is open, if one only accepts the substantial claims which the Jesus of the oldest sources make. He admits that historical uncertainties and unsolved dogmatic questions abound. But he also maintains that the fundamental position is religiously and scientifically justified "For whether one looks for still another Jesus behind the oldest sources does not depend upon science, but on belief or disbelief in the 'Lord.' In this department nothing can be obtained by force when the first suppositions are wanting. We may and must satisfy ourselves with this, that faith may very well exist not in spite of the sources, but through the sources. Thus a good conscience will unite with religious certainty."

THE SINLESSNESS OF JESUS. BY MAX MEYER, LIC. THEOL. PP. 46.

Max Meyer, pastor in Gottberg, Neumark, displays a keen psychological analysis in his treatment of the problem. "The Sinlessness of Jesus." First he proves that Jesus, according to the Scriptures, is without sin. We are presented with the testimonies of Judas, Pilate and his wife, of the Roman centurion under the cross, of the penitent thief; with the testimonies of the disciples and of the Master himself. The cardinal passage is Heb. 4:15. Here, as everywhere in the sacred Record, Jesus appears as human, but sinless. His cleansing of the temple, for instance, does not imply passion and violence. It does imply the wrath of love free from all selfishness. The extraordinary calling of Jesus entitled him to such an action. This action, however, could not at all be accomplished without a deep and shocking sense of the offense. But such seriousness and zeal is purely human and humanly great.

Jesus was human. Liability to error is not an irregular sign of being human. The liability of Jesus to error is thereby also given. His inner life grew. His soul is a finite quantity, confined to temporal and spacial limits; its development also progressed under certain national, physical, geographical, climatic conditions. Hence it follows that Jesus without prejudice to his infallibility in the sphere of revelation could err in the peripheric sphere. And in testifying of his ignorance concerning the time and hour of the last judgment, Jesus himself acknowledged the limits of human prophecy. Whoever is offended at this, says Meyer, forgets that perfection in the matters at issue belongs not to his office, and therefore a defect therein cannot consequently be a reproach to him. The office of Jesus is exclusively religious.

Meyer's claim that liability to err is a consecutive criterion of being human is correct. But his distinction: infallibility in matter of salvation revealed, liability to error in peripheric territory is criticised in another contribution to the "Foreign Series," *Jesu Irrtumlosigkeit*, by Lemme. Meyer does not, of course, grant for one moment that Jesus could err in the sphere of religion. He does, however, claim that Jesus erred in interpreting the story of Jonas, in seeking fruit of the fig tree, in his application of

Psalm 110, in proclaiming the time of his second advent. The English translation expurgates this, which is not fair to the author unless he has permitted it. On the other hand perhaps, it is fair. For the author really does himself injustice, in as much as his claim, that Jesus could err in the peripheric sphere, appears to have no organic connection with the rest of his apology for the sinlessness of our Lord. It may be dispensed with, just as we dispense with Luther's theory of predestination, without disturbing the organic whole of the Reformer's theology.

Our author next discusses the fact that Jesus was tempted like ourselves. He clearly brings out the fact that sinlessness is not a metaphysical property. It is the ability to sin and not to have sinned. The temptations of Jesus were real. He often exhibited great feeling: at the sepulchre of Lazarus, in the rejection of Peter, in the Garden of Gethsemane. He was tempted by his relatives, by the scribes, by Peter, by the devil, and by his sufferings. But all the temptations were brought to him from without. No temptation existed for Jesus from an inherent, sinful desire already found in him. There was not in him a disposition to sin which must first be overcome. His humanity was untouched by sin. For sin is an anomaly. No one will assert that the more we sin, the more human we become; on the contrary, the less we have to do with sin, the nearer we come to the ideal of humanity. This ideal is personified in Jesus.

Though without sin, Jesus did not possess from the beginning the perfection which excluded advancement. Moral progress consists not merely in the negative, that one is evermore free from sin. It needs also something positive, a growth and a getting strong in the good. The negative moment of growth ceases in the case of Jesus. He had to do with the positive moment, he had ever to choose and learn. As Hebrews says, he learned obedience, that is he rose not from disobedience to obedience, but step by step from obedience to obedience.—To be tempted from the outside is not sin. The thought of evil is in itself indifferent; it was indeed sin were it produced in the soul of man himself. But there is a point where temptation becomes sin, where one makes advances to evil with a sympathizing disposition, draws feeling and imagination into the company, thus causing

perversion of judgment, schism in the inner man and the forsaking of the high divine order of life.

Meyer is most successful where he interprets the temptation by the devil and the temptation in Gethsemane. The interpretation is open to exegetical objections. We cannot, however, read these pages without feeling that Jesus was assaulted by tremendous powers, and that he remained firm, maintaining himself by the whole energy of his sacred will which was anchored in God.

To give a satisfactory solution of the problem, the Sinlessness of Jesus, may surpass all human effort. But Meyer's booklet on the subject is full of suggestions and inspiration, even where we differ with him. His style has lost its pointedness in the English translation, whose language nevertheless retains quite much of the smoothness of the original. I see no gain in the altered paragraphing used by the translation nor in the omission of the foot notes. Where the original (p. 22) has a Greek word in Greek type, the translation would do well to retain it. "Hesitates" (p. 19) should be modified by a negative adverb. The cancelling of several paragraphs in succession (p. 10 of the original) or whole lines (p. 11) is fair neither to the author nor to the public. These objections are not to be understood as minimizing the English dressing of the book, which feels the necessity of adaptations. We only question if they are necessary.

THE NEW MESSAGE IN THE TEACHING OF JESUS. BY PHILIPP BACHMANN, PROFESSOR OF THEOLOGY IN ERLANGEN. PP. 60.

The aim of Prof. Bachmann's brochure is to answer the questions: Where does the independence of Jesus begin? What is the New, which separates him from his surroundings? What new thing did Jesus teach us? Every scribe, said Jesus, which is instructed into the kingdom of heaven is like a householder who brings forth out of his treasure things new and old. Things new and old means here authoritative and personal, traditional and newly received, acquired and experienced, common and individual. Jesus himself was such a scribe. But he was more than a scribe, as he was more than a prophet. To seek his originality in his teaching would seem a mistake, for his teaching and person go together. But since his speech is the revelation

side of his nature, it is natural to seek for the New in his teaching.

The New did not consist in monotheism, which every one now well knows. Nor in universalism, for the idea of an international religious communion as the ideal of the future is already met with in the O. T.; it is not even wholly foreign to rabbinic Judaism. It is also wrong to say that the real merit of Jesus consisted in his merging the religious in the moral. Equally objectionable are the answers given by the liberal theology. Here we have Otto, who praises Jesus as the awakener of inward piety and the discoverer of moral personality; and Jülicher, who teaches that Jesus gave to the world unselfish love, a new ideal of piety, joyous belief in the Father in heaven; and Harnack who claims that the Master's peculiar life-content consists in his new knowledge of God, which did not exist before. Affiliated with the views of these theologians are those of Bousset and Pfliederer. All these agree in this that Jesus discovered the Father for humanity and that he revealed what genuine belief and true love is. Humanity, accordingly, had made advance in seeking God. But Jesus was that organ through which humanity made the most decisive advance in the development of its relation to God. Bachmann regards these answers insufficient and proceeds to give us the true answer.

What did Jesus really teach? "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel." The hearers of this had an elementary notion of the kingdom. The emphasis in this passage therefore, is not at all on the object of the statement, but on the statement itself: "AT HAND" is the kingdom of God. The statement means that in the great world of realities something has changed, something new, great, glorious has come to pass and comes to pass. This is no teaching, but a *message*. A new message of the great deeds of God—this is the New in the teaching of Jesus. He was in a position to give the people a living relation to the new message, hence the appeal, which he adds, repent. "At hand" means "come nigh" or "being near." The scribes knew not what was the most important—that now, just now, the kingdom of God makes its beginning with power. So foreign was their conception of the kingdom that they could not perceive it in its coming. They

were ignorant that now and in Israel "is the time and place where the.....attitude of God expresses itself most peculiarly and vitally in its singular manner." God had decided now to do something on his part which he had not done before: to perform great deliverance-deeds and works of healing on them that were bruised and miserable. This power of help is the "violence" with which the kingdom of heaven now advances. One can perceive that the kingdom of God is come, from the fact that Jesus delivers the miserable demoniacs from their tormentors. The kingdom is the victorious war with which God comes upon the "strong man," the prince of this world. But the highest energies of God are manifested not in the outward, but in this—that he grants the spirit of regeneration. The New which God does now in order to realize that approach of himself and of his kingdom is this—that he gets ready to bring about the precious sum of promises which Jesus promised in the Beatitudes. The highest treasures of his life and his love God has kept under lock and key till then; now he opens them up and a fulness of help, consolation and blessing runs through the poor world to redeem it—this is the meaning of the new message which Jesus brings. The divine message not only required a mouth that proclaimed it but also a hand which executed it. Only one could answer to the requirements: Messiah who taught that God arose to transform the world into a kingdom of heaven through Jesus of Nazareth. The New of the Nazarene's teaching is comprised in John 3:16.

NEW TESTAMENT PARALLELS IN BUDDHISTIC LITERATURE. BY
KARL VON HASE, PROFESSOR IN Breslau. PP. 62.

Prof. Hase, in his "N. T. Parallels in Buddhistic Literature" shows us how to meet the propaganda of Buddhism in Christian lands. He calls attention to the progress of the Buddhistic movement in England and in Germany especially. The Buddhistic Catechism in the English language, by Olcott, has been published in its thirty-fifth edition and translated into more than twenty languages. The Englishman's interest in this religion is to some degree accounted for by British rule in the East. But in Germany other reasons must be sought. Here the propa-

ganda was started by Schopenhauer, Edward von Hartmann, and Neitzsche, deriving much support from colonies like Friedrichshagen, through their poets and novelists. Missionary circles have been organized, a Buddhistic periodical has sprung into existence, and much enthusiasm has been aroused. Among its converts Buddha's religion counts journalists, philosophers, and theologians. There are theologians who claim Buddhistic influences on many parts of the Gospel, generally theologians who advocate the evolutionistic philosophy of religion. A pioneer in these claims was the philosopher Rudolph Seydel, who thought he could see Buddhistic influences on fifty-one places in the New Testament.

Hase claims that the fancy of the spirit for Buddhism is not merely a whim of certain circles, a spiritual sport, a mere accident. The pessimistic conception of life finds often in this oriental religion a thrilling expression for its disposition. He admits that there are surprising similarities between Christianity and Buddhism: they are, however, only apparent and falacious.

Foremost among the parallels in the life of Jesus and of Buddha are the supernatural birth and the incarnation of the deity. Our author rightly calls them analogies, but analogies independent of borrowings. They simply indicate a common belief in the supernatural birth of a Holy Child. Of other events for which parallels are claimed in Buddhistic literature can be mentioned the baptism (as given in the Gospel of the Hebrews), Jesus walking on the sea and Peter sinking, the conversation with the woman at the well, the widow's mite, the Prodigal, the transfiguration. Hase, in taking up these and others, shows in each instance the independence of the New Testament. It has not borrowed from Buddhism. Quite often the analogies respond to the psychological need of faith, which is present in all ages. This need somehow leads to an apotheosis of the historical Savior. Aside from the want of scientific proof that Christianity has borrowed from Buddha, it is hardly creditable that the biography of Buddha, *Lalita Vistara*, should have exercised a power of attraction upon a primitive Christian. The narratives in *Lalita Vistara* and in Luke, giving us the history of Buddha and Jesus from their birth to their first public appearance are entirely in-

proportionate. The Buddhistic document is ten times as large as the Gospel of Luke.

In summing up, Hase considers it the glory of Buddhism that it first put the thought of redemption in the center of religion. But how different is this redemption from that which is taught by Christ. The former accomplishes itself in a purely intellectual way through the knowledge of folly which has caused existence, and through the complete resignation of every wish for existence. It has deeply felt the inexorable law of causality, but it has no comprehension of the human heart, no belief in grace. It is great in resignation, but this resignation has its cause in the contempt of the body and life in general. It knows the vanity of earthly things, feels the wretchedness of man, but it knows nothing of the optimism of Christianity. It considers non-existence as the happiest state. Its ethics is essentially negative, a morality which enables its adherents to suffer and endure, but not to act and work. It believes in no God, knows no Father. It is the negation of Christianity. The essence of the two religions must accordingly be proved to be the same for one as for the other, before the parallels can be interpreted as anything separate from coincident or analogy.

DO WE NEED CHRIST FOR COMMUNION WITH GOD? BY LUDWIG LEMME, PROFESSOR OF THEOLOGY IN HEIDELBERG. PP. 63.

The argumentation of Lemme aims to prove that Jesus is the one absolutely necessary and unrefusable mediator between God and man. Lemme is somewhat a man of the lash. And the result which he arrives at is due to a vigorous application of destructive criticism to all other alleged mediators or mediatory systems, old and new, rather than to a positive construction of the various factors which combine to make the intercession of Jesus possible, and necessary. The pretended assured results of negative criticism he says, are not assured, but entirely unsatisfactory. And too many of the philosophical systems have nothing but sterility to show. The historical in Christianity is done violence to by men like Lessing, Kant, and Eduard von Hartmann. They represent the view that historical information can only establish historical knowledge but never convic-

tion of truth. The fate of all historical religions is therefore relativity. Many modern theologians of the religio-philosophical school proclaim the same thing. They err. For religious philosophy is obviously impotent in reducing Christianity to a universal, natural religion; for who knows what this universal, natural religion is? Moreover religious conviction can never rest on philosophical constructions. Whose system is to be followed? Should a perfect one be found (but this is an impossibility), how long should he wait? The inability of philosophy in the present time along productive lines is very evident. This "is illustrated by its clinging to natural science, by eclecticism, and by the preponderance of the history of philosophy over the real work of thinking." There is not, nor can there be, either a fixed philosophy or a fixed religious philosophy. As soon as one leaves the firm ground of Revelation all the old mutually antagonistic world-views over which thinkers since times immemorial have quarreled, at once appear: pantheism, deism, even theism in its imaginable blending of color, systems that are unable to create a vital religion. Neither Buddhism, a religion without prayer; nor Mohammedanism, which submits to the necessity of a divine decree; nor Judaism, the slave of ritual legality, can give us religious certainty. Christianity is the only religion that can: to it belongs free faith, power of prayer, the victory of the good, the fruitfulness of moral action, divine rule, eternal life. But the peculiar essence of Christianity is bound to the person of Jesus Christ.

Lemme next shows that one can never rid himself of the question, What have I in the person of Christ? In a spirited style, with touches of fine irony, he indicates how this question wrestles with evasion in the materialism of Haeckel, in the pantheism of Paulsen, in the deism of Harnack, in the pessimism of Hartmann, in the optimism of Nietzsche, and (what the English translation has omitted) in the ethico-physical syncretism of Frennsen's *Hilligenlei*. He justly censures theologians like Weinelt and Bousset who endeavor to eliminate the retrospective elements in Christianity (repentance), or declare the Pauline contrast between sin and grace to be untenable. Would it not be better, he asks, if they would begin to preach the Gospel with the awakening sense of sin and not put aside the objective re-

conciliation of Jesus Christ. They should go back to Luther, who felt the full seriousness of the power of sin and the redemption through the Son of God. No independent religious elevation and no spontaneous ethical education goes beyond the sphere of naturalness. That which is born of flesh is flesh. Communion with the eternal God is possible only in our elevation above the natural. One cannot obtain the kingdom of God by ascending into heaven but only by receiving him who brought it down to us—Jesus Christ. Moral self-redemption obtains no God-communion. We cannot dismiss Revelation. We cannot deny the need of a mediator between God and man. We need the Christ of Scriptures, not a new Christ, for sin always remains the same. The invented Christ of modern programs is no soul-physician. We need the Christ of reality, the "King of Kings and Lord of Lords."

ARTICLE IX.

THE SUPERIOR ADVANTAGES OF CATECHISATION.

BY REV. M. M. ALLBECK.

What is catechisation, what is its object, is it superior to other methods in the attainment of this object, and why? These are the inquiries considered briefly in this paper.

To the inquiry, what is catechisation? we reply by quoting the late Dr. Henry Ziegler. Catechisation is the act of "instructing the youth, or beginners in general, in the principles of the Christian religion, by questions and answers." (1) This definition is no doubt somewhat modified in actual practice. We read of catechetical charts and hear of pastors delivering catechetical lectures, so that the method of instruction by means of printed questions and answers seems to be departed from in a measure, though the definition in general holds. It seems to be the fact, too, that in our English-speaking churches the catechising of adults has been practically abandoned for various reasons. Therefore the definition for catechisation as practiced in these days, might read, "It is the act of instructing the youth in the principles of the Christian religion."

What is the object of such teaching? Primarily it is "To convince of sin; to awaken faith; and to develop and perfect the Christian life." (2) This is practically the whole sum of Christian endeavor. A great many most desirable results are attained also, in connection with the attainment of the principal object, and which are auxiliary to it. Unlike any other educational endeavor, catechisation seeks to accomplish spiritual results. Though of course it develops the intellect, and does also really and truly fit men and women the better to earn a livelihood, it seeks as its end above all else eternal life, without which all else is vanity. We have here a most worthy object to strive for. It is one that may well engage the interest of parents, the co-operation of

(1) *Catechetics*, p. 7.(2) *The Preacher*, by Ziegler, p. 64, *The Pastor*, p. 184.

church councils, and the best efforts of pastors. It is a work angels would delight to do. Nothing else than the best method may be employed for its attainment. As to just what is the best method there is difference of opinion among the churches, but there ought to be no difference of opinion among Lutherans, and especially among Lutheran ministers. The principal method employed by Protestant Churches other than Lutheran, Reformed and Episcopal, is the revival. Pointed preaching, spirited singing, and fervent praying, all seasoned with the pathetic and emotional, are calculated to convict and convert the sinner. The revival is a necessity in many of the denominations because of the absence of some saner and more effective method of reaching the young at their most impressionable age. Evangelistic services are something of a necessity even among us because of persons who have grown up in some other Church and now affiliate with us, and for the sake of persons reared in homes indifferent to the religious culture of the children. It is a difficult and often impossible undertaking to gather such persons into classes for religious instruction.

The Sunday School and the young people's societies are looked to to accomplish the conversion and spiritual nurture of the young, and so they do in some manner. No one of us would be ready to say farewell to either of these agencies. They have their work to do and fill no small place in our present-day church life. All denominations encourage them in their operations, and wisely so; yet like the revival they are not to be considered by us as the best means of attaining spiritual fruitage. For our part, catechisation has ever approved itself as *the means* of reaching the young. More than this, we have never found any means to equal it in convicting of sin, awakening faith, and developing the Christian life. One who gave more than ordinary thought to the subject of catechetics wrote: "By this means, if by any means, the Lutheran minister has the very best opportunity to lay a solid foundation for the conviction of sin, and for true, genuine conversion to God." (3)

Of its importance Luther wrote in the preface to his *Smaller Catechism*, published in 1529, as follows: "The catechism is the

(3) *The Preacher*, by Ziegler, p. 64.

first and most important instruction for children. Catechisation ought to be diligently practiced by every parent at home, and by every pastor on the Sabbath in the church. No one can become master of the whole catechism, and hence all the members of the church should continue to study it. Let no one be ashamed of it, but adhere to it steadfastly, for it must remain and attain the ascendancy in the Church, though earth and hell rage against it."

Dr. Abdel Green speaks, in his lectures on the value and importance of catechetical instruction, in this fashion: "It is exactly this kind of instruction which is at the present time most urgently needed in many, perhaps most of our congregations. It is needed to imbue effectually the minds of the people with 'the first principles of the oracles of God,' to indoctrinate them soundly and systematically in revealed truth, and thus to guard them against being 'carried about by every wind of doctrine,' as well as to qualify them to join in the weekly services of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear." (4)

These are strong testimonials from able and widely separated sources. They practically declare that catechisation is superior to any and every other mode of reaching the heart for the Master. Let us now set to the consideration of the particular reasons for declaring that catechisation offers superior advantages in soul winning and nurture.

Our first proposition is that *catechisation is a systematic, personal, and constant effort* to enlist the interest of the young in spiritual things. Where the pastor is settled in his charge and conditions will permit, the work of catechisation is so systematic that children are enrolled year after year in organized classes. The pastor knows the ages of the children of his church and as soon as they reach a certain age they are enrolled, and it is a fact that often by the time of confirmation a child has been under instruction from six to eight and even ten years. The work will include not only the children of the church but children coming from non-Christian families. Frequently it results that the parents of such children are also won for God and heaven. Cate-

.4) Quoted by Dr. P. Anstadt in *Illustrated Catechism*, p. 3.

chisation offers one of the easiest and most effective means of reaching such people.

It is a *personal* effort. A pastor comes in close and sympathetic touch with the individual in the class, and through the child with the child's parents whom the wise pastor diligently seeks to reach with the Gospel. It is like Andrew finding Simon, and Philip seeking Nathaniel. It is like the Master teaching the Samaritan woman of the water of life. The personal interest and sympathy, and counsel, and prayer of a Godly pastor before the catechumens or in their homes is often more effective in converting the heart to God and nourishing the soul than are weeks of violent exhortation. No fruit is so well gathered as when hand-picked. Catechetical methods seem to have been employed from the earliest times. There was only one day of pentecost. The influence of Luther's catechisms was more effective in bringing about a reformation of religion than the dissertations of Eck and Tetzels and all the others of the pope's orators and preachers were powerful to prevent it. Some one has declared that with Luther's catechisms once installed the Reformation was inevitable.

The method has the good quality of being *persistent*. There is nothing spasmodic about it. The classes adjourn only during the summer as the public schools do. And though the catechetical classes are not perennial as the Sunday School is, the difference is more than made up because the catechist is always a person trained and qualified for his work, and he devotes a greater period of time to instruction in each recitation than is possible in the Sunday School.

A second proposition is that *a more thorough, more systematic and more comprehensive instruction is secured* by means of catechisation than by any other method. There is indeed some effort made in the Sunday School to secure thoroughness, and the Luther League topics are calculated to stimulate interest, study and research, yet it must be confessed that in spite of the excellent helps, teacher-training classes, etc., not a great deal is accomplished in the way of thoroughness. The attainment of knowledge for its own sake is not a sufficient stimulus ordinarily to inspire to diligent application on the part of the learner, and there are no tests or grade requirements for promotion. If this

be true of the Sunday School and young people's society, how much more true of the revival and other forms of Christian instruction that they fail in the accomplishment of anything like the thoroughness of instruction which characterizes catechisation.

Then as to *system* catechisation excels. There is scarcely any such thing as system to be discerned in evangelistic and revival efforts. Neither is there to be found in the regular Sunday sermons of pastors not using the Gospel and epistle lessons of the church year, anything much reducible to a systematic presentation of Biblical truth. There is but little more of a practical system in the International Sunday School lessons. They resemble the game of "hopskotch" in their jumping hither and thither. The arrangement of the Luther League topics is most admirable, and in so far as a consideration of them is possible in a young people's devotional meeting, they are excellent. But it remains for the catechism to give us a logical and systematic order in the study of the doctrines and duties pertaining to our holy Christian religion. To adduce the proof of this, there is first the decalogue to convince of sin, "To show the catechumen his ruined condition by nature, and the absolute need of a divine remedy." Then follows the Apostles' Creed to awaken faith in the ever-blessed Trinity, to inspire a love for the Church of God, confidence in the promise of the forgiveness of sins, hope of the resurrection from the dead and of life everlasting. Finally by means of prayer and the sacraments of Baptism and the Lord's Supper to nourish, develop and perfect the believer in the Christian life. Our catechism is admirable in the orderliness and system of the topics discussed.

Notice also that it is *comprehensive*. It covers the whole range of the soul's needs. From the condition of lost souls, in which we are by nature, we are led through the successive stages of conviction of sin, faith in God's mercy offered through Jesus the Christ, conversion and supplication for pardon, regeneration through Holy Baptism, and sanctification by a faithful and devout use of the Word of God and of the Sacrament of the Altar. Such wonderful comprehensiveness in such small compass! By industrious application the ordinary young man can, in a few months, cover the whole ground and obtain a very creditable

understanding of God's wonderful plan of salvation; yet so elastic is it that practically the whole field of Bible history and doctrine may be considered. In this case it would require years for the study and no man could fully comprehend it. Luther, the author of two catechisms and the restorer of catechisation to its useful place in the life of the Church, declared that though he was a doctor and a teacher, he needed to be a child in the study of the catechism which he reviewed and repeated in part every day. Luther's catechism has been called "a great little book," and so it really is.

In the third place we aver that *results show a larger real awakening to conscious divine sonship as manifest in fidelity to the Church and Christianity*. It is a well known fact that of the number who make a profession of faith in evangelistic and high-pressure revival meetings many do not connect themselves with any Church, and many others get no farther than on the probationer's list. If they do have the grace of continuance to be admitted into full membership, a portion of them need to be reconverted at the next revival. These same people point the finger of ridicule at our custom of catechisation, and uncharitably assert that Lutherans do not believe in conversion; that we receive unconverted persons into the Church. They think they prove it because they have got some nervous Lutheran to profess conversion in their emotional meetings. It is only reasonable to suppose that if their methods are superior to ours, their rate of increase would be superior to ours. The fact is, however, that year after year Lutherans lead all the other denominations in the rate per cent. of increase. This is not due to immigration either. The multitudes who come to the United States in these days do not hail from the Lutheran countries of northern Europe, but from the Roman Catholic countries of southern Europe. Our steady and splendid growth must be accounted for in some other way. President Roosevelt attempted a prophecy when he said the Lutheran Church is destined to become one of the two or three largest conservative denominations in the United States. We are already one of the three largest Protestant denominations, and the largest *conservative* Church. I venture a prophecy of larger grandeur than that of the President. I prophesy that, by faithfully employing the agencies peculiar to our Church ever since

the days of the Reformation, and by ringing true in our teaching to our magnificent confessions, we will eventually stand at the head numerically of all the Protestant Churches in this country. This prophecy is not by inspiration, but is based on conditions. I look upon our larger rate of increase as due largely to our work of catechisation which is receiving more diligent attention than it did a decade or two ago. We thereby most successfully "feed the lambs," and save them in larger proportion to the Church.

A writer in the *Lutheran Observer* of a date of more than a year ago, said that in Germany catechisation simply leads to "confirmation out of the Church" rather than into it. Be the statement true or false, if any one will take pains to investigate, he will find, as the writer did, that the declaration is not true as to the General Synod Lutheran Church in America, and we have no reason to believe it is true of the other Lutheran divisions.

Taking an average for the Churches inquired of, we ascertained that nearly ten per cent. more catechumens are faithful to their vows than those who are received as adults on profession of faith, or by baptism but without catechetical instruction. Of those received by letter of dismissal, many of whom were one time catechumens, only two per cent. more were faithful than of the young people received by confirmation after a course of instruction. It will also be found that about twice as many uncatechised persons admitted to communicant membership attend only one communion as of those who are catechised. And if we strike a medium between the manifestly unfaithful, and the truly devoted ones, we discover that again there are more indifferent members received without a course of instruction than there are who were catechised. Our Church Records speak volumes for catechisation. The catechumen, as a rule, is faithful; he sticks to his Church; he is to be depended on in the activities of the Church. No such grand results are to be accomplished by any other means. The emphasis is placed on faith rather than on feelings; on intellect and not emotion; on systematic and persistent instruction rather than spasmodic effort.

They who have spoken harsh things of our custom of catechising have been forced to acknowledge in their own hearts and in their denominational assemblies that catechisation covers a

ground not provided for in their systems of Christian work. As a result of their convictions on the subject most of the Protestant denominations, and perhaps all of them, have prepared catechism for the instruction of their children. They have failed, however, in the practice of catechisation. Their pastors are not trained in catechetics to know either the history, theory, or practice of this branch of practical theology, and so the work is neglected. The nearest approach to our work of catechisation, aside from the Reformed and Episcopal Churches, is found in the Methodist Episcopal Church which provides classes for baptized children, and some of whose pastors put the provision into practice. Thus even our critics bear a sort of unwilling and unconscious testimony to the superior advantages offered by catechisation by their endeavors to introduce it into their own church life.

Hear also the words of Mr. Vinet on the importance of catechising: "Among our functions catechising occupies the first rank. Religious instruction, well attended on, renews continually the foundation of the Church, and is the most real and valuable part of that tradition by which Christianity, not only as a doctrine, but also as a life, perpetuates itself from age to age." (5)

There are other considerations of no small importance which go to make catechisation the par-excellent method of soul-winning and spiritual culture. These we cannot refrain from noticing briefly. First of these is the exceeding usefulness of catechisation to its immediate objects, the catechumens. To attain the end sought with an individual pupil is worth more to that soul than "the wealth of Ormus or of Ind." To the parish it has the advantage of building it up numerically, of placing it upon true and substantial foundations doctrinally, and of creating a close sympathy and mutual interest between the pastor and the people whom he has led into vital and active relation with the Church.

It has its good effect also upon the pastor who is compelled by the necessity of simplifying his instruction, so as to be intelligible to his youthful pupils, to be plain and simple in his discourse. In his instruction he is made to consider frequently the import-

(5) *Pastoral Theology*, p. 229

ant subjects embraced in the course of study; and these things combine to aid him in his pulpit utterances. Vinet said: "He who catechises well will not preach badly."

Catechisation renders the preaching of the Gospel more effective. To quote Vinet again: "The importance of the sermon is the greater in proportion as it is addressed to hearers who have been prepared by religious instruction." Almost the same thought is contained in the quotation already cited, which reads: "It (catechisation) is needed to qualify them (the congregation) to join in the weekly services of the sanctuary with full understanding, and with minds in all respects prepared for the right and deep impression of what they hear."

The work of catechising directs the attention of parents and of the Church to their responsibility to "feed the lambs" of the flock of God. How can this be done better than by our time-honored and well-approved method of catechisation? By whom can it be done better than by the pastor trained in his seminary days to do this particular work? And on what shall the lambs be fed if not on the pure Word of God?

A treatment of the subject no more extended than this ought to stir up every parent who reads it to enroll his child in the catechetical class as early as he can be admitted, and to keep him there until he is fitted by knowledge, faith and experience for the responsibilities of active membership in the Church. Parents ought to visit the class frequently as a means of creating the greater interest on the part of the child, of gaining a better acquaintance with the work being done, and to encourage the pastor. Parents ought to stimulate home study on the part of the child by hearing him recite before the class meets. Church Councils, whose duty it is to see that the young of the Church are religiously instructed, ought also to be present at the recitation of the lesson as often as possible, and to speak to the pupils privately of the progress they are making in their preparation for the responsibilities of the Christian life.

With diligent and studious application on the pastor's part, and faithful co-operation of parents and Church Councils in organizing, carrying on, and conserving the results attained by catechisation, more abundant spiritual fruitage can be realized than by any other method of Christian endeavor.

ARTICLE X.

THE PLACE OF THE ALTAR IN LUTHERAN WORSHIP
AND ITS POSITION IN THE CHURCH BUILDING.(1)

BY PASTOR KOSINK.

In the June number, 1907, of the "Christliche Kunstblatt" there appeared a very interesting discussion of the meaning and position of the "Altar" in the Old-Württemberg Church, written by Obersconsistorialrat Dr. Merz, which cannot have failed to prove to the general satisfaction of Swabian readers to what a large extent the genuine Evangelical and Lutheran spirit prevailed in the arrangement of the Church building common among our ancestors. Perhaps we may be permitted to go back in this connection to the position of Luther, and to show that this old Württemberg conception of worship and of the meaning and position of the altar is the genuinely Lutheran conception and in perfect agreement with the spirit of the Reformation.

According to Luther's view the Church is the communion of saints, the congregation of truly believing Christians; (2) all Christians are priests; (3) the ministers or pastors are appointed only for the sake of good order and the effective administration of the Word and Sacraments, and are appointed by the congregation, so that what they do, whether toward the congregation or toward God they do as ministers of the congregation and by its authority; (4) according to this view worship belongs entirely to the congregation, the congregation is the bearer of the acts of worship, the pastor only in so far as he represents the congregation. The same result is reached if we start with Luther's other view, so closely connected with his conception of the Church, that the congregation is the holder of those spiritual possessions granted it as visible signs of its existence and means of its constant preservation, namely, Gospel, Sacraments and Power of the Keys, to which is added, as a natural expression of the faith of the congregation, prayer. (5) Now the offer and appropriation of sermon and sacrament together with prayer and

hymn of praise form the essential content of evangelical worship;(6) hence the congregation is the bearer of this also.

From these fundamental views we draw the conclusions: If the congregation is the bearer of worship, the place of worship for the Evangelical Lutheran Church is simply a place for the congregation;(7) there is no choir as a place distinguished in meaning from the congregation, (only for practical or esthetic reasons can a place externally corresponding to the Catholic choir be used in Evangelical Churches), there is no choir as a special place for the ministry, nor as a place for the altar. The truly reformatory view, Reformed as well as Lutheran, knows no altar. The altar in heathen, Old Testament and Catholic conception, is the place for sacrifice. The only remnant of old heathen or Jewish sacrifice which has been retained or reconstructed in the Christian Church is the treatment of the Lord's Supper as a sacrifice in the Catholic Church. This conception Luther thoroughly destroyed.(8) Hence the altar as altar in the true sense, as the place of sacrifice, has no claim whatever to a place in the Evangelical house of worship,(9) the altar in the modified sense as place for the administration of the Lord's Supper no special place apart from the congregation.

The latter point follows from the earlier fundamental principles. For the celebration of the Lord's Supper is a part of worship, therefore the congregation is bearer of this also; in the Lord's Supper the congregation deals with God and God with the congregation. Still more: for Luther the Lord's Supper is the celebration of the unity of the congregation, of the *communio sanctorum*, of the fellowship of believers among themselves and with their invisible Head in a peculiar sense;(10) hence it is to be held in the place of congregational worship. Finally for Luther the Lord's Supper is nothing else than a part of the Gospel, of the offer of God's grace in the Word, a comprehensive, impressive offering of the same salvation which is also the *content* of the Gospel,(11) only strengthened, because of the weakness of human nature, by the visible signs.(12) The place for the celebration of the Lord's Supper as an act in which the Gospel and divine grace is offered the congregation in specially impressive form, and in which the congregation thus becomes conscious of its possession of salvation, can again be none else than the place

where the Gospel is preached, the place of congregational worship. To this view Luther himself gave expression as far as was possible under existing conditions in his *deutsche Messe und Ordnung des Gottesdienstes*, 1526, in that he did not separate the celebration of the Lord's Supper from the preaching service, but joined it to the latter through the "paraphrase of the Lord's Prayer and the exhortation to those who desire to come to the Sacrament," so that the celebration belongs to the entire congregation and not only to the communicants. (Erl. Ed., 22:240). It is noteworthy that Luther says: "Whether such paraphrase and exhortation is to be spoken on the pulpit immediately after the sermon or before the altar, I leave free to each pastor's judgment." (Erl. Ed. 22:240.)

The existence of a special place for the celebration of the Lord's Supper itself is purely the result of practical considerations, just as the arrangement and furnishing of worship and house of worship in general are for Luther conditioned and determined only by practical considerations.(13) Thus a special place for the celebration of the Lord's Supper is demanded by the necessity of having a support on which to place the visible signs, bread and wine, and an easily accessible place for the distribution. Best adapted for this purpose is a table, suggested also by the thought of the Supper. "Communion Table" is therefore the term and estimation alone corresponding to the truly Lutheran view. This Communion Table can, according to the above principles, have its place only in the congregation's place of worship. In the building of new Churches this is a matter of course, since these should present only such a place (apart from separate side rooms), so that whatever apse or niche is included is to be counted locally and actually a part of the congregational room and is to be arranged accordingly.

Also as place of prayer the altar has no separate place in the Lutheran Church and less claim to a separate place outside of the congregational room. In prayer also, according to the Evangelical Church, the congregation deals with God; the pastor is not the mediator between God and the congregation, but only its mouthpiece; in prayer he does not turn away from the congregation and toward God, but his prayer is simply an expression of the congregation's prayer, he prays with the congregation and the

congregation with him. This follows in principle already from Luther's view of the Church or Christian congregation as the communion of saints, created and bound together by the one faith, from which faith the prayer breaks forth and arises; but it is also expressly confirmed by statements of Luther.(14) If in Baptism and the Lord's Supper not the priest or pastor, but the congregation is the bearer of prayer, how much more is this true in the ordinary worship?

Luther, as already mentioned, names as sixth of the seven chief articles by which, as external signs, the true Church is recognized, the prayer of the Christian people, its public praise and thanksgiving, (Erl. Ed. 25:374), and Erl. Ed. 31:374 he counts among the greatest and most necessary things belonging to the holy Church, besides Word of God, Christ, Spirit, Faith, Baptism, Sacrament, Keys, Ministry, also Prayer. If prayer is thus in the Ev. Lutheran worship the prayer of the congregation, its place is in any case within the congregational room, and if the pastor prays as the mouth of the congregation, he may pray just as well as from the Communion Table, from the pulpit or Baptismal Font, or prayer may be offered from any place in the congregational room.

The position of Pulpit, Baptismal Font and Communion Table which would correspond with the above given view of Luther concerning the relation of Gospel to Sacraments, Lord's Supper and Baptism (15) is either lengthwise, from front to rear: Baptismal Font, Altar, Pulpit; or crosswise, the Pulpit in the middle, Altar and Baptismal Font on the sides. This location results from the consideration that the places for the special offer of the Gospel are to be grouped about the place where it is generally offered, and are to be subordinated to it as the ruling position. (16) Esthetic or practical considerations may justify a variation from this arrangement, but not dogmatical or liturgical consideration. In itself a square, regular or polygonal circular place of worship with Pulpit, Baptismal Font and Communion Table in the center would best present the idea of evangelical worship, viz, that the congregation as a coherent unity gathers about the place where the salvation entrusted to it by God is administered, and that in its center the pastor acts as the congregation's official spokesman; practical reasons render this arrangement impos-

sible. But none the less all three, Pulpit, Baptismal Font and Altar belong into the room of congregational worship, and their location must be such as to make evident their connection and their grouping about the Pulpit.

That our Württemberg Church so clearly recognized and practically realized the consequences of truly Lutheran views with respect to meaning and location of the altar, is an honor to it, and it is certainly only to be wished that its practice may find ever more imitation in the Evangelical Churches of the present.

NOTES.

(1) The article here translated appeared in the "Deutsch-evangelische Blätter" for May, 1908, with the following remark by the editor, Dr. Erich Haupt: "The following article gives very valuable material from Luther and is for this reason meritorious, although I cannot approve the practical consequences drawn at the end."

(2) Comp. e. g. Erl. Ed., *op. lat. var. arg.* 3,307: Since the Creed firmly stands: I believe a holy Church, the communion of saints,.....the whole world confesses that it believes the holy Catholic Church to be nothing else than the communion of saints. 3, 311 and 313: the Church, *i. e.* the communion of saints. Erl. Ed. 27, 96: I know of course that the poor dreamer [Alveld] in his sense believes that the Christian congregation is like any other worldly society.....Scripture speaks of Christendom very simply and only in one way. The.....way of the Scriptures is, that Christendom is called a gathering of all on earth who believe on Christ; as we pray in the Creed: I believe on the Holy Ghost, a communion of saints. 101: Therefore let him believe this firmly,.....that Christendom is a spiritual gathering of souls in one faith,.....that he may know, that the true, natural, real, essential Christendom is based upon the spirit and upon no external thing. Cf. also Erl. Ed. 25, 353 ff., 377.

(3) Cf. Erl. Ed. *o. l. v. a.* 5,106: If they should be compelled to admit that we are all equally priests, as many as are baptised? as we in truth are, and to them (the ministers) only the ministry is entrusted, but with our consent.....For thus it is written, I Peter 2: You are an elect people, a royal priesthood and a priestly nation. Wherefore we are all priests, as many as are

Christians, and those whom we call priests are ministers, elected from our number to do all things in our name. And the priesthood is nothing else than a ministry. Cf. also 5, 109: Let whoever knows himself to be a Christian therefore know and recognize that we all are equally priests, *i. e.*, have the same right to the Word and any sacrament whatever; but it is not permitted any one to use this power except with the consent of the community or the call of a superior. Erl. Ed. 27, 186 f: Sixteenth, we are priests.....Seventeenth, do you ask, what then is the difference between priests and layman in Christendom, if all are priests? Answer: Wrong has been done the word priest, *Pfaff*, *Geistlich*, and the like, in that they have been withdrawn from the common people and applied to a smaller body, which we now call the clergy. Holy Scripture gives no other difference than that it calls the educated or consecrated ministers, servants, stewards, who shall preach to the others Christ, the faith and Christian liberty, for although we are all priests we could not all serve or be stewards or preach. Cf. further Erl. Ed. 31, 349-350.

(4) The passage quoted above from the *Babylonian Captivity* and the *Liberty of Christian Man*; further Erl. Ed. 21, 281-283: All Christians are truly members of the spiritual class and among them there is no difference except for the sake of the office only.....For what came forth from baptism may boast that it is already consecrated priest, bishop, or pope, although it does not become everyone to exercise such office. For since we are all equally priests, no one must push himself forward and undertake, without their consent and election, to do that which all have an equal right to do. For what is common no one may take to himself without the will and command of the community.Now those who are now called spiritual or are priests, bishops and popes, are in no way distinguished from or better than other Christians, except that they are to administer God's Word and the Sacraments; this is their office and work. Cf. further Erl. Ed. 22, 146-147; 150: Why should not also a Christian congregation make a preacher by its call alone? Erl. Ed. 25, 364.

(5) Cf. Erl. Ed. *c. l. v. a.* 3, 308-309: It is clear.....that the keys belong not to any single man, but to the Church and community, so that it is certain that the priest uses the keys of the Church not in his own right, but as a service (because he is the minister of the Church), nor as if the keys had been given to him or to his, but to the Church. 3,335: Wherever the Word of God is preached and believed there is true faith, where faith

is, there is the Church, where the Church is, there is the Bride of Christ, where the Bride of Christ is there are also all things that belong to the Bride. Thus faith has within itself all things that follow upon faith, the keys, the Sacraments and all things else. Erl. Ed. 27, 198: The marks by which one can see that this Church is in the world are Baptism, the Sacrament and the Gospel. Erl. Ed. o. l. v. a. 5, 311: A mark of the spiritual Church is necessary and we have it, namely Baptism, the Bread of the Sacrament and, the highest of all, the Gospel. Erl. Ed. 31, 342-374, especially 339: God kept His Church by His power and by miracle, so that even under the pope there remained, first, Baptism, second, on the pulpit the text of the Holy Gospel.....third, the holy absolution of sins;.....fourth, the holy Sacrament of the Altar;.....fifth, the call to the ministry;.....finally, also prayer. 359: To ordain shall mean and be to call to and entrust with the pastoral office, to do which the Church of Christ has and must have power,.....just as she must have the Word, Baptism, Sacrament, Spirit and Faith. 374: Erl. Ed. 25, 359-376, especially 374, concerning prayer: The sixth external mark of the holy Christian people is prayer, public praise and thanksgiving to God. 17, 243-244: Therefore God has well ordered and arranged, that He instituted His Sacraments to be administered in the congregation and at a place where we come together, pray and give thanks to God..... Prayer is nowhere so powerful and effective as when the whole body prays together in harmony. Cf. further 17, 249-250, and the comprehensive statement 17, 250: That I, when we come together in the congregation, preach, that is not my work or deed, but is done for the sake of you all on behalf of the entire Church; except that there must be one who speaks and preaches at the command and with the consent of the others, who however by listening to the sermon make the word their own. So also, that a child is baptised is not the deed of the pastor alone, but also the act of the sponsors as witnesses, yes, of the whole Church.So also they pray, sing, give thanks all together, and there is nothing which one has or does for himself alone but what each has belongs also to the others.

(6) Cf. the passage cited above from Erl. Ed. 17, 250; further 17, 244-245: That we come together at a time and place agreed upon, administer and hear God's Word, lay before God our need and that of others, etc., which we know is true worship. Erl. Ed. 22, 231: Here there is no need of much or long singing. Here a good brief form of Baptism and Lord's Supper could also be used, and all emphasis be laid upon Word, prayer and Love. Erl. Ed. o. l. ex. 14, 205: One place is called a house of God

more than another,.....because of the coming together there of many people to pray, to worship God and hear His Word.

(7) Cf. Erl. Ed. o. l. ex. 14, 204: I want to understand the house of God or temple of God as a bodily place, namely that in which people come together to worship God and hear His Word. 14, 205: The house of God and temple for each age is..... its place where God is worshiped. For He is said truly to dwell where He is truly worshiped, especially by the gathering together of His people.

(8) Cf. 27, 156: Now almost the whole world has made of the mass a sacrifice, to be offered to God, which without doubt is the worst abuse. 27, 159: plain and brief, we must let the mass remain a sacrament and testament, which neither are nor can be a sacrifice.....Else we would lose the Gospel, Christ, comfort, and all the grace of God. Erl. Ed. o. l. v. a. 5, 50 ff: Now also the second offense is to be removed, which is much greater and most specious, i. e., that the mass is believed to be a sacrifice, offered to God.

(9) Luther also says in 1526 that only consideration for the custom of the people prevents him from changing the altar. Erl. Ed. 22, 237: But in the true mass, among Christians only, the altar should not remain as it is, and the priest should always face the people.....But that may wait its time.

(10) Erl. Ed. 27, 28-29: This sacrament signifies an entire union and undivided communion of the saints. 27, 29: Fourthly, the meaning or effect of this sacrament is communion of all the saints; therefore it is also in common speech called *synaxis* or *communio*, i. e., fellowship and *communicare* in Latin means to receive this fellowship.....and is derived from the fact that Christ together with all saints is one body. Cf. 27, 31, 35, 36, 37; 21, 269: Whether I be worthy of it or not, I am a member of Christendom according to the word and declaration of this sacrament.

(11) Cf. Erl. Ed. 27, 167: In these texts you see how the mass was instituted to preach and to praise Christ, to glorify His sufferings and all His grace and benefit.....and thus to receive in addition to these words or sermon also a bodily sign, i. e., the sacrament, in order that our faith, provided and confirmed with the divine words and signs may grow strong..... and if preaching had not been intended to exist He would never

have instituted the mass. He cares more for the Word than for the sign. For the sermon shall be nothing else than glorification of the Word of Christ, which He spoke in instituting the mass: This is my Body, this is my Blood, etc. What is the whole Gospel else than an exposition of this Testament? Christ has condensed the whole Gospel into a brief sum in the words of this Testament or Sacrament. For the Gospel is nothing else than a declaration of divine grace and forgiveness of all sin. *Cf.* further Erl. Ed. *o. l. v. a.* 5, 36-55, e. g., 37: You see therefore that the mass is the promise of the forgiveness of sin, etc.; 39: The mass therefore according to its substance is nothing else than the words of Christ, etc.; 54: The mass is a part of the Gospel, nay, a sum and compend of the Gospel, etc.

(12) *Cf. e. g.*, Erl. Ed. 27, 148: Eleventh: further, God has in all His promises usually given a sign with the word, for the greater assurance and strengthening of our faith.....so Christ also has done in this sacrament, and attached a most mighty and precious seal and sign to and into the Word, His own true Flesh and Blood under the bread and wine. For we poor mortals, since we live in the five senses, must at least have some external sign besides the Word, to which we may hold and come together. *Cf.* 27, 166; Erl. Ed. *o. l. v. a.* 5, 43.

(13) Erl. Ed. 25, 383-384: Besides such external signs and sacred things the Church has other external ways, by which it is not made holy either in body or in soul, nor are they instituted or commanded by God, but.....because it is externally necessary or useful, seemly and proper: as for example some holy days set apart for preaching or prayer, set hours of the day, church buildings and houses, altar, pulpit, baptismal font, candelabra, candles, bells, priestly robes and the like. Which things have no effect nor do more than their nature is to do.....Christians can be and remain sanctified without these things, although one preach and forgive sins on the pavement without a house, without a pulpit, administer the Sacrament without an altar, baptise without a font, as is daily done when we preach, baptise, administer the Sacrament at home, with or without reason; but for the sake of the children and simple people it is becoming and gives a proper solemnity, that they have a certain time, place and hour according to which they can arrange their affairs and come together. And such order no one shall.....without reason, out of mere pride.....despise, but for the sake of the people he also shall keep such order, or at least not lead others astray or hinder them.

(14) Erl. Ed. 27, 160: Luther speaks of a permissible application of the idea of sacrifice to the Lord's Supper, namely that we offer Him praise and thanks most heartily for His unspeakable grace and mercy, which He has in this Sacrament promised and given us. Of this kind of sacrifice Luther says expressly, 27, 162: But very few understand the mass in this way. For they think that the priest alone offers the mass to God, whereas everyone who receives the Sacrament does or should do this; yes, also all who are present at the mass, whether they bodily receive the Sacrament or not.....For this purpose is the mass instituted, that we assemble and together perform such sacrifice..... Luther also has the same conception of the prayer at the Baptism of children; there also the congregation is the subject of the prayer (Erl. Ed. *lat.* 5, 71: through the prayer of the Church which offers and believes.....the child is changed, faith being infused, *cf.* also Erl. Ed. 22, 165).

(15) Baptism also is only a special case of preaching of the Gospel, of the divine offer of grace, *cf. e. g.* Erl. Ed. *lat.* 5, 57: First therefore there is to be observed in Baptism the divine promise, which says: Whosoever believes and is baptised shall be saved, together with 5, 65: Opening our eyes we shall learn to see.....the Word rather than the sign; Erl. Ed. 27, 167: Christ cares more for the Word than for the sign: 168: What kind of Baptism would that be if the Baptiser only sprinkled the child and spoke no word?—From these passages and others of similar content it becomes evident that the Word of promise was for Luther far the most important thing in Baptism. This Word of promise has the same content as that of the Lord's Supper, and is again the kernel of the Gospel, the offer of divine grace and forgiveness of sin.

(16) Erl. Ed. 22, 157: The preaching office is the very highest office, on which all others depend and follow. *Ibid.*: therefore he who has the office of a preacher entrusted to him, may also baptise, administer the Communion, and bear all pastoral cares; but if he prefers, he may cling to the preaching office alone, and leave baptising and other secondary offices to others, as Christ did, and Paul, and all the Apostles, Acts 6, 235: Since the chief and foremost part of all worship is to preach God's Word.31, 351: The Word of God is the greatest, most necessary and highest thing in Christendom, for the Sacraments cannot exist without the Word, but the Word can exist without the Sacraments. 31, 375: All depends on the Word of God, as the highest office.....since all Sacraments must be made through the Word as the most important part in all Sacraments.

ARTICLE XI.

CHURCH UNION IN GERMANY.

BY PROFESSOR ALBERT HAUCK, D.D.

Church union is the associating of churches, separated by their creeds, into one ecclesiastical body without change of confessional convictions. Such unions occur only in the Protestant Church, especially in Germany. For, at the various attempts to restore the unity of the Latin and Oriental Church, the acknowledgement of the Roman primacy by the Greeks, that is to say, an alteration of their confessional conviction in one very important part, was the pivotal point. Except on that basis, Rome would not recognize the Orientals as Catholic Christians. Likewise, during the negotiations between Roman and Protestant Christians concerning a reunion of their churches, the former, at least, never had in mind a union in the above given sense but only the subjection of the latter under Rome, facilitated by more or less worthless concessions.

The growth of the Reformation produced two distinct churches, which developed individually their doctrine, constitution, and form of worship and, though both born of the same movement, still kept aloof from each other in a similarly exclusive way as both together from the Roman Church. In Switzerland, the Netherlands, Scotland, and—as far as that country was won for Protestantism—in France, and, on the other hand, in the Scandinavian countries, one of the two churches gained absolute control whereas, within Germany, not only Protestant and Catholic but also Lutheran and Reformed Christians opposed each other. There the strife of the churches was bound to become most vehement, there also the longing for a union most keen.

At first, the points of contact between the two Protestant bodies were mainly of a polemical character. Yet Lutherans and Reformed did not display the same temper. The Lutherans absolutely refused to make common cause with the Reformed whereas the latter inclined from the beginning towards concilia-

tion. The reason why the Lutherans felt in duty bound to stay away from the Reformed lay alone in the difference of certain dogmas. The great diversity in church government and form of worship was not emphasized. That corresponded with the fact that the epigones of the Reformation did place exclusive importance upon the doctrine of the Church. In England, constitutional questions played a similar important part as doctrinal questions in Germany. An agreement as to the constitution of the Church was just as impossible among Episcopalians, Presbyterians, and Independents in England as with regard to the doctrine of the Lord's Supper between the Lutherans and Reformed in Germany. But as long as Orthodoxy controlled public opinion, the foundation on which to start a successful unionistic activity was wanting. For that reason the attempts at approach and union, made during the XVI. and XVII. centuries, led to no other result than that of showing ever anew how disunited they were. But after Pietism had shaken and Enlightenment broken the dominion of Orthodoxy, the idea of Church Union, up to that time cherished only by individuals, found response in wider circles. The road for introducing that union had been opened.

One of the most essential points of difference between Orthodoxy and Pietism is that both tendencies judge differently about the value of purity and of vigor of piety. In the eyes of Orthodoxy, its purity was the decisive factor. It seemed to be preserved by the undisputed sway of "pure doctrine." Pietism was well aware of the illusion on which that conception rested. It vindicated therefore, on its own part, most emphatically the intensity of piety and imagined to be enabled to measure it by the keenness of religious feeling and by a peculiar manner of religious behavior. It too was mistaken, and its mistake was likewise productive of evil. For while Orthodoxy had fostered thoughtless acceptance of the doctrine of the Church, Pietism promoted an insipid methodism of religious life and replaced religious feeling by emotions made to order. But its conception of religion contained something obviously true. It affected the widest circles and shook the props on which the confessional division had rested in the consciousness of the older generation. For living piety, one might notice not unfrequently in members

of other churches whereas one had to bewail its lack in such as belonged to one's own church. Was it therefore proper to refuse a communion to the former which was granted to the latter, even if it was assumed that those people erred in some points? It is easy to understand that the Moravian Church, that fruit of the pietistic movement, was the first united church.

Orthodoxy and Pietism stood in so far upon the same ground as they both held fast to the facts of the revelation. In "enlightenment" a world conception arose in opposition to them. This did indeed not intend to do away with religion; it did however not recognize the essence of religion in the specific tenets of the Christian faith, but in formal, and therefore in itself empty, presupposition of every historic religion: belief in God, virtue and immortality. In an incredibly short time enlightenment gained the mastery over the educated classes. It could however see nothing but a deformity in the confessional division, to be explained only by the irrational course of the religious movement. Where enlightenment ruled the sense of the right and obligation of confessional separation disappeared altogether. Still the enlightened people were not the real bearers of the idea of a union of the two evangelical bodies. That goal would have seemed too low in their estimation. Or, where they demanded the union, it was to them only the ushering in of toleration, a preparatory step for transforming Christianity into the universal religion. At this point, the revival of Christian self-consciousness set in at the beginning of the XIX. century. Biblical Christianity, never lost entirely among the common people, commenced to find again adherents in the world of the educated. Their piety however was free from all confessional narrowness. Lutherans, Reformed and Catholics agreed as to the highest truth in spite of their belonging to different churches. The two former indeed were aware of actually belonging to one church. A man, who, before many others, was an eloquent witness of faith, E. M. Arndt, recognized only two churches, the visible church of the pope and the invisible church of the Word. From their viewpoint, they were bound to consider the palpable separation of the Protestant bodies as something that ought not to be suffered to continue. Only a century before, people had still felt obliged, for the sake of truth, to shut themselves off

against the other church. Now they felt compelled, likewise for the sake of truth, to surrender that exclusiveness. A complete revolution of sentiment had taken place.

That became visible on the field of literature. There the question of a reunion of the Protestant churches had long been in permanence. But the judgment about that reunion had entirely changed within the course of a century. Winkler's *Arcanum Regium*, published A. D., 1703, had still provoked a storm of indignation. When, in the next decade, Chr. M. Pfaff, starting from a pietistic conception of religion, made proposals of uniting he met with opposition alone among the Lutheran theologians. But now the most prominent theological scholars advocated the union idea side by side with the most insignificant men, and all were greeted in like manner with approval. Among the former, I name Planck whose writing on the division and reunion of the principal separate bodies of Christians appeared A. D., 1803. Planck deemed the soil ready for union because a difference could no longer be noticed in the views and opinions of the theologians. But he did not overlook that the congregations might possibly raise difficulties. He had furthermore misgivings, because there existed no generally acknowledged organ that could call the union into being. Still he believed the union to be possible of accomplishment, at least, within a limited sphere, if only put to work with proper precaution. The preface to Schleiermacher's "*Zwei unvorgreifliche Gutachten in Sachen des protestantischen Kirchenwesens*" (Two unpresuming professional opinions concerning the condition of the Protestant Churches) is dated November of the same year. Schleiermacher's ultimate aim was reconciliation of all confessional opposition but not obliteration of every difference of the churches. He asks: What sensible man, not ineflected by the mania of uniformity, could expect any advantage to result from Holland and Saxony, Scotland and Sweden adopting an average dogma, proportioned to the respective number of believers, about the Lord's Supper or predestination, or from drawing up a formula of concord between the *Formula Concordiae* and the Synod of Dort? He therefore did not wish to advise the attempt at a general unification. Only in those parts the churches were to unite where union presented itself as a definite and general want. The character of that

union, he defined in such a way that an alteration of religious convictions was not to be thought of. The main thing was to bring about an association of the churches without touching at the differences of the doctrinal systems and the peculiarities of the rituals. The question of want, which was to be decisive in introducing the union, Schleiermacher affirmed for the kingdom of Prussia. He saw hardly any obstacles since it was useless, if not ridiculous, to speak of doctrinal differences. He did not share Planck's misgivings that the congregations might resist. The Church-Union, however, according to his judgment, could be accomplished in a very simple manner. Since the State was the only existing representative of ecclesiastical unity, it needed nothing else but an order of the government that henceforth it should nowhere be regarded as a change of faith, neither as far as civil nor ecclesiastical and religious rights were concerned, when one who till then had celebrated the holy communion according to one rite and with the congregation of the one church should partake of the Lord's Supper in the future, either continuously or alternately, with a congregation of the other church and according to the other rite. After a longer interval there appeared the writing of F. S. G. Sack, at the time a court-chaplain, "*Ueber die Vereinigung der beiden protestantischen Kirchengemeinden in der preussischen Monarchie*" (About the Union of the two Protestant Church Bodies in the Prussian Monarchy) (1812). Sack, who had pleaded already in a professional opinion of July 13, 1798, in favor of a common ritual for the Lutheran and Reformed Churches in Prussia, shared Schleiermacher's opinion that the union was to be effected at first only within a limited sphere. He differed from him in so far as he deemed a creed a necessity even for the united Church and proposed as such the so-called Apostles' Creed and the Augsburg Confession. He moreover rejected the introduction of the union by a governmental act and demanded in its stead a vote of all the clergymen of both churches and decision by an overwhelming majority.

Judging without prejudice, it can hardly be denied that the union idea is not viewed in those writings from a high standpoint, worthy of the importance of the cause. We must indeed put no great stress upon the fact that the authors imagined the

then prevailing opinion to be lasting, whereas it was fading away even at that time. For such errors of judgment happen to everybody. It is worse that, at least, Planck and Schleiermacher did not respect the faith of the congregations, the rabble, as Planck, the ignorant masses, as Schleiermacher said. Moreover the proposed measures are quite unsatisfactory. Planck's advice meant to introduce the change so cautiously that those whom it concerned would not become aware of it. Schleiermacher, whose permanent merit it is to have caused the idea of the independence of the Church to be acknowledged again, conceded to the State the right of issuing, on its own, independent account, a decree deciding ecclesiastical, or rather, what strictly taken is nonsense, religious affairs. Sack, however, who was fully aware that such a thing ought not to be done, showed by his proposal how strongly the illusion, which in fact has not yet disappeared even now, namely, that the ministers really form the Christian Church, held ensnared even excellent clergymen.

The tricentennial of the Reformation of 1817 promoted the plans of uniting the churches very materially. For the Union was first realized in connection with that celebration. Nassau made the beginning. There thirty-eight clergymen, appointed by the government, assembled Aug. 5, 1817, in a synod at Idstein to deliberate on a dignified celebration of the jubilee. In accordance with the proposal of the government, they agreed on the resolution the best observance of the tricentennial would be the union of the divided churches. For the diversity of opinion in regard to the few, up to that time still differing conceptions of both Protestant bodies did not interfere with the essential truth of the religion and could no longer furnish a rational ground for permanent separation. The men assembled consented therefore to the declaration that, since both Protestant religious bodies agreed in all essential parts of their creeds, they concluded to form from that time on one church in the duchy, which was to be called the Evangelical Christian Church. There arose no opposition against the union nor against the way of recommending it neither in the synod nor in the land. Not till later on, a number of Lutherans withdrew from the Church of the State and founded the Lutheran congregation of Steeden.

Also in Prussia, the beginning of the union is connected with

the tricentennial day of the Reformation. But there, the union had a long preparatory history. Electoral Brandenburg was the first German state in which, as far back as the beginning of the XVII. century, the two Protestant churches existed side by side with equal rights though in very unequal numerical strength. The idea of religious liberty was thus realized in that country, at least, partly in a period otherwise a stranger to that idea. But the princes of the house of Hohenzollern had cherished since Johann Sigismund intentions that reached much farther. Their desire of overcoming the religious cleavage between their subjects, to band together the strength of the Evangelical Christians of the Empire, rendered the Hohenzollern bearers and promoters of the union-idea. Their horizon, at the same time, was not confined to their own possessions nor by the boundaries of the Empire. The first Prussian king had in mind an ecclesiastical unification of all Evangelical Christians in the whole world. Frederick William II. therefore remained only true to the tradition of his house when he too entertained from the first the wish that the separating confessional barriers should fall. He expressed that openly and emphatically wherever an occasion was offered. He acted in individual cases (appointment of Schleiermacher as professor at Halle, of Steinbart at Frankfurt on the Oder, etc.) as if the division of the Church did not exist. But in his slow deliberate, and conscientious manner, he was removed from nothing farther than from the temptation of pushing in any way the execution of his long cherished wish. The thoughts had been long discussed and were gradually matured which the king uttered in his proclamation of September 27, 1817. He confessed himself convinced that the two Protestant Churches were of one mind as to the substance of Christianity and were kept apart only by external differences. He therefore saw in the act of uniting them a work pleasing God and from which he expected a mighty furtherance of church life. The principle of the union, he defined as follows: Neither the Reformed Church was to turn Lutheran nor the Lutheran Church Reformed. Both should rather become one Evangelical Christian Church, inspired with new life by the holy spirit of its divine founder. He declared that he himself would celebrate the opening of the fourth century of the Reformation by uniting the

former Reformed and Lutheran congregations of the court and garrison at Potsdam into one Evangelical Christian congregation. He invited his subjects to imitate that example, but assured them likewise that he was far from forcing the union upon them and from decreeing or ordaining anything in that matter.

The king's proclamation met with an enthusiastic welcome. A great number of ministers and congregations, especially in the western half of the monarchy, joined the union directly. Opposition remained quite isolated within Prussia, and the doubts of theologians outside of that kingdom, as Ammon, Harms, and Tittmann, found apparently no echo anywhere in Prussia. On the other hand, a number of the smaller German States imitated its example. The first general synod of the Lower Palatinate decided at Kaiserslautern in 1818^{*} in favor of uniting the separate churches into one Protestant Christian Church, declaring that it looked upon the general symbols and the symbolical books, accepted in the different Protestant churches, with due respect but recognized no other basis of faith nor any other doctrinal canon except the Holy Scripture. From 1817-1822, the Union was realized in a large part of the Grand-Duchy of Hesse as well as in the districts of Hanau and Fulda, belonging to the Electoral Principality of Hesse. In Baden, the general synod of 1821 resolved upon the union of the churches. In Waldeck, it was introduced in the same year by an edict of the government department for church affairs. Of the Anhalt principalities, Bernburg adopted it in 1820, Dessau in 1827, Koethen not before 1880. The conception of the union and the union and the attitude towards the symbolic books was not everywhere the same. The one extreme is marked by the just mentioned section of the union act of the Palatinate Church, the other by the corresponding definition in the record of the union of Rhenish Hesse, according to which those symbolical books that had been in common use in the two so far divided churches were declared to remain also for the future the doctrinal canon.

To return to Prussia, the king had left it, as mentioned before, to the free will of the congregations whether they would join the Union or not. Those now who wished to eliminate the evident danger that by the side of the just forming United Church more or less considerable fractions of the confessional churches as such

should continue to exist had to take measures for bringing about a general acceptance of the Union. Declarations to that effect, however, that would bind the whole Church and still be the voluntary expression of the conviction of the Church could only be made when the Church was so organized that it could express in some way its own free will and conviction. Negotiations had been under way since 1814 to newly regulate the entire status of the Church. The introducing of presbyterial, synodical institutions was contemplated. In 1817 sq. a real beginning was made along that line. But the Prussian bureaucracy did not like this new way of conducting church affairs. There was besides the disinclination of the king against everything that smacked of liberalism. As a result the plan of a synodical church constitution was dropped. As for the Union, the unavoidable consequence arose that the king had to take its execution into his own hands much more than he originally had intended to do. The king did not dream of influencing the confessional doctrines. His respect for the liberty of conscience prevented him from doing that. Even before that time, no account had been taken of confessional differences among those officials appointed by the crown that had to manage church affairs. Not even the consistories of the provinces were formed exclusively of evangelical officers. The Union had thus to be accomplished almost exclusively within the sphere of public worship, just as from the beginning the acceptance of the common rite of the Holy Communion had been considered as the acceptance of the Union. If anywhere anarchy prevailed during the rationalistic period on the field of liturgy. The taste or want of taste of the ecclesiastical superiors, often enough of the individual pastor, were decisive. Frederick William III. loved rule and order everywhere. He cherished a feeling of reverence for whatsoever was old. The king's way of thinking and feeling has been faithfully expressed in the preface of the ritual of 1822, where we read: By worshiping God uniformity would be engendered, not only a uniform conviction, but also a serene peace of soul and a pious confidence through the attractive thought that the prayers and vows were the same which our Christian forefathers offered to God for centuries. One easily understands that Frederick William was deeply convinced of the need of a new order of

worship for the Prussian Church and that he could look for models only in the older rituals. The king moreover cherished the highest regard for Luther. He knew his writings as only a few of his time knew them. The Lutheran form of service was likewise more sympathetic to him than the Reformed. Thus it came to pass that the new ritual followed in the main the Lutheran order of divine service, although destined for congregations of both creeds. A government order of 1798 already had declared a common ritual for Lutherans and Reformed as something to be desired. After the intention of uniting the two churches had in the meantime assumed practicable shape and had even entered upon the initial stages of realization, the king, in drawing up a new ritual, could only think of a union ritual; and since he was convinced that, in virtue of being the temporal head of the churches of his kingdom, he could order, not the Union indeed, but the acceptance of a new ritual, it is clear what an importance that ritual was bound to have in bringing about the Union. I am discussing here, not the entire history of that ritual, but only its effects as regards the Union. It gave the church services a form which at that time was felt to be unusual and which did not correspond with the average religious ideas of the people. It therefore aroused opposition. It offered the Reformed congregations an order of services, grown upon Lutheran soil, which so far had been entirely unknown among the Reformed churches. Besides, it adopted also in some points, valued by the common people, (the division of the Ten Commandments, etc.) the tradition of the Lutheran Church. As a result, Reformed presbyteries, which were favorably disposed towards union, refused to accept the ritual. On the other hand, neither could it satisfy the Lutherans. The formulas for the communion service were not Lutheran. Especially the words prescribed at delivering the bread and the cup called forth strong objections. They did indeed not contradict the Lutheran doctrine, but by not proclaiming it, they seemed designed to remove that doctrine in an under-hand way.

That explains why the fight against the Union, which led to the withdrawal of a part of the Prussian Lutherans from the Church of the State, was started by the opposition against the ritual. That fight, however, would never have broken out if

meanwhile the religious views had not undergone an important change. At the beginning of the century, Enlightenment had the floor alone. It predominated at the universities as well as in the pulpits. There were even later on numerous rationalists. But their power was gone. In opposition to them, there had arisen the multitude of those who had turned from Enlightenment to Positive Christianity. As for the decrepit Rationalism, they felt themselves as the bearers of a new spirit in the freshness of youth, as the heirs of the future. But it was only a natural development that not a few of them advanced to confessional Christianity. That development is seen everywhere, among confessional as well as united, among Protestant as well as Catholic Christians. It called forth within the Union itself two different factions which conceived the essence and task of the Union in a different way and spirit. The one side cherished the Union because it beheld the dominion of the confessional doctrine abrogated by the same; the other side believed that such was not the case at all; they thought that, as the Union was recognizing the congruent contents of the reformation creeds, it possessed a richer creed than each individual church and, at the same time, one that was clearer and more definite. A third faction maintained that, by the Union, neither the unlimited authority of Lutheran doctrine in all originally Lutheran congregations nor that of the Reformed doctrine in Reformed congregations had been taken away at all.

This is not the place to review the struggle of those factions. But it is necessary to state in how far the official definition of the Union has been influenced by the force of these currents of opinion. The proclamation of 1817 held up as aim the creation of an Evangelical Christian Church, inspired with new life by uniting the two separate Protestant Churches. In the government order of Febr. 28, 1834, referring to the movement in Silesia, it is said: "The Union neither intends to bring about nor means a surrender of the former creed, furthermore the authority of the symbolical books of the two evangelical churches has not been annulled thereby. By joining the Union, only that spirit of moderation and gentleness is expressed which does no longer regard the difference about some doctrinal points between the churches as a sufficient reason for denying to observe

an outward unity in church matters. Joining the Union is a matter of unhampered decision. It is a mistake to suppose that joining the Union is identical with accepting the new edited ritual or that it is promoted thereby indirectly. The one thing rests upon decrees published by me; the other thing proceeds, as follows from what has been said, from the free decision of each individual." K. H. Sack's judgment—First Edition of *Theolog. Real Encyclopaedie*, vol. XVI., p. 711—was doubtless correct. The tenor of this decree is not in entire harmony with that of the proclamation of 1817. The uniting into one Evangelical Christian Church is something quite different from the "spirit of moderation and gentleness" and "concession of outward church communion." Moreover, the assertion that it could not be permitted to the opponents of the Union to constitute a separate ecclesiastical body in opposition to the adherents of the Union did not agree with the promise that no compulsion was to be employed in furthering the Union. That promise had recognized religious liberty; this refusal was a denial of that fundamental religious right. As far as the latter is concerned, further injustice was prevented after the succession of Frederick William IV. by the General Concession of 1845. But otherwise the development followed the course indicated in the edict of 1834. The general synod of 1846 showed that clearly. There the attempt was made to sum up all points of agreement in the Reformation creeds in the "Ordination Formula" and thus to replace the obligation "upon the symbolical books as far as they agree" by a mere definite formula. That corresponded just as certainly with the Union proclamation of 1817 as it ran counter to the government order of 1834. That the latter was considered the norm follows from the fact that the adopted new formula did not receive the royal sanction. The government order of May 6, 1852, went still farther. The king expressed in it his conviction that the Union, in accordance with the intentions of Frederick William III., should accomplish neither the conversion of one Church to the other nor, still less, the forming of a new third Church. He approved that the Evangelical Supreme Church Council had understood the obligation of the ecclesiastical officials towards Union and Creed in the sense and spirit of protecting fidelity to the creeds and goes on to say: "I reckon

the time has now come to impart, in forming the governing bodies of the Church, to those principles a definite and authoritative expression and thus to give a guarantee that there shall be secured in the government of the Evangelical Church of the kingdom just as much the unity of the two evangelical bodies, realized by the grace of God in the Union, as the independence of each of the two creeds." Accordingly, it was decreed that the Evangelical Supreme Church Council was held to represent the Evangelical Church of the kingdom as a whole and to protect and foster the rights of the two different churches and their institutions, based upon those rights. It was ordered that, with regard to questions that could be answered only from the standpoint of one of the two creeds, the confessional proposition should not be decided by the vote of all the members but alone by the votes of the members of the respective creeds.

This object denotes the height of what the confessional tendency obtained within the United Church. It is easily understood that it gave rise to the gravest misgivings among the opponents of the confessional factions, especially as they believed their ultimate purpose to be the abolition of the Union. There the king was induced to explain in an additional edict of July 12, 1853, most emphatically that he did not think of disturbing or abolishing the Union. At the same time he bid any farther advance of the Lutherans a very distinct halt. As a matter of fact, the order of government of 1852 had not the expected results. The *itio in partes* was so little enabled to destroy the union that it proved to be entirely impracticable.

The development of the constitution of the Prussian State Church since 1873 has not exercised any direct influence upon the Union. For the principle was proclaimed that the separate creeds and the Union should not be affected by those constitutional changes. But it is not to be doubted that the Union has been strengthened by it indirectly. It shares in the gain which the State Church derives from its better organization.

I have tried to describe the actual development of the Union without confusing the narrative by mixing up with it the question whether it was right or wrong. Only a few additional remarks as to this point are permitted.

From a historical viewpoint, the question is easily answered.

The men who introduced the Union did no wrong. They were acting in the sincere conviction that they were promoting the best interests of the Church. The congregations that were induced to accept the Union suffered no injustice. For they were convinced of the good right of the Union as well as their guides, or permitted themselves to be convinced thereof. The wrong first commenced when those who thought otherwise were hindered to act according to their belief. For in matters of religion, there is but a two-fold injustice: denial of one's own conviction and suppression of another's conviction. As to the truth of this statement, there is hardly room for two opinions. It is a different thing when the question of the right or wrong of the union of the Protestant Churches is formulated in a general way. For the last three centuries that question has been answered in different ways. It is more than probable that it will never be answered unanimously. If one seeks the cause of that only in the querulity and disputatiousness of the theologians, in the mean trickery of the so-called "confessionals" or in the nebulous vagueness of the Unionists, one is satisfied with a very shallow explanation. The true cause rather is that the question cannot be solved on the basis of objective fact, but only on the basis of an individual judgment as to the value of the union and definiteness of the doctrine of the Church and of the uniformity of its cult and institutions. That judgment is naturally always vacillating. For just as certain as it is that each moral society requires a certain measure of common conviction, just as certain it is also that any society is rendered impossible if the demand is made that its members shall think and feel alike in everything. But there exists no objective canon for defining how large that necessary measure of common conviction must be, at what point it is passed so that what should be a bond of harmony becomes an element of dissolution. Therefore one always will demand more, another less, as indispensable for ecclesiastical unity. That shows that both the friends and the enemies of the Union represent a standpoint which is relatively justified. The former are the witnesses for the common ground on which the Protestant Churches rest and which people for a long time were inclined to ignore. The latter are the witnesses for the good right of the Lutheran, resp. Reformed expression of Protestantism which

people at present are tempted to overlook. That the opponents of the Union were in the majority in the XVI. and XVII. centuries was a result of the then prevailing conditions. They labored in eager contention with disagreeing convictions in order to accurately formulate the doctrine. How could it be otherwise than that they should have valued the fruit of their work at the highest rate! The latest past, on the other hand, has belonged to the advocates of the Union, and also the nearest future will probably belong to them. I do not mean to say that one might expect an extending of the Union to those State-Churches which have not yet accepted it. There exists no motive for such a measure. Besides, the attempt would call forth the keenest opposition and lead to new separations. But it seems to me to be undisputable that the friends of the Union are more favored by general consent than its opponents. That may be discerned just in strictly confessional districts. No Lutheran State-Church can shut off itself hermetically against the Reformed. Almost everywhere there is practiced the so-called "guestwise" admission of Reformed Protestants to the Lord's Supper. And where that is denied, it is not because the congregation is offended by it, but because it disagrees with the conviction of the pastor. That also is caused by general conditions. Modern traffic has brought about a much more frequent intercourse of the different religious kindred than used to be the case in former times. It proved impossible not to notice in how many things there was mutual agreement. In addition, the warfare modern Christianity is engaged in is being fought on a field far removed from those questions over which the Protestants of the XVI. century wrangled. The necessary result is that their importance appears in a different light from what it was then. Finally, the labor of theology—including the confessional theology—has brought it about that nobody holds the definition which the dogma found in the XVI. century to be absolutely correct. Even the most convinced Lutheran admits that the Lutheran symbolical books do not express his conviction in the sense which was that of the authors and their contemporaries. The customary distinction between the substance and the form of the creed is nothing else but the admission of that fact. Consequently, however, the importance of the dividing formula is judged differently from what

it was in former times. In one word: in the same proportion in which what is common to both Protestant Churches has gained in weight for the general consciousness, what divides them has lost in weight. Must we conclude from that change that the Lutheran and the Reformed individuality—which certainly exist even apart from what the two churches teach about the Holy Communion—must disappear or has already disappeared? That the latter has not occurred, even within the sphere of the Union, impresses itself upon the mind of every observer. And who might wish in earnest for the disappearance of the two types? Such a desire would be nothing else but that mania for uniformity which Schleiermacher rejects. Moreover to realize such a desire is impossible as things still are. (1)

1) Translated from the *Real Encyclopaedie*.

ARTICLE XII.

REVIEW OF RECENT LITERATURE.

CHARLES SCRIBNER'S SONS. NEW YORK.

Roman Catholic and Protestant Bibles Compared. The Gould Prize Essays. Edited by Melancthon Williams Jacobus, D.D., Dean of Hartford Theo. Seminary. 1908. With diagrams. Cloth, 361 pages, \$1.25 net.

This second edition of the Gould Prize Essays was called for by an eager and urgent demand. The first edition appeared in 1905, and was exhausted in a short period of time.

Evidently the volume is accomplishing the worthy aim of Miss Helen Miller Gould in seeking to remove ignorance concerning the origin, history and teaching of the Holy Bible.

Five years ago in a correspondence between Miss Helen Gould and a Roman Catholic priest the latter made the statement: "The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. In every family whose means will permit the buying of a copy, there you will find the authentic version of God's words as authorized by the Church and which has come down to us, unchanged, from the time of Christ himself. But the Catholic Church does object to the reading of the Protestant version which goes back only to the days of Henry VIII of England, and was gotten up for obvious reasons."

In consequence of this statement and with the commendable desire to vindicate truth and expose error, Miss Gould made the following proposition: That she would offer prizes for the best essays on the double topic: First, "The Origin and History of the Bible Approved by the Roman Catholic Church." Second: "The Origin and History of the American Revised Version of the English Bible."

These prizes were offered for three essays in the order of merit, viz, one thousand dollars, five hundred dollars, and two hundred and fifty dollars.

October 1, 1904, marked the close of the contest. Essays were limited to fifteen thousand words. Nearly five hundred persons entered their names as contestants. Two hundred and sixty-five essays were submitted to the judges. All quarters of the world were represented. Several essays were submitted by Roman Catholics.

Seven distinguished men acted as judges, viz, Rev. Robert W.

Rogers, D.D., Chairman, Drew Theological Seminary; Rev. Henry M. MacCracken, D.D., Chancellor New York University; Hon. Whitelaw Reid, Editor of New York *Tribune*; Rev. Francis L. Patton, D.D., Princeton Seminary; Dr. Talcott Williams, Editorial Staff Philadelphia *Press*; Rev. Walter Q. Scott, D.D., Bible Teachers' Training School.

The first prize essay is by William T. Whitley, M.A., LL.M., Cambridge, Eng., LL.D. (Melbourne, Australia). The second prize essay is by Gerald Hamilton Beard, Ph.D. The third prize essay is by Charles B. Dalton.

These three essays occupy 194 pages of intensely interesting and instructive subject matter. Almost an equal number of pages printed in smaller type furnishes the documentary evidence and authorities supporting the statements and declarations made in the essays.

The charge of Rome that the Protestant version goes back only to the days of Henry VIII, and was gotten up for obvious reasons is on a par with other charges made in the same quarter.

No scholar of any standing, Protestant or Roman Catholic would so assert.

"The original Douay version was the result of the labors of four men, and each revision represents only the individual scholarship and thought of one, or at the most two revisers. We have shown that its modern editions have borrowed largely from the Authorized Version and most of their alterations are taken from it.

The original basis of the Revised Version was Tyndale's translation—a man diligently persecuted by Henry VIII and his emissaries."

The Revisers have been able to consult manuscripts and authorities not at the disposal of the Compiler of the Vulgate or of its translators. Their work has been carried out with an earnest desire to give the Word of God in English as nearly as possible as it is in the original, and has no connection whatever with Henry VIII, his errors or his opinions. There is in fact not one instance in the history of the English Bible where the influence of that monarch, rewarded by the pope of Rome, with the high-sounding title, "Defender of the Faith," had the slightest effect on the translation of the English Bible. The Douay Version of 1582 sought to prevent liberties with the text by reformers. Modern editors of the Roman Catholic version have made their work approach the Revised Version rather than the original Vulgate of Jerome. On page 192 is an incorrect date. It should be 1582, and not 1852.

CHAS. WEINERWALD.

Passing Protestantism and Coming Catholicism. By Newman Smyth. Cloth, 12 mo. Pp. 209. Price \$1.00 net.

The titles of three chapters of this book, "Passing Protestantism," "Mediating Modernism," and "Coming Catholicism" give a fair idea of its contents. The name of the author is a guaranty of brilliancy of thought and eloquence of expression.

The suggestion of a passing Protestantism and a coming Catholicism is at first blush quite startling. But sober second thought leads us to the Lord's earnest prayer for oneness in his Church. Catholicism in its true sense must finally prevail. This may not be in the form of modern Protestantism. We are sure that it will not be Roman.

Passing Protestantism as conceived by Dr. Smyth does not indicate that this great historic movement has been a failure. On the contrary it has been a splendid success. Nevertheless, it lacks many elements of being a finality. Its schismatic attitude can no longer be justified because it is a sin against the unity of Christ's Church. "It is an open question," says the author, "how long a schism can be continued without unreason and sin. And it is even a more searching question whether a separation which formerly was necessary may not have left together with its unquestioned blessings an inherited temper of schism, which, lurking in the blood, lingering too long in the habits, betraying itself in the pride of a Church, remains as a menace to the religious hope of the world."

The call of the day is to Protestantism to cease its wasteful competition though it may involve much sacrifice and even heroic surgery. It must seek first to unite its discordant elements and then reach forth to the larger union with Catholicism. It should be recognized that the true Church of Christ is Catholic now, and that the real problem is not to create unity but to manifest it. "Our problem, in a word, is the visibility of Church unity."

The Protestant Churches must come together. Their unity must proceed from the recognition of Christian brotherhood and discipleship, such as constituted primitive Christianity. Differences in views and practices must not be magnified. There is enough common ground.

"The Episcopal Church," our author thinks, "by virtue of its tradition and position, has, as no other, the opportunity and the call to become the mediating Church among all the Churches." Yet it must not insist upon the figment of the apostolic succession, nor demand that others disown their ordination vows, nor forget their habits of unwritten prayer.

We demur. The Lutheran Church is the mother of Protes-

tantism. Its creed is the oldest and the broadest, and indeed the source of the "articles" of the Episcopal Church. Its polity is the most flexible; its adherents the most numerous; its achievements the grandest. We respectfully commend to Dr. Smyth these facts.

Having safely united the discordant elements of Protestantism, Dr. Smyth sees the bond of union with the great Roman Catholic Church in "Modernism." This last movement will inevitably, ultimately, expel from the ancient Church the narrowness and errors which now blight it. The spirit of investigation and of democracy which characterize modernism are leavening the Romish Church and will lead it to the light. Modernism will do inside the Church what Protestantism failed to do because of separation. But then there is the Pope! A General Council will probably some day assign him his place as the official head with limited constitutional authority. And after a while—a long while—all Christians will be truly one. This is indeed no dream. The steps toward this consummation so devoutly to be wished may not be accurately outlined in the book before us, but the eventual union must come in some such way.

J. A. SINGMASTER.

A Critical and Exegetical Commentary on the Book of Ecclesiastics. By George Aaron Barton, Ph.D., Professor of Biblical Literature and Semitic Languages, Bryn Mawr College. Cloth. Pp. xiv. 212. Price \$2.25 net.

This is a volume of the International Critical Commentary series and sustains the high reputation established by previous volumes. It is complete in introductory matter, sixty pages being devoted to learned discussion on the name of the book, its place in the Hebrew Bible, its canonicity, text, etc. Its treasures are made accessible by three indices.

The author gives a conservative estimate of the book in reference to its integrity. He allows only a few glosses. The date of its composition, our author holds, must have been not earlier than about 198 B. C. Of course, he denies that Solomon is to be credited with its authorship, thus confirming Luther. He holds that the author is unknown.

The exegetical interpretation is sound and the deductions sensible. The author has made the perplexing book of Ecclesiastics more interesting than ever.

J. A. SINGMASTER.

EATON & MAINS. NEW YORK.

Hymns and Poetry of the Eastern Church. By Bernhard Pick. Cloth, 12 mo., 175 pages \$1.00 net.

Almost half a century ago Arthur Penrhyn Stanley gave his splendid lectures on the History of the Eastern Church. It remained for Dr. Bernard Pick to perform in the realm of "Hymns and Poetry in the Eastern Church," a service approaching if not equalling that rendered by Dr. Stanley in the field of history.

Their works are distinct contributions to their own and subsequent times and supplement each other. Poetry demands the rarer and keener insight of the soul. The author of the book under review possesses the needed qualification.

Trained as a theologian, thorough in Hebrew, Greek, Latin and German, Dr. Pick brings the equipment of a superior workman to a task that few scholars have given more than a superficial examination.

Accuracy is the soul of scholarship. This involves faithfulness in details. Our author's work in this volume and elsewhere gives ample evidence of this. His work is far in advance of any other in the same field. This volume is *sui generis*.

Scarcely more than a hundred hymns are included in the book. They vary in length and merit. The Greek Church long adhered almost exclusively to the Psalms of David, and had a decided aversion to the public use of uninspired songs. On this account the Greek Church of the first six centuries produced nothing in the field of sacred poetry which has had permanent value or general use. Only a few survive; five of the earliest period of the Eastern Church and eight of the latest epoch.

It is fortunate that these poetic effusions of bygone centuries have been made so accessible by the capable and industrious hand that links the treasures of the past with the thought of the present.

CHAS. REINWALD.

UNIVERSITY OF PENNSYLVANIA PUBLICATION.

A New Boundary Stone of Nebuchadrezzar I, from Nippur. By Wm. J. Hinke, Ph.D., D.D., Assistant Professor in the Old Testament Department in Auburn Theological Seminary. Volume IV in Series D of *The Babylonian Expedition of the University of Pennsylvania* edited by H. V. Hilprecht.) Philadelphia. Published by the University of Pennsylvania, 1907, Pp. xxvii, 323. Price \$2.50.

Among the earliest Babylonian monuments which arrived in

Europe as a boundary stone, the famous *Caillou de Michaux*. It was found by the French botanist C. Michaux, at the Tigris, a day's journey below Bagdad, in the ruins of a palace, and brought by him to Paris in the year 1800. At the present time we have twenty whole boundary stones with inscriptions more or less complete with sixteen fragments of other boundary stones. The questions opened up by these monuments are numerous and varied. Their contents are not only of interest to the specialist, but their religious features offer material to the student of ancient religion, their legal enactments are of value to the student of ancient law, their symbols claim the attention of the student of ancient astronomy. These symbols being the oldest astronomical chart in existence possess indeed an unusual importance.

Professor Hinke has done a most valuable service for the elucidation of these interesting monuments by his clear, thorough, scholarly treatise. He gives us more than is indicated by its title which refers only to the second part of the book.

In the first chapter (pp. 1-115) he treats of the discovery and the decipherment of boundary stones and similar monuments so far as known to us; he discusses their origin, their use, their religious features, the legal transactions in the inscriptions such as royal grants (to faithful officials, to fugitives, to temples, grants involving restorations, law suits, royal charters) and transfers of private property (doweries and purchase of land); he sets forth the characteristic content of the inscriptions: the names of the boundary stones, the orientation of fields, the officials mentioned, the injunctions against acts of violence, the names and titles of the deities enumerated, the elaborate curses against all who might interfere with the land, its area, privileges, and owners, the presence of witnesses, the pictorial representation of the kings who made the grants. Special attention is devoted to the difficult problems arising from the symbols found on the boundary stones. The various theories proposed by scholars as to their meaning and purpose are discussed with fairness and thoroughness, and the following results are reached:

(1) The symbols on the Babylonian boundary stones represent primarily certain deities. The deities thus symbolically represented are independent of the deities enumerated in the texts. The two series never agree. The symbols represent the deities either by their shrines, their weapons, their sacred animals or in human form. (2) Babylonian deities being also stellar in their nature, the symbols represent by implication certain constellations. Some signs of the Zodiac are represented, but not the Zodiac itself; (3) there being more than forty symbols, other constellations besides the Zodiac are included. These are most

likely the planets and the constellations of the *dodekaoros*. Here again there is no representation of the full series, but, as in the case of the Zodiacal signs, only a selection is made (pp. 114-115). The complete identification of all the symbols with the gods they represent, the identifications of the symbols with their respective constellations, and the determination of the principle which guided the Babylonian sculptors in their selection and arrangement of the symbols on the stones are now the problems which await future solution.

In the second chapter (pp. 116-187) the author presents a careful and detailed study, including transliteration and commentary, of a new boundary stone of Nebuchadrezzar I; c. 1140 B. C. This magnificent monument was found at Nippur in February, 1896, at the close of the third Babylonian expedition of the University of Pennsylvania, and was presented by the Imperial Ottoman Government to Professor Hilprecht for his services in organizing the Assyriological section of the Sultan's Archaeological Museum in Constantinople. It contains at the beginning of the inscription a beautiful hymn to Ellil, the god of Nippur, (1) the finest Ellil hymn which has been found thus far, in some of its expressions approaching the Psalms of the Old Testament.

In the third chapter (pp. 190-199) Professor Hinke gives the first full transliteration and translation, with commentary, of the boundary stone of Marduk-ache-erba, belonging, as is pointed out (pp. 130-188), to the second Tish (Pa-she) dynasty.

The book further contains a most welcome concordance of the proper names and symbols occurring in all the boundary stones inscriptions thus far published, a glossary including all the words used in the inscriptions and most of the passages in which the words occur, and an exhaustive bibliography. The numerous excellent half-tone illustrations and accurate drawings enhance still more the value of a work which marks a distinct advance in an interesting and difficult field of Babylonian studies.

On page 322 should be added among the corrections: p. 115 e. 14 for *compete* read *complete*.

YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE UNITED STATES
AND CANADA. NEW YORK.

The Christian Church and Missionary Education. Addresses delivered at the first International Convention under the direction of the Young People's Missionary Movement of the

(1) Cf. Prof. A. T. Clay, *Ellil, the god of Nippur*, in *The American Journal of Scientific Languages*, 1908, pp. 269 ff.

United States and Canada, Pittsburg, Pa., March 10-12, 1908.
Cloth. Octavo. Pp. 320.

This report of a great missionary convention is filled with important and inspiring facts pertaining to the mission fields of the world. The addresses were delivered by competent, well-informed speakers, many of whom are witnesses of the things of which they spoke, and some of them are natives of mission lands for whose evangelization they eloquently plead.

Every pastor ought to keep up his interest in evangelization at white heat. One of the ways to do this is to invest a little money each year in literature such as the book before us.

J. A. SINGMASTER.

PILGER PUBLISHING HOUSE. READING, PA.

Summer Sermons. By Edward T. Horn. Cloth. Pp. 199.
Price \$1.00 net.

The modest author of these excellent sermons expresses the hope that "in far-off places, in country-houses and summer resorts, where there is no church service or one can not go to it, and perhaps in sick rooms, I hope that these *Summer Sermons* may be of use." There are twenty of them, brief, vigorous and pointed. They will be read with interest and edification not only by the laity but also by ministers.

J. A. SINGMASTER.

LUTHERAN PUBLICATION SOCIETY. PHILADELPHIA, PA.

Bible Gems, Selected or Arranged by Rev. P. C. Croll, D.D., Lebanon, Pa. Bound in card board, 16 mo. Pp. 243. Price 50 cents.

No word is needed to commend this little volume of precious jewels taken from the exhaustless mine of Holy Scripture. The selections are grouped under eighteen appropriate headings, such as "The Majesty and Power of God," "Rules of Right Conduct," "The Soul's Security in God," etc. The object of the compiler is to stimulate the reading and the committing to memory the Word of God.

J. A. SINGMASTER.

Studies in Religious Nurture. By A. B. Bunn Van Ormer. Cloth. Pp. 291. Price \$1.00.

This is a series of essays and addresses on a subject of transcendent importance. The author has made a faithful and helpful attempt to shed light upon it. The book is naturally suggestive rather than exhaustive. The treatment seems to us to

be correct from a pedagogical and Scriptural standpoint. It is conservative in not condemning a thing because it is old. It has a good word for the old fashioned Sunday School. It exalts the importance of family nurture. It stands for training the child in the way of what is natural rather than strained; and above all, it recognizes the divine in the child and the positive influence of the Holy Spirit on human character.

J. A. SINGMASTER.

GENERAL COUNCIL PUBLICATION HOUSE. PHILADELPHIA, PA.

An Explanation of the Common Service with Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms. Second Ed. Revised and Enlarged. Cloth. Pp. 120. Price 75 cents.

This is a beautiful book, neatly bound, and printed in large type, the text of the Common Service in red ink and the explanations in black. The title defines its purpose. It is specially intended "for use in the Luther League, the Sunday School and the home." We might add also the Catechetical Class. Every Lutheran pastor should possess a copy.

The explanation is in the form of questions and answers in simple language. Nothing that we know of is better adapted than this little book to give the worshiper a true idea of the forms of the service. There is nothing controversial in the book. It is a simple, devout explanation which enlightens and edifies the reader.

J. A. SINGMASTER.

The Passion Story, as recorded by the four Evangelists; together with Psalms and Prayers suitable for the services of Holy Week. By Rev. S. E. Ochsenford, D.D. Second edition, revised and enlarged. Cloth. Pp. 161. Price 75 cents.

This new and enlarged edition will be welcomed by pastors who observe Holy Week. The four narratives of our Lord's passion are blended into one "so as to present a single and harmonious story of the cross of Christ." Nothing in the Bible surpasses this wonderful story, and it is well to have a connected narrative of it as here attempted.

J. A. SINGMASTER.

LUTHERAN BOOK CONCERN. COLUMBUS, O.

Baptism and Eucharist. By Ernst Gerfen, Ev. Lutheran Pastor, Translator and Author. Cloth, octavo. Pp. 518. Price \$1.50

This book is learned in contents and popular in style. The weighty matters concerning Baptism and the Lord's Supper are presented in a manner that must be unusually interesting to laymen, who may not appreciate a technical discussion. The arguments in favor of Infant Baptism are forcibly and convincingly stated. The error of attributing faith to infants *before* baptism is repudiated (p. 199). In answer to the question whether an unbaptized infant is lost the author says, "To this I can only say what the Bible says, viz, *nothing*. Nowhere does it say that such a child is saved, nor that it is lost." (p. 78). This carries a false impression. Our Saviour plainly declared of little children who were evidently unbaptized, "Of such is the kingdom of heaven."

The Eucharist is treated in the same general way as Baptism, and arguments from Scripture and reason are advanced to sustain the view of Lutheran believers. While we cordially endorse the general treatment and the conclusions, we must dissent from the author's narrow views on close communion by which he would exclude vast multitudes of God's own children. In discussing the matter of using the "individual cup," he opposes it on the curious ground that our Lord used only one cup when he instituted the Holy Supper and that because he is omniscient he knew that it would not be dangerous to health to follow his example! But Christ evidently presumed that his people would have common sense to see the impropriety of hundreds of people drinking from one unwashed cup. The author is happy in the thought that no Lutheran Churches have introduced the individual cup. Alas! truth compels us to admit that its use is quite common in the Lutheran Churches of the General Synod.

J. A. SINGMASTER.

The Passion King, as portrayed in Isaiah Fifty-three. By Rev. A. R. Kuldell, Allegheny, Pa. Cloth. Pp. 102. Price 40 cents.

The twelve verses of that wonderful Fifty-third chapter of Isaiah are likened to "twelve pearly gates leading into the heavenly city of our Passion King." The author treats his subject in a practical and devotional rather than in a critical manner. Hence his book makes edifying reading for the laity. It breathes a deep, devotional spirit and properly interprets the sublime prophecy.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Nearer and Farther East. Outline Studies of Moslem Lands, and of Siam, Burma, and Corea. By Samuel M. Zwemer, F. R. G. S., and Arthur Judson Brown, D.D. Cloth, 12 mo. Pp. xv. 325. Price 50 cents net.

This is the eighth text book issued by the Central Committee on the United Study of Missions. Its authors are experts in their themes, having not only studied their subjects with the best helps, but also visited many of the fields of which they write.

Dr. Zwemer, one of the secretaries of the Board of Foreign Missions of the Dutch Reformed Church, well known for his writings concerning Islam, presents the fearful picture of the state of Mohammedan fields and the great opportunity which they offer for mission work. There are upwards of 200,000,000 followers of the false prophet in the world today, distributed from Morocco to China. Over one-third of the population of Africa and one-seventh of that of Asia are Mohammedans. And yet no great missionary society has been organized for their conversion, and scarcely a dozen missions are professedly working directly among and for Moslems. "In a recent sumptuous volume of six hundred pages, published in Germany, on the history of Protestant missions, work for Moslems is dismissed in a single paragraph and labeled hopeless." The deepseated prejudice, the fatalism, the sensuality, the degradation of woman, the disregard of truth, the pride and the intolerance of the Moslem present such menacing hindrances to the Gospel that the Church has on the one hand either been frightened into neglect or despair, or on the other turned to more hopeful fields of labor. There have been, nevertheless, shining examples of devotion to the cause of missions among the Moslems. Raymond Lull died as a martyr for them in 1315. For five centuries following there was no effort to reach them until Henry Martyn determined "to burn out for God," dying at Tokat in 1812. He was succeeded by Karl Gottlieb Pfander, a great German scholar, who for a generation wrought for God in Russia, in India, and finally in Constantinople, dying at length in England in 1865. But these great men have had few successors. Their work, however, has by no means been fruitless. In spite of the frightful dearth of missionaries beginnings have been made here and there which promise well for the future. Millions of Moslems are now under the rule of Great Britain, which means religious liberty and accessibility. The Church dare not ignore the challenge of Islam and profess to heed the great commission of her Lord.

Dr. Brown gives a graphic portraiture of the less known lands

of Siam, Burma and Corea. One is surprised to read of the splendid progress of Siam, under an enlightened monarch, in the line of "modern improvements"—good roads, electric cars, telephones and the like. The people from the King down are hospitable and friendly toward the missionaries, and the cause of Christ is prospering in their hands. They have established churches, schools, and hospitals, and have set up printing presses.

The conditions and the outlook in Burma are not less bright. While various societies are laboring in this land, the American Baptists have given it particular attention. The heroic Adoniram Judson laid the foundation of their work nearly a century ago. The Baptist Society has nobly followed up his labors. "Their present expenditure in this one mission is now \$238,000 annually, and the members of the mission staff number 192."

Corea, however, of all lands, has yielded most readily to the Gospel. After comparatively few years of labor there are today not less than 150,000 converts. "Mr. John R. Mott, who visited Corea in 1907, declares that it bids fair to be the first of the non-Christian lands to be evangelized."

We heartily commend this little volume to our pastors and mission workers. It is graphic, up-to-date and inspiring.

J. A. SINGMASTER.

Mr. Crewe's Career. By Winston Churchill, Author of *Richard Carvel*, etc. Illustrated. Cloth, 12 mo. Pp. 498. Price \$1.50.

Mr. Churchill has won an eminent place in the literature of romance. *Mr. Crewe's Career* sustains his high reputation. It is more than romance; it is fact in the guise of an enchanting story. Its aim is ethical and patriotic. It sets forth the peril of allowing great corporations a ruling hand in the political destinies of a State. It is partly history, partly prophecy, partly fiction; but it all comes from a mind surcharged with conviction. The characters are from life; the scenes from observation. Of course, there must be the usual background of love; and the lovers are pure and noble. The thrilling old story is beautifully retold, and that without the innuendo of impurity which disfigures much of modern fiction. *Mr. Crewe's Career* is a whole some book, worthy of the widest possible reading.

J. A. SINGMASTER.

Interpretation of the Bible. A Short History. By George Holly Gilbert, Ph.D., D.D., Author of "The Student's Life of Jesus," etc., etc. Cloth. Pp. vii 309. Price \$1.25 net.

This is a historical summary of the various stages through which the interpretation of the sacred Scriptures has passed

from the Jewish interpretation of the Old Testament to the present "scientific era of Biblical interpretation." The elements of weakness and those of strength in each period are duly recognized. The deep spiritual insight of some of the rabbis is lost in a literature which is characterized on the whole by a deadly literalism. Philo's blending of Jewish love with Greek philosophy made his interpretation of the Old Testament fanciful. The Old Testament, however, was illuminated by the use which Jesus made of it in the New. The writers of the latter did not regard the original context in quoting the former." From Clement to Irenaeus "we find arbitrary spiritualizing of the O. T., while "the Alexandrian type of exegesis" especially in Augustine and Origin is marked by excessive allegorizing. "The Syrian type" went far towards a scientific method, but alas! when we reach John of Damascus, 700 A. D., all independence in the treatment of Scripture has disappeared. The Middle Ages, excepting several forerunners of the Reformation, are characterized by the repetition of lifeless formulas, which obscured the divine Word. Light begins to dawn with the Reformers. The study of the original languages and the coming in of the historical and critical method opened the way for a clearer view of the Bible. Outside of the Romish Church, the seventeenth and the eighteenth centuries are distinguished by the promotion of the scientific method as well as by the effort for a purer text.

The final emancipation from the errors of the past has been attained in these latter days through a "new freedom of research and new points of view." And now, according to our author, we have discovered that our Bible differs from other "sacred books" only in degree and not in kind. We have found that our Bible is not infallible in details, "nevertheless infallible in all matters pertaining to faith and life." Historical Criticism, our author claims, finds no sufficient evidence for the "alleged facts" of the supernatural birth and the resurrection of Jesus. Indeed the divinity of Jesus is discovered to be "divinity of *character*," just such a divinity as man is capable of.

This then is the blessed(?) end to which Historical or Higher Criticism leads us—a merely human Christ. But is this true? Multitudes of Christian scholars, who are thoroughly skilled in the use of a true historical method, come to no such destructive and radical conclusion. We would advise the author to rewrite the last chapter in the light of a living Christianity which adores the Divine Son and is led by the Holy Spirit into fellowship with the Father.

J. A. SINGMASTER.

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THE
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